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Andrews University
School of Education

THE EMPIRICAL DEVELOPMENT OF AN
INSTRUCTIONAL PRODUCT ON THE
RELIGION OF ISLAM FROM A
MISSIOLOGICAL PERSPECTIVE

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Raja D. Farah
June 1996

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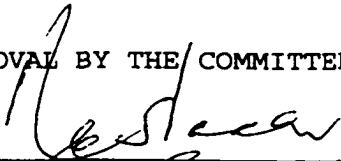
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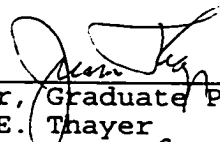
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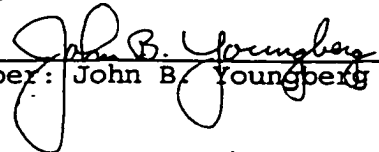
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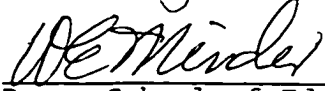
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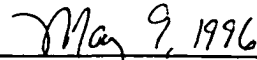

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ABSTRACT

THE EMPIRICAL DEVELOPMENT OF AN
INSTRUCTIONAL PRODUCT ON THE
RELIGION OF ISLAM FROM A
MISSIOLOGICAL PERSPECTIVE

by

Raja D. Farah

Chair: Roy C. Naden

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: THE EMPIRICAL DEVELOPMENT OF AN INSTRUCTIONAL
PRODUCT ON THE RELIGION OF ISLAM FROM A
MISSIOLOGICAL PERSPECTIVE

Name of researcher: Raja D. Farah

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Date completed: June 1996

Problem

There is considerable misunderstanding in the contemporary world about the religion of Islam. Its swift growth has been a challenge to Christianity, and efforts to share Christ's message with Muslims have been relatively fruitless.

The purpose of this study was to prepare a pedagogical module to instruct Seventh-day Adventist college students about the fundamental beliefs and practices of Islam. Topics include the Judaistic and Islamic heritage, Jesus and Muhammad, Islamic fundamentalism, Islamic marriage and family, the Muslim worldview, and practical Christian channels of missionary outreach to Muslims.

Method

The methodology of this instructional product development followed the pattern of Baker and Schutz (1971) and Naden (1993). After identifying the need, behavioral objectives were established, and criteria were derived from the current literature on the religion of Islam.

The instructional product was prepared in the form of ten classroom lectures. Mastery was set at 80 percent of the learners scoring at least 80 percent on each of the twenty-eight behavioral objectives. The learners were Andrews University college students enrolled in a class on world religions.

The lectures were presented first to small groups of the target audience. The lectures were modified, and as mastery improved, the group size was increased. The product was considered presentation ready when mastery was attained by a group of thirty learners from the target audience.

Modification of affect was measured by a Likert-style instrument consisting of attitudinal statements related to Islam.

Results

Mastery was achieved on all of the twenty-eight behavioral objectives in the final tryout. Modification of affect was significant at the .05 level.

Conclusions

Because the Seventh-day Adventist Church lacked an

instructional product on the religion of Islam, and because this instructional product was developed empirically, it could be utilized as an instructional tool for undergraduate Seventh-day Adventist religion majors who are training to become ministers or teachers of the Gospel.

TO

My Heavenly Father,
for "all things are possible
unto thee" (Mark 14:36)

My parents,
for their dedication, support,
encouragement, and nurture

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CHAPTER I

INTRODUCTION

Background of the Problem

In the post-Christian era, Islam introduced a new religious dispensation with an exclusive theology that regards itself as the final divine system delivered to humankind. Since its birth in the sixth century, Islam has been an intriguing and mysterious force for most of the world--a stringent monotheistic religion with the Holy Qur'an as the final revealed word given through Muhammad, and as such the seal of the prophets (Sura 33:40).¹

Islam assumes an Arabic title that emphasizes the responsibility of its devout adherents. It means "submission (or surrender) to the will of God."² However, to the earnest Muslim, Islam was not merely brought forth under the patronage of prophet Muhammad, but existed from the very beginning. Sura 3:19-20, 83-85,³ asserts:

¹Mahmoud M. Ayoub, "The Roots of Muslim-Christian Conflict," The Muslim World 79 (January 1989): 27.

²Merriam-Webster's Collegiate Dictionary (1994), s.v. "Islam."

³Abdullah Yusuf 'Ali, trans., The Meaning of the Holy Qur'an, 4th ed. (Brentwood, Maryland: Amana Corporation, 1992).

The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account. So if they dispute with thee, say: "I have submitted my whole self to Allah and so have those who follow me." And say to the People of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" If they do, they are in right guidance, but if they turn back, thy duty is to convey the Message; and in Allah's sight are (all) His servants. . . . 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. . . ." If anyone desires a religion other than Islam . . . , 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).

From this venerated concept, Islam assumed the mission of Prophet Muhammad to "proclaim" (Sura 96:1) this universal invitation. Such an established proclamation is the first principle articulated in the form of the *Shahada* or the confession of faith: "*La ilaha illa'Llah, Muhammadun rasulu'Llah* [there is no deity save God; Muhammad is the messenger of God]." This testimony to God's unity, pronounced by Prophet Muhammad, "is expressed with a clarity which makes it wholly accessible to modern man, who, in order to be Muslim, has no need to subscribe to 'mysteries' impenetrable to his intellect."¹ However, the *Shahada* supports the metaphysical implications about God and nourishes the epistemological affirmation of His oneness, giving the realization that God is accessible to Islam,

¹Roger Du Pasquier, *Unveiling Islam*, trans. T. J. Winter (Cambridge, England: Islamic Texts Society, 1992), 7.

edifying it as "the religion of certainty."¹

Today, those who respond to the call for prayer announced from uncounted minarets across this globe number some 1.2 billion. Approximately, 800 million Muslims live in fifty-six independent Muslim countries on the continents of Africa, Asia, and Europe. The remaining 400 million live in countries where they are a minority.² Despite this extensive Islamic presence, the comprehensive sentiment among Muslims is that Islam continues to be, primarily in the West, the most misunderstood and misinterpreted religion. This is believed to be the result of "a lack of information . . . [and] a long tradition of misrepresentation and distortion. . . . [Even] certain negative stereotypes have now become almost standard forms of projecting Islam and Muslims."³

Unfortunately, the contemporary media, apprehensive and biased, concentrate on exposure rather than exposition. Although political prognosis is valued, Islam's intellectual and spiritual themes are disdained. Accordingly,

Islam has been much victimized by such superficiality. It is true that each religious faith must take some responsibility for the image it presents. It will not do to allege that all public image-making is travesty and disown it as malicious. Yet, when we have fully

¹Ibid., 8.

²Khurshid Ahmad, "Islam and the West: Confrontation or Cooperation?" The Muslim World 85 (January-April 1995): 67.

³Ibid., 75.

allowed for the bigotries of Hizballah, the fatwas (judicial verdicts) issued by Khomeini, and the barbarities of hostage-taking, it remains true that many people in the West have a caricature of Islam. They accept a hasty verdict on these adverse aspects and seem unable, or unwilling, to take authentic stock of the qualities of Islam as evident in art, culture, discipline, and other clues to its meaning.¹

Islam also appears to be an implacable religion,² with a self-assured faith in "the Book; In it is guidance sure, without doubt" (Sura 2:2). This belief is divinely suited "to the pattern on which He has made mankind: No change (let there be) in the work (wrought) by Allah: that is the standard Religion: But most among mankind understand not" (Sura 30:30). In spite of all misconceptions, Muslims remain fortified and defensive, advocating the "Islamization of knowledge [that] will suffice to stop the rot among Muslim youth and reinstate the full and effective authority of the final *Iman* ('faith') and *Din* ('religion')." ³

Recently, NATO's secretary-general, Willy Claes, warned that radical Islam is becoming "the biggest threat to the West, taking over where communism left off."⁴ This is

¹Kenneth Cragg, "The Riddle of Man and the Silence of God: A Christian Perception of Muslim Response," International Bulletin of Missionary Research 17 (October 1993): 160.

²Gai Eaton, King of the Castle: Choice and Responsibility in the Modern World (London, England: Bodley Head, 1977), 20.

³Cragg, 161.

⁴"Living with Islam," The Economist, 18 March 1995, 13.

manifested through the monolithic influx of Islam's invasion of the West. For example, 6 million Muslims are said to reside in the United States, "a figure that places Islam slightly ahead of Judaism as the nation's second largest religion after Christianity."¹ Although the Islamic movement is diverse in nature, lacking homogeneity, these statistics and the underground operations of militant fundamentalists are considered to be

signs that the movement is out to proselytise . . . [putting] the fear of God into onlookers. . . . Yet western talk of crusade and jihad is still wrong. It is particularly wrong to present the current Islamic revival as a global ideology that, like communism, is competing with democracy and, like communism, has to be struggled against. The Islamic Movement is still too disorganised to qualify as this kind of threat; it knows what it is against but not, except in the broadest outline, what it is for.²

The term "Islamic fundamentalism," a contemporary description of political Islam, is considered by experts on the Middle East to be an "Islamic timebomb." Essentially, fundamentalism becomes a doctrine "to draw inspiration solely from the Qur'an and the Sunna (the example of Prophet Muhammad) and reject all non-Islamic traditions and values accumulated over the past 1400 years."³ Political

¹Bob Summer, "The Need to Understand Islam," Publishers Weekly, 9 May 1994, 31.

²"Living with Islam," The Economist, 4 April 1992, 11.

³Yahya M. Sadowski, "Bosnia's Muslims: A Fundamentalist Threat?" The Brookings Review 13 (Winter 1995): 10.

fundamentalists favor regimes such as Iran and Saudi Arabia that follow the Islamic law, the *Shari'a*, which in many cases is interpreted by the *'ulama* or religious leaders. On the other hand, there is a group of spurious "Islamists" who seem to conform with fundamentalists, but differ in that their views are post-modern. Islamism appeals to those who had Western-style education, while totalitarianism becomes their style of government. They use the state and media to encourage Muslims to live Qur'anic lifestyles, attempting "to reconstruct a new communitarian ideology by men . . . who have been exposed to, and grown disenchanted with, modernity."¹ Basically, "Islamicism is a movement whose motivations are more political than strictly religious."²

Originally, fundamentalism was understood to be the ideology or outlook of certain US Protestant Christians in the early part of the century who insisted upon strict adherence to traditional, orthodox tenets. They believed the Christian scripture was free of error and were opposed to liberalism and modernity. In their teachings, they emphasised personal salvation as a way of redeeming the purity of the faith.³

But if the belief that one's scripture is "free of error" becomes the main criteria of fundamentalism, then almost all Muslims are fundamentalists. Yet, the term "fundamentalist" is used to describe only certain types of Muslims: those

¹Ibid., 11.

²Tahar Ben Jelloun, "The Abdication of Thought," The UNESCO Courier 47 (December 1994): 25.

³Chandra Muzaffar, "Fundamentalist Fallacy," Far Eastern Economic Review 155 (April 1992): 23.

who are intrigued about political, economic, and social changes in order to create the ideal society guided by the Qur'anic worldview. Hence, an extended invitation contends that "all modern 'isms'--nationalism, socialism, communism, capitalism--have failed. All that has not been tried in modern times is Islamic absolutism."¹

Although fundamentalism and Islamism pose a serious challenge to all world religions, Islam is not spared either. Islamic fundamentalism is calling the Muslim to rediscover the vision of Islam. But Islam's contemporary endeavors are to reconcile between tradition and modernity, religion and progress, the Qur'an and democracy.² However, during this process, and particularly in the Middle East, Christian Arabs are joining the Western diaspora, simply because the Arab identity is being defined in the Islamic sense.³ It was during the 1980s that activist Islam became synonymous with extremism, terrorism, hostage-taking, and suicide bombings. But in the 1990s, the Islamic resurgence seems to be shifting to a new phase by participating in the

¹Judith Miller, "Faces of Fundamentalism: Hassan al-Turabi and Muhammed Fadlallah," Foreign Affairs 73 (November/December 1994): 142.

²Jean-Pierre Langellier, "The March of 'Islamism': The Challenge of Reclaiming Islam from Extremists," World Press Review 36 (July 1989): 31.

³Charles Foster, "The Cross, the Crescent and the Star: Arab Christian-Muslim Relations and the Politics of Israeli Occupation," Contemporary Review 263 (July 1993): 76.

political system rather than opposing it, proving "to be a dynamic and energetic force at a time when the world is awash with new political formulations. From India's Kashmir to the Soviet Union's Asian republics, Islam has become an increasingly important political idiom."¹ However, amid all these transformations, the indications are "that in the house of Islamic militancy, there are many mansions, and undoubtedly many potential conflicts."² To fight or not to fight³ is an ominous option demonstrating serious divisions from within, indicating that a movement of this size could be suffering disintegration.

Regardless, it appears that Muslimphobia is still fostered by Islamic fundamentalists who wish to become the victors in their conflict with the West. Evidently, gains do not come exclusively through conquest and immigration, but are augmented by the "most robust birth rates in the world."⁴ Studies have revealed that while an average of 1.7 children are born to a woman in the developed countries, an average of six children are born to Muslim women.⁵

¹Robin Wright, "Islam's New Political Face," Current History 90 (January 1991): 25.

²Miller, 139.

³Rigoberto Tiglao, "To Fight or Not to Fight," Far Eastern Economic Review, 9 March 1995, 21.

⁴Daniel Pipes, "The Muslims Are Coming! The Muslims Are Coming!" National Review, 19 November 1990, 29.

⁵Ibid., 30.

Considering these rates, some are convinced that eventually "Christian Europe" will become "Islamicized." Hence, the challenge of mission outreach becomes greater as the world's stability is compromised by fundamentalism. In some cases, conversion of Muslims to Christianity has been criticized out of fear that Christian-Muslim relations may be hindered. Nonetheless, the presence of Islam in the European communities does

offer Christians a rare opportunity to witness to Muslims without the fear of repression and reprisal often faced in the Middle East. But only a handful of missionaries are currently directing their efforts to Muslims. And as more Islamic cultural and religious institutions are established, the growing population becomes more closed to evangelism. The window of opportunity for reaching Muslims in Europe, say mission leaders, is closing fast.¹

Consequently, while Christians have attempted to convert Muslims, the Nation of Islam in the United States, with a membership composed mostly of African Americans,

is aggressively evangelizing inner-city neighborhoods with an unequivocal gospel of strict morality, respect for Black women, and Black empowerment. It has historically been ruthless in its denunciation of Christianity, which its leaders and followers have referred to as a "slave religion."²

The estimates reveal that some 90 percent of converts to Islam are African Americans, mostly former members of Christian churches. If this conversion rate continues,

¹Kevin Picuch, "Islam Finds New Home in Western Europe," Christianity Today, 5 March 1990, 41.

²Andrés Tapia, "Churches Wary of Inner-city Islamic Inroads," Christianity Today, 10 January 1994, 36.

Islam will become the dominant religion among African Americans by year 2020. Some contend that the liberal church, the traditional African American church, and the conservative evangelicals may have invited Islam's inroads in the United States. Carl Ellis, a Project Joseph Muslim Awareness founding member, said: "Islam is not the problem; it's Christianity. We've brought this upon ourselves. . . . The Christian truth will triumph if we just apply it."¹

In the meantime, Islamic education has found fertile soil among the African American communities in the United States. The first University of Islam was founded in Detroit, Michigan, in 1932, and the second in Chicago in 1934.² Fard Muhammad initiated the establishment of these institutions, later to be supported by one of his converts, Elijah Muhammad. The first school was located in Elijah Muhammad's home, and his wife Clara was the first teacher. The University of Islam began teaching a history "that placed Black people at the center of civilization, made them feel good about themselves, and led them to view Caucasians as 'devils.'"³ Currently, thirty-eight Sister Clara

¹Ibid., 38.

²E. U. Essien-Udom, Black Nationalism: A Search for an Identity in America (Chicago, Illinois: The University of Chicago Press, 1962), 231.

³Hakim M. Rashid and Zakiyyah Muhammad, "The Sister Clara Muhammad Schools: Pioneers in the Development of Islamic Education in America," Journal of Negro Education 61 (Spring 1992): 179.

Muhammad schools are located in the United States.¹

On the other hand, the Islamia Primary School in England requested state funding, but the application was turned down on the basis that this school is not needed. Fred Naylor, of the Parents' Alliance for Choice in Education, commented: "'We are fighting a common enemy--secularism. They believe in a moral education. The Church of England is a disaster in this area.' He believes that separate Muslim schools would allow Christianity to reassert itself in other state schools."² This is not the case in Pakistan. Islamic education has infiltrated the mainstream of Pakistani education, and is instigating "a revolutionary movement to change the economic setup in the country."³

With the contemporary flourishing of Islam in most aspects of life, the greatest challenge to Christianity has been stirred up by a youthful force. But there is reason to believe that the Islamic world is changing, not because of its interaction with neighboring and Western cultures, but as a result of the work of Christian missions. Howard Brant was quoted as saying: "'There are probably more people engaged in Muslim outreach in the world today than at any

¹Ibid., 183.

²"Muslim Schools Choosing God," The Economist, 19 December 1992, 57.

³Ahmed Rashid, "Schools for Soldiers: Islamic Schools Mix Religion and Politics," Far Eastern Economic Review, 9 March 1995, 25.

time in history. . . . And there are more converts from Islam to Christianity than any time in history.'"¹ Ray Tallman appended this observation:

There's a new spirit among the youth who are committed to reaching the world for Christ. They recognize that the most unevangelized areas of the world are Muslim areas, that the last wall to fall before the Great Commission is anywhere near completion is primarily the Muslim world.²

In the Middle East, Christianity has been finding increased interest among Muslims. However, anti-Christian violence has been exercised. Howard Norrish criticized the situation saying that "the increased tensions exacerbate the problem,' . . . [while] the departure of Western Christian workers only encourages the departure of Arab believers as well."³ Although certain situations seem encouraging, Christianity must not underestimate the persevering power of Islam. Phil Parshall cautioned:

I regularly read of unqualified assertions that Islam will soon be totally defeated by the gospel. . . . We should be wary of unfounded Christian triumphalism, and at the same time realize our Lord is quite capable of intervening in history and bringing to pass a major breakthrough in Muslim evangelism.⁴

The Seventh-day Adventist Church is aware of the provocative challenge of a resurging Islam. It has been

¹Stan Guthrie, "Muslim Mission Breakthrough," Christianity Today, 13 December 1993, 20, 22.

²Ibid., 23.

³"Christians in the Middle East: A Crossfire of Loyalties," Christianity Today, 11 March 1991, 59.

⁴Guthrie, 25.

reported that out of the forty Islamic nations in the world,¹ the Adventist Church has a recognized presence in only twenty.² As a result, in 1989, the Seventh-day Adventist Global Center for Islamic Studies was inaugurated with a bi-annual journal, Adventist-Muslim Review, with the goal of promoting Adventist-Islamic understanding. It is believed that "for the Christian witness to be able to relate to a Muslim neighbour, friend, workmate or fellow-student, it is essential to have at least a basic knowledge of Islam, its history, beliefs, . . . culture and traditions."³ Consequently, a symposium for Seventh-day Adventist Islamicists was conducted in the summer of 1992 at Newbold College, England, which involved the following objective:

To publish, in part or in whole, the papers presented, so that the benefits of the symposium can be widely diffused by being freely available to individuals engaged in Muslim outreach and to ministerial training colleges offering specialist courses in Islamics.⁴

In essence, the need to understand the religion of Islam and to identify contemporary channels for mission

¹See p. 3 for a different figure on Islamic nations.

²Borge Schantz, "Two Sacred Cows in Adventism . . . ?" Adventist-Muslim Review 1 (Spring 1993): 4.

³Borge Schantz, Your Muslim Neighbour and You (Berkshire, England: Seventh-day Adventist Global Centre for Islamic Studies, 1993), 7.

⁴Jonquil Hole, "The Three Angels and the Crescent: Symposium for SDA Islamicists," Adventist-Muslim Review 1 (Spring 1993): 16.

outreach is imperative, so that the interaction moment between the Christian missionary and the Muslim neighbor will be "more faithful to the truth and more respectful of other cultures."¹

Statement of the Problem

Seventh-day Adventist colleges around the world share a common religious-education purpose to meet the needs of the world church and its divine commission to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever [Christ] has commanded" (Matt 28:19-20). Meanwhile,

there are over one billion Muslims in the world, which means that eighteen percent of the world's population prays daily in the direction of Mecca. . . . [Among these,] 250 million live in areas where Christians can mingle with them and thereby freely witness.²

However, efforts in Muslim outreach have been limited due to opposition to Christianity and the lack of trained workers. Nevertheless, discrete reports³ of breakthroughs in some areas are encouraging, revealing the miraculous work of the Holy Spirit. For example, a layman

¹John B. Carman, "Missions and the Translatable Gospel," The Christian Century, 30 August-6 September 1989, 791.

²Schantz, Your Muslim Neighbour and You, 7.

³See the section entitled: "Islam and the Adventist World" in vols. 1-3 of Adventist-Muslim Review for reports on Muslim conversions.

in Africa brought 174 Muslims for baptism. Thirty people in a closed Islamic community were also baptized. In 1993, Malawi witnessed the baptism of 128 Muslims. Elsewhere, while one national in an Islamic Republic met Christ, 600 accepted Jesus in an another Islamic area.

It is obvious that the Adventist Church understands the overwhelming challenge of mission outreach to the Muslim community, since past actions have revealed that missionary

churches have invested vast amounts in developing educational institutions in friendly areas of the Arab world [;] but does this theological training meet the needs of the pastors in sharing the gospel with Muslims? . . . [The graduate] may leave college after four years believing that he is qualified to move into leadership of the church, to preach sermons, chair church board meetings or deal with theological or ecclesiological issues. The most important question however remains; is that person equipped to spread the Gospel of Jesus Christ to 140 million Muslims in the Middle East?¹

There is a conspicuous need for an empirically developed curriculum to instruct Seventh-day Adventist college students, particularly religion and ministerial majors, on the religion of Islam and the utilization of contemporary channels of missionary approach. This need has been stated in the resolutions of the SDA Islamicists symposium. It was suggested that educational institutions need to develop evangelistic models for the Muslim world and provide specialized training in witnessing to Muslims.²

¹Farid Abou Issa (pseud.), "Scapegoats or Heroes?" Adventist-Muslim Review 2 (Spring 1994): 26-27.

²"Resolutions," Adventist-Muslim Review 1 (Spring 1993): 19.

This need is affirmed by Christian leaders who, in the absence of missionaries, are urged to utilize the option of working with indigenous fellow workers and church members to reach the unreached.¹ Thus, an empirically developed product was proposed that will provide instruction and motivation to a generation of zealous missionaries to approach a sensitive task that has scarcely begun.

Purpose of the Study

This empirical study attempted to construct an instructional product based on measurable behavioral objectives. These objectives were the foundation of ten 50-minute lectures, based on the researcher's theological and educational training, field experience, and the review of related literature.

The principal purpose of this study was to prepare a pedagogical module to teach Seventh-day Adventist college students the fundamental beliefs and practices of Islam, and to define practical channels of missionary outreach.

The methodology of instructional product development followed the pattern of Baker and Schutz² and Naden,³ with

¹B. A. Survivor (pseud.), "The Christian Leader in a Muslim Context," Adventist-Muslim Review 3 (Spring 1995): 29.

²R. Baker and R. Schutz, eds., Instructional Product Development (New York: Van Nostrand Reinhold Co., 1971).

³Roy C. Naden, "The Empirical Development of Instructional Product Materials," 1993, unpublished manuscript.

the hypothesis that the curricula development process would produce mastery among the students. This mastery was attempted in small independent study groups and by Andrews University college students during the regular class periods of a course in world religions.

Significance of the Study

This study is significant in that it provides an empirically developed curriculum for Seventh-day Adventist colleges around the world, which has been lacking. Hence, this study can meet a genuine curriculum need in Adventist colleges. Middle East College, a unique educational institution with respect to its geographic location, especially can benefit from this curriculum as it trains Adventist young people, ministers, and Bible workers from all over the Middle East, preparing them to enter the challenging Middle Eastern field and preach God's word to their indigenous societies, including Islamic communities.

Definition of Terms

The following terms are defined as used in this study.

Behavioral objective: A post-instructional behavior. Objectives include four criteria: (1) the subject, or the learner; (2) a measurable verb, to describe the learner's post-instructional performance; (3) given conditions, the situations in which the behavior occurs; and

(4) standards, the specification of the acceptable level of learner performance.

Experimental group: Refers to Andrews University college students enrolled in a world religions class who participated in the final testing of the curriculum.

Mastery: The post-instructional performance at a predetermined standard.

Empirical instructional product development: A process through which instructional materials are developed based on measurable objectives, using members of the target audience for test and feedback.

Delimitations of the Study

1. This study was developed with the intention of instructing only Seventh-day Adventist college students.
2. This instructional product is only an "Introduction on Islam," and, therefore, is not exhaustive.

Organization of the Study

This study is divided into five chapters. Following this introductory chapter, chapter 2 reviews related literature on Islam. The review, essentially topical in format, relates directly to the study's behavioral objectives.

Chapter 3 introduces the process of the curriculum methodology according to Baker and Schutz (1971) and Naden (1993), and is a ten-step process for instructional product

development. It also includes a statistical description of the analysis of cognitive and affective modification.

Chapter 4 presents the results of the empirical development of the instructional product and the statistical analysis of the results of the tests.

Chapter 5 presents the summary, conclusion, implications, and recommendations for further study.

The appendices contain the data of the research, including the cognitive instrument (pre- and post-test), the criteria for the cognitive instrument, a diary of the developmental process, the instrument for the evaluation of the modification of affect, the Instructor's Manual, which consists of all ten lectures, the Participants' Manual, and copies of overhead transparencies.

CHAPTER II

REVIEW OF RELATED LITERATURE

The religion of Islam is a monolithic field of study. This chapter does not pretend to exhaust the subject, but to discuss topically the themes that will be included in the instructional product. A major thrust of the literature is an examination of a Christian missiological approach to Muslims, including past and present challenges in the presentation of the Christian faith to the Muslim world. The themes are: The Muslim Faith, The Seed of Abraham, The Message of the Prophets, Fundamentalism in Modern Islam, The Islamic Concept of Marriage and Family, Understanding Islam and Contextualizing the Message, Mission Outreach, and Seventh-day Adventists and Islam.

The Muslim Faith

The birth of this innovative monotheistic religion began in Arabia. O'Leary noted the history of Arabia before the arrival of Muhammad:

Arabia in pre-Islamic times was not so self-centered nor so self-contained, indeed to a great measure its later segregation seems largely due to the influence of Islam in 'Abbasid and subsequent times, and that consequently the religion of Islam was not evolved amongst remote

tribes with only very slight contact with the outside world, but in the midst of the general tide of West Asiatic civilization.¹

The Arabian peninsula was an open trade route and cradle to Christianity, Judaism, and heathenism. Guillaume contended that these religious groups were also present in Mecca, for while Muhammad's "kinsmen and predecessors were heathens; his neighbours numbered many Jews; Christians were known to him from personal intercourse."² Muhammad was born to the clan of Hashim in A.D. 570 and Armstrong declared him to be "symbolically as the Perfect Man, the human archetype and the image of a perfect receptivity to God. . . . Just as Christians have developed the practice of the imitation of Christ, Muslims seek to imitate Muhammad."³

At a time when the spirituality of the people had declined and the internal Christian theological struggles had intensified, Muhammad's message, according to Andre, came as a resonant warning to "the fateful event which awaits all of those who are now jesting and laughing so carelessly."⁴ Bodley contended that Muhammad was "a

¹De Lacy O'Leary, Arabia Before Muhammad (London, England: Kegan Paul, Trench, Trubner and Co., 1927; repr., New York: AMS Press, 1973), 216.

²Alfred Guillaume, Islam (London, England: Cassell and Company, 1963), 5-6.

³Karen Armstrong, Muhammad: A Biography of the Prophet (San Francisco, California: Harper San Francisco, 1992), 262.

⁴Tor Andrae, Mohammed: The Man and His Faith (New York: Harper and Brothers, 1960), 53.

realist. Had he lived in the twentieth century, he and his theories would have fitted in comfortably with those of the Modernists. He would most likely have been their leader."¹

Husain stated:

A man who shattered old forms of belief and institutions and replaced them by new and revolutionary forms cannot but evoke blind admiration or bitter hostility. The most significant thing about Muhammad is his essential humanity. Perhaps there is no other founder of religion whose life and actions have been recorded with such accuracy and subjected to such scrutiny. In spite of attempts of admirers to build up legend and myth around him, he remains essentially a man of history.²

The prophet of Islam has been the subject of many authors including Haykal, Lings, and Rodinson,³ who were intrigued by his life and message. However, Newby⁴ went beyond the ordinary and focused on biblical and pre-Islamic figures whose lives foreshadowed or illuminated certain aspects of Muhammad's life. Story sources about Islam and Muhammad in Arabic, Persian, Turkish, Malay, and other

¹Ronald V. C. Bodley, The Messenger: The Life of Mohammed (Garden City, New York: Doubleday and Company, 1946), 84.

²Athar Husain, Prophet Muhammad and His Mission (New York: Asia Publishing House, 1967), v.

³Muhammad Husayn Haykal, The Life of Muhammad, trans. Isma'il Ragi A. al Faruqi (Philadelphia, Pennsylvania: North American Trust Publications, 1976); Martin Lings, Muhammad: His Life Based on the Earliest Sources (New York: Inner Traditions International, 1983); Maxime Rodinson, Mohammed, trans. Anne Carter (New York: Pantheon Books, 1971).

⁴Gordon D. Newby, The Making of the Last Prophet: A Reconstruction of the Earliest Biography of Muhammad (Columbia, South Carolina: University of South Carolina, 1989).

languages were used by Knappert¹ who alleged that there is more than one official history of Islam and, according to its storytellers, Muhammad was God's prophet and the Qur'an is His word. Gabrieli illustrated that Muhammad was a

model of virtue, marked with the chrism of prophetic dignity, [who] could not but possess special prerogatives in the life beyond the grave, such as the power to intercede with God; hence the figure of the Prophet as intercessor for the faithful, with its associated literature and liturgy.²

Al Faruqi asserted that Muslims do not claim that Muhammad brought anything new to past oracles. "His revelation is a confirmation of all previous revelations. Moreover, the revelation to Muhammad--the Qur'an--is imperishable because God declared Himself its protector and guardian."³ Nonetheless, accepting the truth of Muhammad's message has gone through manifold conflicts. Swartz acknowledged that Muhammad is a controversial figure; some have recognized him while others have rejected him. The anti-Islamic polemic has

painted him in the blackest of colors. Since then, however, even though observers free of religious fanaticism have given him a somewhat fairer assessment, their judgments extend over an entire spectrum, ranging from that of the highest recognition to a

¹Jan Knappert, Islamic Legends: Histories of the Heroes, Saints and Prophets of Islam, vol. 1 (Leiden, Netherlands: E. J. Brill, 1985).

²Francesco Gabrieli, Muhammad and the Conquests of Islam, trans. Virginia Luling and Rosamund Linell (New York: McGraw-Hill Book Company, 1968), 11.

³Isma'il R. Al Faruqi, Islam (Niles, Illinois: Argus Communications, 1979), 36.

shoulder-shrugging sympathy for an epileptic, to a caustic rejection of him as an unprincipled imposter.¹

However, 'Abduh attested that

after the confirmation, by the foregoing decisive evidence of the prophethood of Muhammad and his message from God most high, there can be no doubt that his witness ought to be received as true and his message accepted with faith.²

Schimmel asserted that the foundation of Islam is their book, the Qur'an. For the Muslim, the Qur'an is "not the word of a prophet but the unadulterated word of God, which has become audible through Muhammad, the pure vessel, in 'clear Arabic language.'"³ The word Qur'an, according to Cragg, literally means "reading as recital." It is "to be heard in chant and transcribed in calligraphy. But these arts of possession await the art of interpretation."⁴

In attempting to describe the major aspects of the Qur'an, Cragg⁵ ascribed to it the attribute of art that was written to be read, even memorized. Graham revealed that in

¹Merlin L. Swartz, ed. and trans., Studies on Islam (New York: Oxford University Press, 1981), 86.

²Muhammad 'Abduh, The Theology of Unity (London, England: George Allen and Unwin, 1966), 155.

³Annemarie Schimmel, Islam: An Introduction (Albany, New York: State University of New York Press, 1992), 29.

⁴Kenneth Cragg, The Pen and the Faith: Eight Modern Muslim Writers and the Qur'an (London, England: George Allen and Unwin, 1985), 1.

⁵Kenneth Cragg, The Event of the Qur'an: Islam in Its Scripture (London, England: George Allen and Unwin, 1971); idem, The Mind of the Qur'an: Chapters in Reflection (London, England: George Allen and Unwin, 1973).

Islam the "scripture has always been secondary to a strong tradition of oral transmission and aural presence of scripture that far surpasses that of Judaic or Christian usage."¹ The Qur'an is usually sung, and Dardess's experience as a Christian in chanting the Qur'an was expressed in the following words:

Recitation of the Qur'an is a continuous prayer, an audible sign of the inner disposition or Islam, submission, of the chanter. . . . My understanding is that being Muslim means just this, allowing the voice of the Qur'an, God's voice, to penetrate one's heart, with the result that one's behavior radically changes. The Qur'an's ethical dimension is rooted in this joyful submission. . . . Whatever the ambiguities of my position in the *masjid* [mosque], whatever my doubts about the degree to which I may take part in the practice of this religion to which I have been drawn, I do find myself "more of a Christian" as a result of my experience--meaning that I am more joyfully and wonderingly a Christian than before.²

The compilation process of the Qur'an is believed to have produced a manuscript free from error. As-Said contended that it was several months after the death of Muhammad in A.D. 632 that under Caliph Abu Bakr's auspices the written fragments of the Qur'an were collected and later passed on to Caliph 'Umar. Caliph 'Uthman canonized the Qur'an and the compilers' task was "to copy and distribute the earlier text. . . . It was 'Uthman's wish that canonical text conform as fully as possible to the dialect

¹William A. Graham, Beyond the Written Word: Oral Aspects of Scripture in the History of Religion (Cambridge, New York: Cambridge University Press, 1987), 79.

²George Dardess, "When a Christian Chants the Qur'an," Commonweal, 13 January 1995, 12-14.

of the Quraysh, which was the dialect spoken by the Prophet himself."¹ Bell explained the external form of the Qur'an as being divided into 114 suras. He contended that the Qur'an "is cast mainly in the form of someone addressing Muhammad, and not of Muhammad addressing his fellow-men directly."² This phenomenon is believed to have been conducted by the angel Gabriel over a period of twenty-three years, and Armstrong³ observed that it appeared at a time when the Quraysh tribe was becoming economically successful and the necessity for a spiritual ideology was imperative for their continuity. Endress advised that in order to understand Islam, the Qur'an must be studied intelligently, although it is a book

difficult to access. This is for external and internal reasons: external because in the present arrangement of the texts of the Revelation it is not possible to work out the original chronological sequence; internal because without a knowledge of the historical context it is not really possible to understand either the message in its entirety or many of the details of, and allusions to, its environment.⁴

Jomier engaged himself in a controversial enterprise

¹Labib As-Said, The Recited Koran: A History of the First Recorded Version, trans. Bernard Weiss and Monroe Berger (Princeton, New Jersey: Darwin Press, 1975), 24.

²Richard Bell, Bell's Introduction to the Qur'an, rev. by W. Montgomery Watt (Edinburgh, England: Edinburgh University Press, 1970), 65.

³Karen Armstrong, "Muhammad and the Angel," Utne Reader 62 (March-April 1994): 77-80.

⁴Gerhard Endress, An Introduction to Islam, trans. Carole Hillenbrand (Edinburgh, England: Edinburgh University Press, 1988), 23.

by comparing the Qur'an and the Bible. He concluded that despite the differences, there are similarities. This should "help bring about a better understanding between Christians and Moslems and thus help the cause of peace."¹ Cate compared how Muslims see the Bible and how Christians see the Qur'an. He concluded that "it is of paramount importance for each side to understand the partner's scripture."² Meanwhile, pursuing a better understanding of the Qur'an, books were written by Ayoub, Baljon, Gätje, Irving, Khalifa, Rippin, Wansbrough, and Watt,³ emphasizing the interpretation factor for a wider and clearer comprehension of the Qur'anic message, confirming the need

¹Jacques Jomier, The Bible and the Koran, trans. Edward P. Arbez (Chicago, Illinois: Henry Regnery Company, 1967), viii.

²Patrick Cate, "Each Other's Scripture: The Muslims' Views of the Bible and the Christians' Views of the Qur'an" (Ph.D. dissertation, Hartford Seminary Foundation, 1974), 287.

³Mahmoud M. Ayoub, The Qur'an and Its Interpreters, vol. 1 (Albany, New York: State University of New York Press, 1984); J. M. S. Baljon, Modern Muslim Koran Interpretation (Leiden, Netherlands: E. J. Brill, 1968); Helmut Gätje, The Qur'an and Its Exegesis: Selected Texts with Classical and Modern Muslim Interpretations, ed. and trans. Alford T. Welch (London, England: Routledge and Kegan Paul, 1976); Thomas B. Irving, Khurshid Ahmad, and Muhammad M. Ahsan, The Qur'an: Basic Teachings (London, England: Islamic Foundation, 1979); Mohammad Khalifa, The Sublime Qur'an and Orientalism (New York: Longman, 1983); Andrew Rippin, ed., Approaches to the History of the Interpretation of the Qur'an (New York: Oxford University Press, 1988); John Wansbrough, Quranic Studies: Sources and Methods of Scriptural Interpretation (London, England: Oxford University Press, 1977); W. Montgomery Watt, Companion to the Qur'an: Based on the Arberry Translation (London, England: George Allen and Unwin, 1967).

for absolute objectivity.

Following the compilation of the Qur'an the *Hadith* or statement appeared. Gibb associated the *hadith* with the *sunna*, or example of the prophet. These traditional sayings of Muhammad were transmitted orally, giving the opportunity for fabrication. Gibb affirmed that "the Tradition was being invaded by forgeries on a vast scale, sometimes by editing and supplementing genuine old traditions, more often by simple inventions."¹ But for Goldziher, the terms "sunna and *hadith* must be kept distinct from one another."² The tension between the Qur'an and the presumed divine sayings of the *Hadith* was revealed by Graham. He argued that

if the Divine Saying, or so-called *hadith qudsi*, is to be investigated in the light of the question of early Muslim understanding of revelation and prophetic inspiration, primary attention must be focused upon those non-Qur'anic Divine Sayings that were preserved in the form of *hadith* reports early in the history of Islam.³

With all the external criticism directed at the *Hadith*, Guillaume asserted that an internal criticism by Muslims is frequently due to the belief that people "used the *hadith* literature as a quarry from which to extract whatever they

¹H. A. R. Gibb, Mohammedanism (New York: Oxford University Press, 1970), 51.

²Ignaz Goldziher, Muslim Studies, vol. 1, trans. C. R. Barber and S. M. Stern (London, England: George Allen and Unwin, 1971), 24.

³William A. Graham, Divine Word and Prophetic Word in Early Islam: A Reconsideration of the Sources, with Special Reference to the Divine Saying or *Hadith Qudsi* (Hague, Netherlands: Mouton and Co., 1977), 51.

considered relevant to their purpose."¹

Despite these controversies, the way of Islam is clearly drawn through their pillars and articles of faith. Esposito contended that although in Islam there is a rich diversity in practice, "the Five Pillars of Islam remain the core and common denominator, the five essential and obligatory practices all Muslims accept and follow."² He outlined the five pillars as: the profession of faith, prayer, alms, the fast of Ramadan, and pilgrimage. The profession of faith pillar, according to Wensinck, is a confession that there is no God but Allah and that Muhammad is His apostle. This is known as the *Shahada* or confession, and those who declare it orally have proven their conversion to Islam. Although the outward expression of faith is necessary in Islam, "a simple confession of the unity of Allah was deemed insufficient, and therefore had to be reinforced by more solid proofs of the convert's sincerity."³

Khan defined the Islamic concept of prayer as a "direct pouring forth of soul by the suppliant before the

¹Alfred Guillaume, The Traditions of Islam: An Introduction to the Study of the Hadith Literature (Beirut, Lebanon: Khayat Book and Publishing Company, 1966), 77.

²John L. Esposito, Islam: The Straight Path (New York: Oxford University Press, 1991), 89.

³A. J. Wensinck, The Muslim Creed: Its Genesis and Historical Development (London, England: Cambridge University Press, 1965), 29.

Divine Majesty. . . . Islam [does not] tolerate the notion of any intermediary between God and man."¹ Prayer rituals are performed five times a day, while formal services are held in mosques. Bloom described the most obvious structure of a mosque, the minaret. Its meaning originates from the Turkish word for lighthouse, and is used for "the call to prayer."² Two other architectural aspects in the mosque are: the *minbar* and the *mihrab*. The *minbar* is a platform from which the Friday noon sermon is preached. The *mihrab*, according to Davies, is the niche in the wall "pointing in the direction (qibla) of Mecca, . . . a focal point of mosque decoration."³

The *zakah* means: poor tax or almsgiving. Farah defined it as "giving back to Allah a portion of his bounty as a means of avoiding the sufferings of the next life, and as an 'expiation' or 'purification' of what the Muslim retains for himself of material possessions."⁴ There are rules for the distribution of the *zakah*, and Farah revealed

¹Muhammad Zafrulla Khan, Islam: Its Meaning for Modern Man (New York: Harper and Row, Publishers, 1962), 100.

²Jonathan Bloom, Minaret: Symbol of Islam (Oxford, England: Oxford University Press, 1989), 41.

³J. G. Davies, Temples, Churches and Mosques: A Guide to the Appreciation of Religious Architecture (New York: Pilgrim Press, 1982), 120.

⁴Caesar E. Farah, Islam: Beliefs and Observances (Woodbury, New York: Barron's Educational Series, 1968), 141.

that the average amount is usually "between 2 and 3% of earnings or possessions."¹

Fasting is defined as total abstinence from food, drink, and cohabitation from sunrise to sunset during the month of Ramadan. Morgan² asserted that while prayer is the first form of physical worship, the second is fasting. Sell confirmed that

those who have to work for their living find the observance of this fast very difficult, yet, as a rule, the lower classes observe it strictly. Fasting is only once referred to in a Meccan Sura (xix. 27). It is simply a historical reference and is not recommended for imitation.³

While all devout Muslims observe Ramadan, they also take the pilgrimage to Mecca as seriously as the other five pillars. Klein stated that "the performance of this pilgrimage [hajj], once at least in his life, is incumbent on every Muslim, male and female, who is possibly able to do it."⁴ Long said that Muslims who are of sound mind, free citizens, and have attained the age of puberty are eligible for the hajj. The service is a complex procedure, which includes the circumambulation around the Ka'bah structure.

¹Ibid., 142-143.

²Kenneth W. Morgan, ed., Islam--The Straight Path: Islam Interpreted by Muslims (New York: Ronald Press Company, 1958).

³Edward Sell, The Faith of Islam (Wilmington, Delaware: Scholarly Resources, 1976), 396.

⁴F. A. Klein, The Religion of Islam (London, England: Curzon Press, 1971), 164-165.

He noted that

during each circuit special prayers are said. The main themes are praise of and refuge in God and asking his forgiveness and acceptance of the Hajj. Since most Hajjis are not familiar with the words, they generally repeat them after their *mutawwif* (Hajj guide).¹

While the practice of hajj corresponds to *jihad* or holy war, 'Ali quoted from the Hadith to confirm that the word *jihad* is not an exclusive reference for warfare. To him, "a struggle for national existence was forced on the Muslims when they reached Madina, and they had to take up the sword in self-defence."² Although the Islamic rite of *jihad* is unique, Lewis³ reviewed the concurrent performance of *jihad*. He pinpointed the ugly face of the enemies of God as they took on the role of assassins. Those radicals have associated the concept of *jihad* with a gospel of hatred, bloodshed, and terrorism.

To Kelsay and Johnson,⁴ the original *jihad* was not

¹David E. Long, The Hajj Today: A Survey of the Contemporary Makkah Pilgrimage (Albany, New York: State University of New York Press, 1979), 17.

²Muhammad 'Ali, The Religion of Islam: A Comprehensive Discussion of the Sources, Principles and Practices of Islam (Lahore, India: Ahmadiyya Anjuman Isha'at Islam, 1936), 548.

³Bernard Lewis, "The Enemies of God," The New York Review of Books, 25 March 1993, 30-31.

⁴John Kelsay and James Turner Johnson, eds., Cross, Crescent, and Sword: The Justification and Limitation of War in Western and Islamic Tradition (New York: Greenwood Press, 1990); idem, Just War and Jihad: Historical and Theoretical Perspectives on War and Peace in Western and Islamic Traditions (New York: Greenwood Press, 1991).

an aggressive act but a defensive attempt to protect the faith of Islam from the infidel's attacks. In Peters's translation of Averroes, *jihad* is described as "a collective not a personal obligation."¹ Peters² explored the concept of *jihad* and concluded that it was and still is a tool against Western colonialism. Williams disclosed an ancient aspect of *jihad*, revealing that "forced conversion was of course forbidden by the Qur'an. Yet it was praiseworthy to call non-Muslims to embrace Islam before attacking them."³

Unfortunately, Islam looks at the West as the threatening aggressor, hence becoming the target of *jihad*. It was Lewis who articulated that "if the fighters in the war for Islam, the holy war 'in the path of God,' are fighting for God, it follows that their opponents are fighting against God."⁴ Although the *jihad* has been opportunistically called for by today's political leaders to advance a certain war, they, according to Glassé,

have never received general support from the religious authorities ('*ulama*'). Those who die in a genuine *jihad*--and the laws determining this are complex--are

¹Rudolph Peters, trans., Jihad in Mediaeval and Modern Islam (Leiden, Netherlands: E. J. Brill, 1977), 9.

²Rudolph Peters, Islam and Colonialism: The Doctrine of Jihad in Modern History (The Hague, Netherlands: Mouton Publishers, 1979).

³John A. Williams, ed., Themes of Islamic Civilization (Berkeley, California: University of California Press, 1971), 276.

⁴Bernard Lewis, "The Roots of Muslim Rage," The Atlantic Monthly 266 (September 1990): 49.

considered to be martyrs (*shuhada'*), who, as such, have special merit, and enter paradise directly. The Kharijites made *jihad* a sixth pillar of the religion, and it is still so among their modern descendants, the 'Ibadites.¹

The Islamic articles of faith are the doctrines of: unity of God, angels, the revealed books, prophets and messengers, and the day of judgment or the last things. Hughes defined Islamic ideology of faith as "'the belief of the heart and the confession of the mouth.'" It is of two kinds--*Iman-i-Mujmal* [general belief] and *Iman-i-Mufassal* [detailed belief].² While the general belief includes a simple expression of faith in the Qur'an, the specific belief is founded on the five articles.

Islam, unlike any other religion, believes in the unity of God. Aziz affirmed that

Islam teaches that there is one, and only one, God Who is the Creator and Controller of the entire universe. He is unique in every respect, and there is nothing which bears any likeness to Him. He is the Knower of all things, and has full power over the whole creation. He does not stand in need of anything at all, while everything is totally dependent on Him. He possesses all the perfect qualities, and man should worship Him, and Him alone.³

Angels also worship God. They are "'spiritual', non-

¹Cyril Glassé, The Concise Encyclopedia of Islam (San Francisco, California: Harper and Row, Publishers, 1989), 210.

²Thomas P. Hughes, Notes on Muhammadanism: Being Outlines of the Religious System of Islam (Wilmington, Delaware: Scholarly Resources, 1976), 66.

³Zahid Aziz, Introduction to Islam (Columbus, Ohio: Ahmadiyya Anjuman Isha'at Islam Lahore, 1993), 7.

material beings who put God's commands and laws into action in this world. They have no 'will' of their own, unlike man, and are intermediaries between God and the world."¹

The revealed books of God, according to Oster, refer to the Qur'an and all the holy books that were acknowledged by Muhammad. Oster stated that "the number of sacred books delivered to mankind is said to have been 104; . . . all that is necessary to know of these inspired writings is supposed to have been retained in the Koran."² Although the Old and New Testaments are believed to have been corrupted, the Bible's prophets are revered. Loeffler stated that since the creation of Adam till Muhammad's time there were 124,000 prophets. These prophets were grouped in seven categories, the last one being Muhammad. Abraham, David, Moses, and Jesus were apostles who announced the coming of Muhammad. Loeffler emphasized the belief about "God [who] also declared that after Muhammad, the son of 'Abdullah, there would be no other prophet till the Day of Judgment."³

The day of judgment is an ever-recurring theme in the Qur'an. Bethmann suggested that "Muhammad was what a

¹Ibid., 13.

²Kenneth Oster, Islam Reconsidered: A Brief Historical Background to the Religion and Thought of the Moslem World (Hicksville, New York: Exposition Press, 1979), 83.

³Reinhold Loeffler, Islam in Practice: Religious Beliefs in a Persian Village (Albany, New York: State University of New York Press, 1988), 38.

good Methodist Circuit Rider or a good Adventist preacher would be in our age. Oh people, beware, the day of the Lord is drawing nigh!"¹ Aziz described the Muslim's belief in the day of judgment:

Just as the life of an individual has an end, and the life of a nation has an end, so does the life of this entire physical world have an end. That is the 'Day of Judgment', which will bring the spiritual world into full manifestation, in place of the present physical one. . . . It is on the Day of Judgment that everyone is fully awakened and raised to the higher, spiritual life. It is called the Day of Judgment because each person shall then become fully conscious of the effects of his deeds in this life, and have a 'body' (so to speak) made out of his or her own deeds.²

In summary, the Islamic religion was formulated at a time when spirituality was declining and Muhammad claimed to be the restorer and confirmer of previous revelations. The Qur'an is a guide to the adherents of Islam. It contains the teachings that describe the way of Islam. These teachings include pillars and articles that best reflect the conduct of a submissive believer. The pillars of profession of faith, prayer, alms, fast, and pilgrimage are specific outward actions of faith that determine a Muslim's life. A sixth pillar is sometimes acknowledged as the concept of *jihad*, or holy war, that has been often misunderstood and misused. While its purpose is either to defend or extend Islam, it does not need to be militant in nature. Unity of

¹Erich W. Bethmann, Steps Toward Understanding Islam (Washington, D.C.: American Friends of the Middle East, 1966), 9.

²Aziz, 25.

faith, angels, revealed books, prophets and messengers, and the last events are major doctrines in the Qur'an known as the articles of faith. Both articles and pillars reveal the belief and expression of faith of those to whom monotheism receives the highest acclaim.

The Seed of Abraham

The Bible defines the ancestral beginning of Muslims and Jews. Gen 16:10-11 refers to God's angel who announced the birth of Ishmael. This comforting promise was a unique divine gesture naming a son who is yet to be born. But Ishmael, meaning "God shall hear," was not "the son of the divine plan, [but] he would nevertheless share in the promise made to Abram."¹ The spiritual blessing of the seed was to Isaac, the son of promise.

The Bible account reveals that after fourteen years, God's promise to Abraham and Sarah for a descendant was fulfilled. Hence, God again stepped in and "selected a name for the child. Isaac's name, meaning 'he laughs,' was to be a perpetual reminder of the glad occasion when faith became reality."² However, Abraham, now one hundred years old, has two heirs: Ishmael and Isaac, half-brothers with promises of descendance and greatness. But the Bible established

¹"Genesis," Seventh-day Adventist Bible Commentary, rev. ed., ed. F. D. Nichol (Washington, D.C.: Review and Herald Pub. Assn., 1953-1978), 1:318-319.

²Ibid., 1:344-345.

that although a long separation was necessary between the half-brothers, they were re-united when Abraham died (Gen 25:9). That both Isaac and Ishmael "participated in the last rites for their father is evidence of a reconciliation between them."¹ After that, Isaac and Ishmael went their own ways only to re-appear centuries later as two great nations: Judaism and Islam. Gonzalez articulated:

The same God of Abraham chose the two of them in order that each might be the father of a great nation. Both were sons of the same benevolence. Which of the two could say that he alone had been chosen? Which of them could feel rejected? . . . Abraham, the old patriarch, holds his arms open to the sons of Sarah and those of Hagar, for all are equally his own. And he holds his arms open to the sons of his faith, who are all the believers.²

While Islam was born as a nation out of the Arabian desert in the seventh century A.D., Israel had been born as a nation out of the Egyptian bondage in the fifteenth century B.C. This suggests the question: Could it be that Islam was influenced by Judaism? Torrey asserted:

Islam is a fusion of diverse elements, some easily identified, others of obscure origin. The Koran contains a considerable contribution from Arabian paganism. . . . There is also a distinctly Christian element. . . . Another, with equal justification could claim that some utterances as showing Israelite influence.³

Although there may be some similarities in the holy records,

¹Ibid., 1:367.

²Angel Gonzalez, Abraham, Father of Believers, trans. R. Olson (New York: Herder and Herder, 1967), 86.

³Charles Torrey, The Jewish Foundation of Islam (New York: Jewish Institute of Religion Press, 1933), 1-5.

differences are wide and deep-rooted, which have created a chasm between the descendants of the half-brothers. Nettler observed that although the Qur'anic view of the Jews as being the *Ahl al-Kitab* (people of the book) seems to be a positive connotation, demeaning verbal notions are also present, accusing Jews of being "the worst enemy to Islam," because they are the "*muharifeen* (falsifiers) of the scriptures," and "slayers of the prophets."¹ Likewise, the Jewish perspective of Islam has never been positive. Nettler stated that the Jews have confronted Islam with enmity since their establishment. The Jews are said to be unsatisfied until Islam is destroyed. Therefore, there is a history of military and oratory campaigns targeting Islam and the "Islamic system of belief, or creed (*al-'aqidah*)."²

Nazir-Ali³ detailed the history of antagonism between Jews and Muslims. As early as A.D. 70, when Jerusalem was destroyed by the Romans, Jews migrated to Arabia and proselytized among the pagans. The intimate friends of Prophet Muhammad, Waraqa bin Naufal and Habib bin Malik, were Jewish proselytes. Nazir-Ali emphasized that Jews were powerful in Arabia, especially at the time when

¹Ronald Nettler, Past Trials and Present Tribulations (Oxford, England: Pergamon Press, 1987), 2.

²Ibid., 34.

³Michael Nazir-Ali, Islam: A Christian Perspective (Philadelphia, Pennsylvania: Westminster Press, 1983), 20-21.

they met Muhammad after he became the Lord of Medina. But later, their fort in Khaibar fell to Muslims after bloody fighting. Muhammad's efforts to unite Jews and Muslims were extensive, stressing the continuity between each. Hence, Muhammad tried to gain their favor by adopting the *qibla* (prayer direction) towards Jerusalem and 'Ashura (a similar day to the Jewish Day of Atonement). Nevertheless, because of the weak response, Muhammad changed the *qibla* direction to Mecca and emphasized the fasting month of *Ramadan*, retaining 'Ashura. Crone and Cook observed:

The mutual understanding that 'you can be in my dream if I can be in yours' may have provided a viable basis for an alliance of Jews and Arabs in the wilderness. But when the Jewish messianic fantasy was enacted in the form of an Arab conquest of the Holy Land, political success was in itself likely to prove doctrinally embarrassing. Sooner rather than later, the mixture of Israelite redemption and Ishmaelite genealogy was going to curdle.¹

This historic struggle between the descendants of the half-brothers marked the beginning of a wide schism between two monotheistic religions. This struggle continues over the city of Jerusalem. Laurent² noted that Jerusalem is central to three religions: Christianity, Islam, and Judaism. To the Jews, Jerusalem is the place of the final judgment, to Christians the place where Christ died, and to

¹Patricia Crone and Michael Cook, Hagarism: The Making of the Islamic World (Cambridge, London: Cambridge University Press, 1977), 10.

²Annie Laurent, "The Thrice-Holy City," UNESCO Courier 48 (May 1995): 14-16.

Muslims the place where Muhammad ascended to heaven.

Despite the obvious differences, there are several similarities between Jewish and Islamic Scriptures. The general view is that Muslims have borrowed from the Jewish Scriptures and culture. Lewis reflected on the reason behind the similarities, noting the Muslim's position on the divine inspiration of the Qur'an and Muhammad's status as God's prophet. He stated that "to suggest borrowing or influence is therefore, from a Muslim point of view, a blasphemous absurdity."¹ The Qur'an is believed by Muslims to be a perfect replacement after the previous Jewish and Christian writings were left to neglect and corruption.

Geiger,² in a thorough comparative study, correlated five scriptural and traditional aspects between Muslims and Jews, aiding the understanding of the Muslim's position on Jewish and Christian scriptural sources:

1. Both religions share several religious linguistic concepts.
2. There are similar stories and characters in which the Islamic approach is "draped in the most marvelous garb of fiction."³
3. Muslims and Jews also have doctrinal views in

¹Bernard Lewis, The Jews of Islam (Princeton, New Jersey: Princeton University Press, 1984), 67.

²Abraham Geiger, Judaism and Islam (New York: KTAV Pub. House, 1970), 30-45.

³Ibid., 73.

common, primarily the doctrine of monotheism.

4. The moral and legal rules of Islam are familiar to Judaism.

5. Finally, there are common cultural traditions that characterize their communities. Brinner and Ricks¹ appended to Geiger's list other practices that are religiously and socially important.

Doukhan presented the concept of *Aqedah* (system of belief) that is commonly reflected in the Judaistic, Christian, and Islamic religious identity as a landmark at their crossroad. This concept concentrates on Abraham and the sacrificial offering of Isaac. He concluded that

history has shown the importance of the *Aqedah* in the Jewish-Christian-Muslim controversy. All the ingredients and dynamics of dialogue are found in this confrontation. The three traditions refer to the same story dealing with the common origin of the three religions (in Abraham). They describe more or less the same historical evolution. They echo each other and react to each other on specific points. To a great measure they are interrelated and even dependent on each other. . . . The interest in the *Aqedah* occurs at the birth of the three Abrahamic religions, serving the purpose of justifying their respective claims to absolute and exclusive truth.²

Despite the similarities between the descendants of Isaac and Ishmael, differences or disagreements have caused

¹William Brinner and Stephen Ricks, eds., Studies in Islamic and Judaic Traditions (Atlanta, Georgia: Scholars Press, 1986), 136; idem, Studies in Islamic and Judaic Tradition II (Atlanta, Georgia: Scholars Press, 1989).

²Jacques Doukhan, "The *Aqedah* at the 'Crossroad': Its Significance in the Jewish-Christian-Muslims Dialogue," Andrews University Seminary Studies 32 (Spring-Summer 1994): 38-39.

controversies where religious vendettas led to political scenarios. Jomier described the Islamic viewpoint:

In Muslim thought Judaism was an ideal Judaism, in conformity with the Qur'an, and not that of real-life Jews; the Christianity was also an ideal Christianity: there was an ideal Torah and an ideal gospel. It is possible that the Christian community of which Waraqa bin Nawfal was one of the leading figures represented the type of true Christianity in Muslim eyes. Nevertheless, it is certain the other Jewish and Christian communities encountered elsewhere did not conform to the Qur'anic model. Hence a certain number of clashes . . . are reflected in the Qur'an. . . . The one thing that is clear is that now the Muslims are convinced that they are the only true disciples of Jesus who are faithful to his doctrine. They think that only the Qur'an provides all the indispensable knowledge about Jesus.¹

With all they accept in common and refuse in common, there is still one future event they both are looking for: the Messiah and the Mahdi. Samaan described them as blood brothers. Although they have descended from the same blood line, blood was also spilled between them. However, "the only hope for the descendants of Abraham is found in the true Seed of Abraham, Jesus Christ."² The Christian point of view is that if both children of Abraham accept Jesus Christ as the seed of Abraham, then all misunderstandings will disappear. Although this may be "wishful thinking," the issues do not cease with religious differences.

When Jesus was asked by the Jews if He was greater

¹Jacques Jomier, How to Understand Islam, trans. John Bowden (New York: Crossroad, 1989), 108.

²Philip Samaan, Blood Brothers (Boise, Idaho: Pacific Press, Pub. Assn., 1991), 8.

than Abraham, Jesus answered them: "Your father Abraham rejoiced to see my day, and he saw it and was glad" (John 8:56). God's promise and blessing to Abraham was the coming of the Messiah from the descendants of Isaac. Because

Isaac, the only miracle son of Abraham, is a type of Jesus, the only Son of God, just as Abraham serves as a type of God. . . . Was God biased in choosing Isaac to prefigure the Savior of the world? No, He was not at all biased, but God was determined to accomplish His divine plan through His own initiative based totally on a faith relationship with Abraham. He chose Isaac because he was the fulfillment of His original and often repeated promise.¹

In the meantime, according to Christianity,

no matter how refined or ethical, believers of both Judaism and Islam desperately need a Saviour and the assurance of salvation. Both religions, for their own reasons, reject Christ as the Messiah and Saviour of the world. These children of Abraham desperately need Christ, the Promised Seed.²

In summary, the Holy Bible is clear about the ancestry of Judaism and Islam. As half-brothers, Isaac and Ishmael instituted the beginning of two mighty nations with beliefs that are similar, but in many aspects different. Although Islam was born centuries after Judaism, it resents the notion that its Qur'anic teachings were borrowed from earlier Scriptures. This obviously would diminish the role of divine revelation to Muhammad. Nonetheless, Islam reinforces itself with the accusation that down through the centuries, Jewish and Christian Scriptures were falsified,

¹Ibid., 33-34.

²Ibid., 122.

thus the Qur'an's existence became necessary to reveal the right path. Despite historic struggles between the half-brothers, the potential for comparisons establishing similarities and differences between the Bible and the Qur'an and their doctrines is fruitful and could pave the way for a better comprehension of each other's role as authentic seed of Abraham.

The Message of the Prophets

How does Christianity view Islam and its prophet? Cragg attested to the fact that Muslims have demanded that Christians recognize Muhammad as a prophet. He explained:

The Islamic significance of Muhammad has been opaque to Christians, if not also anathema, while, for the most part, the Christian significance of Jesus has been seen to warrant disavowal of the Qur'an. Rejections have been reciprocal. Christians felt they were faced with an impossible supersession of the finality in which they trusted, where Muslims claimed a more ultimate finality presented as corrective and fulfillment. As that essentially one of content, only impasse could persist within communal loyalties so deeply at odds.¹

But how does the contemporary world view Christ? In his controversial book, Hart selected and ranked one hundred influential people who affected the destinies of people down through human history. His selections were surprising, so was his ranking. It was not Jesus nor Moses, but Muhammad who was designated as the most influential person in history. Hart defended his choice by writing:

¹Kenneth Cragg, Muhammad and the Christian: A Question of Response (Maryknoll, New York: Orbis Books, 1984), ix-x.

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels.¹

While Isaac Newton fell in second place, Jesus Christ received the third rank. Hart's reasoning for this is that

Christianity, unlike Islam, was not founded by a single person but by two people--Jesus and St. Paul--and the principal credit for its development must therefore be apportioned between those two figures. Jesus formulated the basic ethical ideas of Christianity, as well as its basic spiritual outlook and its main ideas concerning human conduct. Christian theology, however, was shaped principally by the work of St. Paul [rank 6]. . . . Some people even contend that it is Paul, rather than Jesus, who should really be considered the founder of Christianity.²

With these elaborations, as well as the Jewish rejection of Christ as the promised Messiah, Jesus remains supreme to the devout Christian. However, the devout Muslim accepts Jesus Christ only as a prophet. The Qur'an (Sura 3:45-47; 19:16-34) depicted the virgin birth of Jesus from Mary, through a divinely instituted decree. Kateregga and Shenk³ observed that Islam refused to accept the notion that Jesus is the "Son of God." Sura 5:75-78 is explicit about this issue: God does not bring forth children, He is one.

¹Michael H. Hart, The 100: A Ranking of the Most Influential Persons in History, rev. ed. (Secausus, New Jersey: Carol Publishing Group, 1992), 3.

²Ibid., 17-18.

³Badru D. Kateregga and David W. Shenk, Islam and Christianity: A Muslim and a Christian in Dialogue, rev. ed. (Grand Rapids, Michigan: Eerdmans Publishing Company, 1981), 131-132.

'Ata ur-Rahim said that the picture given of Jesus Christ is a diverted one. To him, the four Gospels are incorrect, but the gospel of Barnabas, the Qur'an, and the Hadith give a clearer picture of Christ. Jesus was not crucified, rather someone who looked like him was hung on the cross instead. It was Lentulus, a Roman official, who described Jesus as having

nut brown hair that is smoothed down to the ears, forming soft curls and flowing onto his shoulders in luxuriant locks, with a parting in the centre of his head after the fashion of the Nazarenes. A smooth clear brow and a reddish face without spots and wrinkles. Nose and mouth are flawless. He bears a full luxurious beard which is the same colour as his hair and is parted in the middle. He has blue-grey eyes with an unusually varied capacity for expression. He was of medium height, fifteen and a half fists tall. He is cheerful in seriousness. Sometimes he weeps, but no one has ever seen him laugh.¹

'Ata ur-Rahim described Christ according to the Islamic tradition as being a

a ruddy man inclined to white. He did not have long hair. He never anointed his head. Jesus used to walk bare-foot, and he took no house, nor adornment, nor goods, nor clothes, nor provisions, except his day's food. His head was dishevelled and his face was small. He was an ascetic in this world, longing for the next world and eager for the worship of Allah.²

Parrinder recounted the Islamic aspects of Jesus:

1. Jesus' name in the Qur'an appears as: 'Isa.

Its origin came from the Syriac Yeshua'. The Qur'an gives titles to Jesus such as a messenger (Sura 2:87).

¹Muhammad 'Ata ur-Rahim, Jesus: Prophet of Islam (London, England: Diwan Press, 1977), 17-18.

²Ibid.

2. Jesus is considered the son of Mary (*Ibn Maryam*). This emphasis is merely to show that Jesus is a mortal just like any other prophet (Sura 2:87).

3. Jesus in Islam is like Adam. He is the last Adam or the second man. Neither have a father but were physically human (Sura 3:59).

4. Jesus was a miracle worker and a healer (Sura 5:133). His mission was to publish good news, confirm the Torah, teach how to pray, and be an example.

5. Jesus' sayings are not quoted in the Qur'an, although Sura 3:49-51 and Sura 61:6 include statements that are attributed to Him.

6. Jesus' death is confirmed in the Qur'an (Sura 19:33). However, Sura 4:157 denies Jesus' crucifixion as being the manner of His death.

7. The Qur'an denies that Jesus is the Son of God. Sura 112:1-4 eliminates the notion of God as "He begetteth not" children.¹

Zwemer contended that "Islam is the only one of the great non-Christian religions which gives a place to Christ in its book, and yet it is also the only one of the non-Christian religions which denies His deity."² Although the Qur'an may present Christ in a way to legitimize Muhammad,

¹E. Geoffrey Parrinder, Jesus in the Quran (New York: Barnes and Noble, 1965), 16-141.

²Samuel M. Zwemer, The Moslem Christ (Edinburgh, London: Oliphant, Anderson, and Ferrier, 1912), 7.

Robinson¹ depicted some similarities between them. For example: (1) both were prophets; (2) both received divine messages; (3) their teaching is called wisdom, right path, and light; (4) both spoke against forbidden foods; (5) the central thrust of their message was to worship God; (6) both spoke about judgment against idolaters; and (7) both practiced prayer and almsgiving (basic Qur'anic teachings). Robinson also identified a text in Sura 61:14 where Muhammad compared his mission with that of Jesus. He commented:

Although this passage is very condensed, its purport is clear enough. The believers are urged to fight at Muhammad's side on the grounds that in so doing they will be following the example of Jesus' disciples and that like them they will prove victorious. The word 'helpers' (ansar) is pregnant with meaning. It is the official title given to the people of Medina who rallied to Muhammad's cause (9:100, 107). It also puns with nasara, the Qur'anic name for Christians.²

Cragg articulated a comparison between the Jesus of the Qur'an and the Christ of the New Testament. He wrote:

Consider the Quranic Jesus alongside the New Testament. How sadly attenuated is this Christian prophet as Islam knows him! Where are the stirring words, the deep insights, the gracious deeds, the compelling qualities of him who was called the Master? The mystery of his self-consciousness as the Messiah is unsuspected; the tender, searching intimacy of his relationship to the disciples undiscovered. Where is "the way, the truth, and the life" in this abridgment? Where are the words from the Cross in a Jesus for whom Judas suffered? Where the triumph of the Resurrection from an empty grave? There is in the Qur'an neither Galilee nor Gethsemane; neither Nazareth nor Olivet. Even Bethlehem

¹Neal Robinson, Christ in Islam and Christianity (Albany, New York: State University of New York Press, 1991), 37.

²Ibid., 37-38.

is unknown by name and the story of its greatest night is remote and strange. Is the Sermon on the Mount never to be heard in the Muslim world? Must the simple, human narrative of the prodigal son never mirror there the essence of waywardness and forgiveness? Is "Come unto me all you who are weary . . . and I will give you rest" an invitation that need not be heard, and is Jesus' taking bread and giving thanks a negligible tale? Should not all humankind be initiated into the meaning of the question: "Will you also go away?"¹

Despite the compliments, it is evident that Islam is not comfortable with Jesus. Although He is recognized as one of the greatest prophets, all that He receives is a word of respect. Zwemer disclosed the problem that Islam has in accepting Christ: "The fundamental difference between Islam and Christianity is the absence in the former of the doctrine of the cross. The cross of Christ is the missing link in the Moslem's creed."²

In a provocative question, De Haan articulated the importance of distinguishing between Jesus and Muhammad: "Islam encourages followers to listen to Jesus, Muhammad, and the prophets who preceded them. But what happens when Jesus is measured by the standards of Islam, and Muhammad is measured by the standards of Jesus?"³ This issue was discussed in his booklet where both Jesus and Muhammad were

¹Kenneth Cragg, The Call of the Minaret, 2d ed. (Maryknoll, New York: Orbis Books, 1985), 235.

²Samuel M. Zwemer, Christianity: The Final Religion (Grand Rapids, Michigan: Eerdmans, 1920), 75-76.

³Martin R. De Haan II, The Message of the Prophets: Muhammad and the Messiah (Grand Rapids, Michigan: Radio Bible Class, 1995), 1.

subjected to an analytical study. The main idea is that since both Jesus and Muhammad said they were speaking on God's behalf, to be credible, they must be consistent with those prophets who preceded them. Based on this concept, the discovery was eminent. While Jesus fit the roles successfully, Muhammad's measure of the gospel of grace was missing, substituted for with a salvation by works. It is a fact that Islam is a religion that needs salvation by faith, love, and the grace of God.

Acknowledging the tension between Christians and Muslims, various strategies were considered by Marrison, Miller, Dretke, Goldsmith, Madany, and Thomsen,¹ who endeavored to identify the communication problems that beset both religions. Their recommendation was that Christians can offer Jesus Christ as the meeting point. This, however, does not mean that the topic of Christ's atoning sacrifice ceases to be a controversial issue. The delivery of the

¹G. E. Marrison, The Christian Approach to the Muslim (London, England: Edinburgh House Press, 1959); William M. Miller, A Christian's Response to Islam (Nutley, New Jersey: Presbyterian and Reformed Publishing Co., 1977); James P. Dretke, A Christian Approach to Muslims: Reflections from West Africa (Pasadena, California: William Carey Library, 1979); Martin Goldsmith, Islam and Christian Witness: Sharing the Faith with Muslims (Downers Grove, Illinois: InterVarsity Press, 1982); Bassam M. Madany, The Bible and Islam (Potchefstroom, South Africa: Potchefstroom University for Christian Higher Education, 1987); Mark Thomsen, The Word and the Way of the Cross: Christian Witness Among Muslims and Buddhist People (Minneapolis, Minnesota: Augsburg Fortress, 1993).

subject of Jesus' deity to Muslims, according to Saal,¹ is a direct contradiction of Islamic beliefs. He proposed that "the Gospel of Luke" could be used as a starting point because its themes are familiar to Islam.

The fact remains, however, that because Jesus Christ is mentioned in both Bible and Qur'an, this constitutes a bridge between both faiths. Abdul-Haqq expounded on the fact that "the Muslim masses are being exposed to the matchless person and claims of Jesus Christ through media evangelism like radio broadcasts, Bible correspondence courses, and literature distribution."²

In summary, the message of God's prophets has always been a message of peace and restoration; however, the roles may differ, as is the case of Christ and Muhammad. For Christ to be authentic, His message needed to be consistent with previous revelations from God. And, for Muhammad to be credible, his message also would need to be consistent with God's messengers who preceded him, including Jesus Christ. But it is apparent that while Christ fulfills the Islamic teaching of submissiveness, Muhammad neglects the Christian formula of salvation by faith. Moreover, although Christ is a respected prophet in Islam, His status as God's son is

¹William J. Saal, Reaching Muslims for Christ (Chicago, Illinois: Moody Press, 1991), 161-164.

²Abdiyah A. Abdul-Haqq, Sharing Your Faith with a Muslim (Minneapolis, Minnesota: Bethany Fellowship, 1980), 7-8.

denied, thus no substitutionary atonement could have occurred. With the doctrine of the cross absent in Islam, Christ's role as the bridge between Christianity and Islam remains an effective tool for constructive dialogue.

Fundamentalism in Modern Islam

The greatest contemporary hindrance for Christian missions to Muslims is the Islamic fundamentalist movement. Described by Moussalli,¹ the Islamic faction has called the Muslim world to achieve democracy through a unified belief in God, refusing any form of Western democracy whose faith is centered in the government of man. Thus, the despised West is pictured as splintering societies along religious lines, putting man's material concerns above God. Al-Turabi explained the Islamic awakening as being dependent on the Western challenge. To him, "awakened Islam today provides people with a sense of identity and a direction in life."² Meanwhile, Amuzegar³ revealed that Islamic fundamentalism, viewed as a threat to democracy, may have been successful in its objectives in some Arab countries where "religious and political Islam" have become unified as a single entity.

¹Ahmad S. Moussalli, "Hasan Al-Turabi's Islamist Discourse on Democracy and Shura," Middle Eastern Studies 30 (January 1994): 52-63.

²Hassan Al-Turabi, "The Islamic Awakening's New Wave," New Perspective Quarterly 10 (Summer 1993): 43.

³Jahangir Amuzegar, "The Truth and Illusion of Islamic Fundamentalism," SAIS Review 13 (Summer/Fall 1993): 127-139.

Education, too, has become the focus of Islamic fundamentalism. Bollag¹ reported that Arab universities are experiencing growing popularity, drawing students who are majoring in Islamic studies. Some Arab governments view this as a threat to the state, where intellectuals are caught between conservatives and fanatics. Jelloun observed that dialogue with Muslim fundamentalists is "impossible. Rejection of dialogue is inherent in ideological extremism, whether religious, political, or both."² Critical thinking is abandoned and intellectuals are not allowed to question Islamic doctrines. Yet, Kerr affirmed that

Christian dialogue with Islamic fundamentalists is not an a priori impossibility. It needs to be discriminating in terms both of partners and of issues. It will be pursued differently by Christians living within Islamic societies than by Christians meeting Muslims in the West.³

Charfi acknowledged that in Islamic countries, scientific thought is less free now than it was in the Middle Ages. Fundamentalists filter scientific knowledge through religious dogma; therefore, if Islam "cannot manage in this era to separate knowledge from belief, it will find itself further and further separated from the rest of the

¹Burton Bollag, "Universities Across the Arab World Confront the Pressure of 'Islamism'," The Chronicle of Higher Education, 2 February 1994, 43-44.

²Ben Jelloun, 23.

³David A. Kerr, "The Challenge of Islamic Fundamentalism for Christians," International Bulletin of Missionary Research 17 (October 1993): 172.

world racing by into the next century."¹

In essence, wrote Gellner, fundamentalism is found in many religions, but not with the same vigor as Islam. Islamic fundamentalism has drawn high levels of attention because of its militant nature. It demonstrates that

it is possible to run a modern, or at any rate modernizing, economy, reasonably permeated by the appropriate technological, educational, organization principles, and combine it with a strong, pervasive, powerfully internalized Muslim conviction and identification.²

Kepel³ traced the roots of the Islamic revolt to the time between the World Wars when the Muslim Brotherhood broke with the secular state. This influence has subtly seeped into today's Intifada in Palestine, the Shi'ite revolution in Iran, and the Rushdie⁴ affair.

The early history of Islamic fundamentalism, as detailed by Marty,⁵ can be traced back to the eighteenth century when it was led by the "Wahhabis" in Saudi Arabia.

¹Farida Faouzia Charfi, "When Galileo Meets Allah," New Perspective Quarterly 11 (Spring 1994): 32.

²Ernest Gellner, Postmodernism, Reason and Religion (London, England: Routledge, 1992), 22.

³Gilles Kepel, The Revenge of God: The Resurgence of Islam, Christianity, and Judaism in the Modern World (University Park, Pennsylvania: Pennsylvania State University Press, 1994).

⁴Salman Rushdie, The Satanic Verses (New York: Viking, 1989).

⁵Martin E. Marty, The Glory and the Power: The Fundamentalist Challenge to the Modern World (Boston, Massachusetts: Beacon Press, 1992).

The main controversy then was, and still is, the enforcement of the Islamic *Shari'ah* Law that eliminates social evils and produces a pure society. According to Bullough,¹ the current rise and flourishing of Islamic fundamentalism is declared to be the result of the decline of communism and the self-interests of nations that rely on Middle Eastern oil. Although fundamentalists were thought to be a tolerable alternative to communism, the roles have changed, generating a regional revolution of expectations. It is the enforcement of the Muslim law and ideology that now poses a threat to democratic institutions and states. Lawrence indicated that "the dramatic price increases spurred by OPEC in 1973 . . . inadvertently caused the public manifestation of Islamic loyalty now known as fundamentalism."²

As many support the Islamic fundamentalist movement, many more, including Muslims, are opposed to this obsolete tradition, identifying it as a step back in a progressive world. However, fundamentalism and Islam cannot be equated, because Islam is its victim. Hussein asserted that "the splits in Islamic societies are encouraging a return to the reassuring certainties of fundamentalist message."³ This

¹Vern L. Bullough, "Some Thoughts on Islamic Fundamentalism," Free Inquiry 15 (Spring 1995): 40-41.

²Bruce B. Lawrence, Defenders of God: The Fundamentalist Revolt Against the Modern Age (San Francisco, California: Harper and Row, Publishers, 1989), 193.

³Mahmoud Hussein, "Behind the Veil of Fundamentalism," The UNESCO Courier 47 (December 1994): 25.

radical attempt was described by Rashid¹ to be the chief cause for the loss of many Muslim lives in secular fighting. These Islamic movements "are driven more by appalling local social conditions than some all-pervasive ideology."²

It is unfavorable to Islam for the West to see terrorism associated with fundamentalism. Voll, Dekmejian, Hunter, Schbley, Choueiri, Cohen, and Jabbour³ have investigated both political and terroristic aspects of Islamic fundamentalism, viewing it as a reactive challenge to modern civilizations and political structures. From a journalistic perspective, Wright⁴ focused on the manifestation of fundamentalist anger in the conflict

¹Ahmed Rashid, "The New Beachhead in Islam's Holy War: A Radical Revival in Asia and the Mideast," World Press Review 42 (May 1995): 21-23.

²Ahmed Rashid, "March of the Militants," Far Eastern Economic Review, 9 March 1995, 19-20.

³John Obert Voll, Islam: Continuity and Change in the Modern World (Boulder, Colorado: Westview Press, 1982); R. Hrair Dekmejian, Islam in Revolution (Syracuse, New York: Syracuse University Press, 1985); Shireen T. Hunter, ed., The Politics of Islamic Revivalism: Diversity and Unity (Bloomington, Indiana: Indiana University Press, 1988); Ayla Hammond Schbley, "Religious Resurgence and Religious Terrorism: A Study of the Actions of the Shi'a Sectarian Movements in Lebanon" (Ph.D. dissertation, University of North Texas, 1988); Youssef M. Choueiri, Islamic Fundamentalism (Boston, Massachusetts: Twayne Publishers, 1990); Norman J. Cohen, ed., The Fundamentalist Phenomenon: A View from Within; A Response from Without (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1990); Nabeel Jabbour, The Rumbling Volcano: Islamic Fundamentalism in Egypt (Pasadena, California: Mandate Press, 1993).

⁴Robin Wright, Sacred Rage: The Wrath of Militant Islam (Sussex, England: Linden Press, 1985).

between Iran and the United States. She critiqued America's lack of consistency towards Muslim fundamentalists, while the latter have fallen into the cliché of fanaticism. Since then, Western countries have been invited by Avineri to unite in fighting this gigantic rise in Islamic fundamentalism but not to fight the religion. He wrote:

Terrorism inspired by Islamic fanatics should be fought tooth and nail--and this is what the security services of the Western and Middle Eastern countries are and should be doing, by means not always pleasant. But Western intellectuals and statesmen should not mount a new crusade against Islam.¹

Islam is a culture that includes much more than religion; therefore, there must be efforts to understand Islam apart from its traditions and legalism. To this, Carmona² replied that there are serious misconceptions about fundamentalism, and Esposito³ affirmed that obviously not all Muslims are violent. The world must not judge the Muslim people by the actions of extremists, and

the Islamic movements need not be a threat but a challenge. For many Muslims, Islamic revivalism is a social rather than a political movement whose goal is a more Islamically minded and oriented society, but not necessarily the creation of an Islamic state. For others, the establishment of an Islamic order requires

¹Shlomo Avineri, "The Return to Islam," Dissent 40 (Fall 1993): 413.

²Jeff Carmona, "Challenging People's Fears of 'Islamic Revivalism'," The Chronicle of Higher Education, 25 May 1994, 5.

³John L. Esposito, The Islamic Threat: Myth or Reality (New York: Oxford University Press, 1992); idem, ed., Voices of Resurgent Islam (New York: Oxford University Press, 1983).

the creation of an Islamic state. In either case, Islam and most Islamic movements are not necessarily anti-Western, anti-American, or anti-democratic. . . . Our challenge is to better understand the history and realities of the Muslim world. Recognizing the diversity and many faces of Islam counters our image of a unified Islamic threat.¹

Musk expressed that Muslims are fundamentalists because their lives are determined by the Qur'an. In Islamic states,

the legislative function of government is a given. God has revealed the law in the Qur'an and the example (sunna) of the Prophet. What is needed is a right administration of that legislation. . . . Religion enters every detail of public life in an Islamic state. God has something to say on every matter.²

It is because of this truth that the case for an intrinsic fundamentalism in the nature of Islam has been debated by scholars. Hiro stated that the evidence of fundamentalism could be found not only in Muslim attitudes, but in the life of Prophet Muhammad. "There is no distinction between religion and politics in Islam. Besides being a messenger of God's word, Prophet Muhammad was an administrator, judge and military commander."³ However, Watt⁴ cautioned that in order to assess Islam as being fundamentalist by nature is to disregard the various

¹Esposito, The Islamic Threat: Myth or Reality, 212.

²Bill A. Musk, Passionate Believing (Tunbridge Wells, England: Monarch Publications, 1992), 51.

³Dilip Hiro, Holy Wars: The Rise of Islamic Fundamentalism (New York: Routledge, 1989), 2.

⁴W. Montgomery Watt, Islamic Fundamentalism and Modernity (London, England: Routledge, 1988).

manifestations of Islam throughout history.

In comparing the Christian and Muslim sense on the revealed word, Musk wrote: "The 'Word' is made book in Islam and flesh in Christianity."¹ Kaplan contended that because fundamentalism is easily comprehended, it remains an option to those who pass through the traumas of modernity, finding it an alternative. He described fundamentalism "as a world view that highlights specific essential 'truths' of traditional faiths and applies them with earnestness and fervor to twentieth-century realities."² Khadduri said:

It would be a tempting conclusion to make that neither Islam nor Christendom had yet been prepared to meet on a common ground and adapt their religious principles. . . . The mistrust and, perhaps, the lack of mutual respect, were not conducive to an understanding between Islam and Christendom.³

To Haddad,⁴ the nineteenth-century Christian missionary rhetoric to raise Muslims from their primitive conditions is paralleled to earlier Western penetration attempts. Muslim fundamentalists believe that the Crusades are in progress and that Christianity wants to eliminate

¹Musk, 180.

²Lawrence Kaplan, ed., Fundamentalism in Comparative Perspective (Amherst, Massachusetts: The University of Massachusetts Press, 1992), 5.

³Majid Khadduri, War and Peace in the Law of Islam (Baltimore, Maryland: The Johns Hopkins Press, 1955), 278.

⁴Yvonne Yazbek Haddad, John Obert Voll, and John L. Esposito, The Contemporary Islamic Revival: A Critical Survey and Bibliography (New York: Greenwood Press, 1991), 3.

Islam. But theorists of the "Holy Terror," said Taheri,¹ believe that it is possible to convert Christians to Islam, a process that has already claimed many Christians.

In summary, fundamentalism is a phenomenon that exists in all religions and Islam is no exception. When the concept of fundamentalism is taken to extremes, faith becomes hostage and adherents its victims. Since its eighteenth-century awakening, Islamic fundamentalism has called for a return to the *Shari'ah* law of the Qur'an. Although their message is a noble invitation for the restoration of the Scriptures and morality in all aspects of life, its means of execution are questionable. Today, acts of terrorism have been attributed to Islamic fundamentalists whose aim is to establish Islamic governments stripped of all the symbols of Western colonial influence, and to maintain a strict obeisance to the teachings of the Qur'an and the example of Muhammad. It is this facet of Islam that reflects negatively on what the religion of Islam teaches about peace, submission, and brotherhood.

The Islamic Concept of Marriage and Family

It is almost certain that in the Western world today the image of Islam is identified as a Muslim whose religion permits him to marry four contemporaneous wives. Despite

¹Amir Taheri, Holy Terror: Inside the World of Islamic Terrorism (Bethesda, Maryland: Adler and Adler, Publishers, 1987), 204.

the truth of the matter, Abdalati remarked that still the "knowledge of God and belief in Him constitute the very foundation of Islam."¹ The institution of marriage and family in Islam has distinct aspects and peculiarities. Therefore, understanding this facet is necessary for missionaries in their focus on the whole family.

While Christopher regarded Muhammad as an adventurer who "made religion the excuse for indulging his sexual appetite and securing his personal advancement,"² marriage in Islam remains the sacred foundation of the family, and the family is the basic unit of the society. The family's success depends on both parents, for Khan compared the marital relationship to a garment and its wearer. He wrote:

A garment provides protection, comfort and ornament. It is also the closest thing to a person outside his or her own self. A husband and wife found together by the "love and tenderness" that God has put between them are surely garments for each other.³

Jones defined the ideal Muslim marriage "as a divine institution legalizing sexual intercourse, for the purpose of procreation."⁴ Cragg conveyed that marriage is a civil

¹Hammudah Abdalati, Islam in Focus (Indianapolis, Indiana: American Trust Publications, 1977), 1.

²John Christopher, The Islamic Tradition (New York: Harper and Row Publishers, 1972), 1.

³Muhammad Zafrullah Khan, Islam and Human Rights (Tilford, England: Raqem Press, 1988), 37-38.

⁴V. R. Jones and L. B. Jones, Woman in Islam: A Manual with Special References to Conditions in India (Lucknow, India: Lucknow Publishing House, 1941), 71.

"contractual relationship or agreement, verbally exchanged between the two parties in the presence of witnesses. It has no sacramental status or quality of 'one flesh' in the Christian sense of the 'estate' of matrimony."¹

Fernea² revealed that the practice of arranged marriages is still present, although declining due to the growth of co-educational schools, the acceptance of marriage as the prerogative of the individual, and the love factor as a prerequisite for marriage. She related arranged marriages with "endogamy,"³ a marriage within the family relatives, usually cousins. This act reflects that the family, rather than the individual, determines the basic social unity.

Avdich described the engagement procedure as a promise. Although this step is a "moral obligation,"⁴ the promise is not binding and could be broken without any legal conditions. Lobban and Sirois explained that while the husband is responsible to support his wife, she must pledge obedience to him. The husband's support is known as *al mahr* (dowry). This "sizeable legal debt owed to the wife, even after the consummation of the marriage, is a strong

¹Kenneth Cragg, The House of Islam (Belmont, California: Wadsworth Publishing Company, 1975), 52.

²Elizabeth Warnock Fernea, ed., Women and the Family in the Middle East: New Voices of Change (Austin, Texas: University of Texas Press, 1985), 38.

³Ibid., 39-40.

⁴Kamil Avdich, Survey of Islamic Doctrine (Cedar Rapids, Iowa: Unity Publishing Co., 1980), 176.

deterrent to divorce by the husband."¹ The wife is under the protection of the husband and must be obedient. Any property she brings to this marriage or has acquired during the marriage is hers, unless she initiates the divorce.

The issue of temporary marriage (*mut'a*) is a unique practice among Shi'ite Muslims. Lancaster² defined it as a contract that occurs between a man and an unmarried woman. *Mut'a* marriage is thought to serve the human needs, while others condemn it as legalized prostitution. Rippin emphasized the Sunni Muslim position against this practice for the reason that "where any limit [is] put on the length of a marriage makes a marriage contract null and void."³

Nasr regarded the ideal Islamic marriage as one where "the role of men and women is seen as complementary rather than competitive. Before God, man and woman stand as equals."⁴ However, the marriage service is of no religious character. Farah defined the Islamic marriage occasion as "one of great celebration and festivity throughout the Muslim world. . . . In a way it serves to emphasize the

¹Carolyn F. Lobban and Lois B. Sirois, "Obedience (TA'A) in Muslim Marriage," Journal of Comparative Family Studies 21 (Spring 1990): 39.

²Pat Lancaster, "An Ancient Custom Revived," World Press Review 37 (July 1990): 70.

³Andrew Rippin, Muslims: Their Religious Beliefs and Practices (London, England: Routledge, 1990), 114.

⁴Seyyed Hossein Nasr, Islamic Life and Thought (Albany, New York: State University of New York Press, 1981), 212.

great significance attached to family life as a force for unity in Islamic society."¹ The wedding service, according to Martin,² begins with signing the contract, then reciting the introduction of the Qur'an by the assembled. The final ceremony to consummate the marriage is the wedding-eve feast. Morgan stated that although the Qur'anic principles remain unchanged everywhere, the "marriage ceremonies may differ in Muslim countries according to local customs."³

Nasr told that the Islamic marriage is not viewed as a sacrament, since from an "alchemical" and also a metaphysical point of view--which is that of Islam--the sexual act is already a sacred act which must be kept within the bounds of the Sacred Law to govern human passions, but which does not need another sacrament in order to become sacralized.⁴

Ruthven reported Muhammad's sayings: "When a man marries verily he perfects half his religion. . . . There is no other act of worship except marriage and faith."⁵ Ruthven asserted that Islam discourages celibacy. "There is no monasticism in Islam . . . [except] the jihad."⁶

¹Ceasar Farah, 166.

²Richard Martin, Islam: A Cultural Perspective (Englewood Cliffs, New Jersey: Prentice-Hall, 1982), 154-155.

³Morgan, 367.

⁴Seyyed Hossein Nasr, Traditional Islam in the Modern World (London, England: KPI, 1987), 52.

⁵Malise Ruthven, Islam in the World (New York: Oxford University Press, 1984), 168.

⁶Ibid., 166.

Farah¹ disclosed Islam's emphasis on virginity as a prerequisite for marriage, and Abdalati explained the value of marital permanence in Islamic religion. He stated that

because Islam considers marriage a very serious commitment, it has prescribed certain measures to make the marital bond as permanent as humanly possible. The parties must strive to meet the conditions of proper age, general compatibility, reasonable dowry, good will, free consent, unselfish guardianship, honorable intentions, and judicious discretion.²

While unions between Muslims and idolaters are forbidden, Goldziher indicated that Islam allows its men to marry virtuous Christian or Jewish women. "From the Sunni point of view such mixed marriages may be regarded, according to the theory of early Islam, as unobjectionable."³

Restrained polygamy, limited to four contemporaneous marriages, is acceptable in Islam. Syed declared that this arrangement must include fair dealing or equity ('adl) between the wives. "'Adl signifies not merely equality of treatment in the matter of lodgment, clothing and other domestic requisites, but also complete equity in love, affection and esteem."⁴ Jones recounted the arguments that sanction Islamic polygamy practice: (1) numerical excess of

¹Madelain Farah, Marriage and Sexuality in Islam (Salt Lake City, Utah: University of Utah Press, 1984), 16.

²Abdalati, 116.

³Ignaz Goldziher, Introduction to Islamic Theology and Law (Princeton, New Jersey: Princeton University Press, 1981), 216.

⁴Ameer Ali Syed, The Spirit of Islam (London, England: Christophers, 1946), 229.

women; (2) its association with the *jihad*; (3) if the first wife is barren; (4) to protect the women; (5) the physical welfare of the society; and (6) man, by nature, is polygamous.¹

Adultery in Islam is described by Tritton to be punishable by death. "The husband may slay the adulterer without being liable to retaliation."² Moreover, Farah identified divorce as an easy process. Upon pronouncing the word three times consecutively, it becomes effective and irrevocable. Wilson said that "the wives can be divorced at the whim or caprice of the man, [proving that] . . . loose divorce works more evil than polygamy."³ Musallam affirmed: "Islamic law assessed all humans by a scale of religious qualifications, the essential function of which was to determine whether an act was allowable or forbidden."⁴

Ahmad affirmed that in the Islamic family, the patriarchal tradition is upheld. Man is the guardian of the wife and the father of his children. He stabilizes his family life and offers it peace and happiness.⁵ Fernea

¹Jones, 182-184.

²A. S. Tritton, Islam: Belief and Practices (London, England: Hutchinson University Library, 1966), 134.

³Samuel Wilson, Modern Movements among Moslems (New York: Fleming H. Revell Company, 1916), 197.

⁴B. F. Musallam, Sex and Society in Islam (New York: Cambridge University Press, 1983), 30.

⁵Khurshid Ahmad, ed., Islam: Its Meaning and Message (Licester, England: Islamic Foundation, 1992), 163.

affirmed that the value of the family institution in the Islamic religious code is highly regarded:

If the Koran is the soul of Islam, then perhaps the institution of the Muslim family might be described as its body. In the past, individual men and women found their economic and emotional support within the traditional extended family structure; they were reassured as to their identity and their social position in the world and were encouraged to form new family units of their own. In exchange, the members of the family, both men and women, were expected to contribute to the support and maintenance of the unit and to behave according to traditional codes of family honor. Honor meant, for women, a chaste reputation, and for men, courage, religiosity, hospitality.¹

The family is a society in miniature, and the success or failure of one individual is the affair of the whole family. The parents deny themselves for the welfare of their children and their happiness is built on the happiness of their children. This socioeconomic unit is committed to the family institution, where loyalty is

one reason why many parents still desire large numbers of children. Children in peasant communities . . . work and earn. . . . An extra child is seen not as another mouth to feed or another person to educate but as an extension of family power and prestige and an additional source of labor.²

Zwemer declared that children in Islam are God's blessings, as are property and wealth. Although they may be at times a snare, however, they are not responsible for their moral acts until they reach the age of puberty.³

¹Fernea, 25.

²Ibid., 30.

³Samuel M. Zwemer, Childhood in the Moslem World (New York: Fleming H. Revell Company, 1915), 166-169.

Marty and Appleby remarked that the Islamic community puts the family as the highest group to which the individual's responsibility is due.¹ Ahmad observed that "since Islam considers mankind as one family, all members of this family are alike in the eyes of God."² Haddad contended that the marriage and family code is "one of the necessities as it is related to the preservation of life and the response to primary needs."³

In summary, the institution of marriage and family in Islam is highly valued. Through the custom of marriage, half of the individual's religion is perfected. Marriage and faith constitute the two most important acts of worship. Although Islamic marriage laws and traditions may appear obsolete, they tend to be subservient to the human need. Nonetheless, what is conspicuously absent in the Islamic marriage service is the sacramental value and the oneness-of-flesh concept that characterizes Christian marriage. The Islamic family, often patriarchal in nature, is esteemed to be a miniature society in that tradition is maintained and passed on to future generations. It provides the most effective unit of Islamic faith preservation.

¹Martin E. Marty and R. Scott Appleby, eds., Fundamentalism and Society (Chicago, Illinois: The University of Chicago Press, 1993), 176.

²Ahmad, Islam: Its Meaning and Message, 181.

³Yvonne Yazbek Haddad, Contemporary Islam and the Challenge of History (Albany, New York: State University of New York Press, 1982), 165.

Understanding Islam and Contextualizing the Message

Because Islam is a popular world religion, understanding it is indispensable. Vaziri¹ indicated that there are factors, other than religious doctrines, that help one to understand Islam. Historical, cultural, political, anthropological, economical, and psychological factors must all be taken into account in order to comprehend the Islamic influence. But misunderstanding Islam was exhibited from its beginning, stated Qutb,² confirmed by the Crusades, and continues today. As a Muslim, he undertook to explain what Islam believes in terms of religion, feudalism, capitalism, sexual repression, and freedom of thought.

A decade later, Hourani addressed the attitudes of medieval Christianity towards Islam that have lingered until modern times. He said that Islam "could not be thought of as carrying further and completing the Christian message. It might be a form of paganism, or a Jewish heresy, or a Christian heresy."³ Hourani proposed that Muhammad was sent as a wake-up call to Christianity. He stated:

Muhammad was sent, not only to give knowledge of God to those who had not had it, but also to remind Jews and

¹Mostafa Vasiri, The Emergence of Islam: Prophecy, Imamate, and Messianism in Perspective (New York: Paragon House, 1992).

²Muhammad Qutb, Islam: The Misunderstood Religion (Kuwait: Ministry of Awqaf and Islamic Affairs, 1964).

³Albert Hourani, "Western Attitudes towards Islam," Lecture presented at the Tenth Montefiore Memorial Lecture, University of Southampton, England, 5 March 1974, 10.

Christians of the transcendence of God--He is inaccessible in His essence, and comes to us, if at all, only as a stranger. But it is also a challenge: by denying the divinity of Christ, it summons Christians to affirm it and to redeem Islam by giving their faith to fill what is lacking in that of Muslims.¹

Renard² endeavored to explain Islam in a sensitive and sympathetic approach, presenting to his readers a thematic review of the Islamic doctrines, inviting them to enter into the realm of Islamic spirituality so that this religion would be further fathomed. In his presentation, Rodinson confessed that his sole purpose was to remedy, in part, the ignorance about Islam that is so prevalent. He stated that

the Arabs have looked upon themselves--and have been looked upon by the 'critical West,' . . . as essentially a victimized people. This self-judgment has given rise, not unexpectedly, to an apologetic outlook that the observer may often find irritating. . . . These manifestations are largely the result of conditions imposed on the Arabs against their will.³

In the meantime, the Christian media has taken a contradictory role in presenting Islam to the world. Said defended Islam against the consensus that considers it a scapegoat for anything that may happen on the world scene, politically, socially, and economically. He noted:

Yet there is a consensus on "Islam" as a kind of scapegoat for everything we do not happen to like about

¹Ibid., 19.

²John Renard, In the Footsteps of Muhammad: Understanding the Islamic Experience (New York: Paulist Press, 1992).

³Maxime Rodinson, The Arabs, trans. Arthur Goldhammer (Chicago, Illinois: The University of Chicago Press, 1981), 177-178.

the world's new political, social, and economic patterns. For the right, Islam represents barbarism; for the left, medieval theocracy; for the center, a kind of distasteful exoticism. In all camps, however, there is agreement that even though little enough is known about the Islamic world there is not much to be approved of there.¹

Yet, contributors like Waddy,² a qualitative researcher who conducted case studies among Muslims, and Lamb, a newspaper reporter who witnessed and experienced the Arab's way of life, both have affirmed the misjudgment of the West on Islam. Lamb penned these words: "There is one thing of which I am certain: we need to get to know each other better, because in the end, the destiny of the Arabs will affect the destiny of us all."³

Nasr asserted that the West has developed an interest in understanding Islam, and the modern Islamic world has responded by seeking to explain Islam. He marked two contemporary hindering interpretations: the Marxist treatment and the resurgent fundamentalism.⁴ Joseph disclosed another contributing situation to Christian-Muslim misconception: "Islam has had different forms and meanings. Neither the ideology nor the people can be abstracted from

¹Edward W. Said, Covering Islam (New York: Pantheon Books, 1981), xv-xvi.

²Charis Waddy, The Muslim Mind (London, England: Longman, 1976).

³David Lamb, The Arabs: Journeys beyond the Mirage (New York: Vintage Books, 1987), xvi.

⁴Nasr, Traditional Islam in the Modern World, vii.

their historically specific social, political, and economic contexts. The conflicts must be seen in this light."¹

Morton believed that "the [negative] effects of the Persian Gulf conflict will be felt by Christians and Western missions in the Middle East for years to come."²

Despite these negative connotations, conferences (see Atiyeh and Stoddard)³ and several books are now available to Western audiences to facilitate understanding Islam and its religion. For example, Parshall regarded the concept of "Christian spirituality" as the key factor for understanding Islam. He wrote that the concept of "spirituality in a general sense [is used] to describe the quest for God as experienced by followers of Islam and Christianity."⁴ From a Catholic view, Jomier described the Muslim's understanding of Christianity:

Christianity as Islam sees it is essentially the form of the unique religion, eternal and immutable, which God willed to be valid for the children of Israel at a particular moment in history. It was preached by Jesus,

¹Suad Joseph and Barbara L. K. Pillsbury, eds., Muslim-Christian Conflicts: Economic, Political, and Social Origins (Boulder, Colorado: Westview Press, 1978), 3.

²Tom Morton, "The Wages of War," Christianity Today, 11 March 1991, 54.

³George N. Atiyeh, ed., Arab and American Cultures (Washington, D.C.: American Enterprise Institute for Public Policy Research, 1977); Philip H. Stoddard, David C. Cuthell, and Margaret W. Sullivan, eds., Change and the Muslim World (Syracuse, New York: Syracuse University Press, 1981).

⁴Phil Parshall, The Cross and the Crescent (Wheaton, Illinois: Tyndale House Publishers, 1989), 14.

but little by little his disciples moved away from his message and God sent Muhammad to remedy the situation. In this sort of perspective, Judaism, Christianity and Islam are just one and the same unique religion with the same dogma. Since the coming of Muhammad, Islam has taken up the riches of the two earlier religions, and their time has come to an end.¹

Dorman, Schuon, Laffin, Rwehikiza, Nydell, Speight, and Jaoudi² have also attempted to instruct, primarily the Western readers, on the various aspects of Islam, and often-times compared it with Christianity.

While maintaining the purity of communicating the biblical truth to the Muslim, Wieland³ integrated the basic beliefs of Christianity from a Muslim perspective, stressing the need to understand the Scriptures through Muslim thought. Geisler introduced a unique approach to confront the Islamic challenge. He reviewed the theological barriers that separate Muslim and Christian beliefs, and attempted

¹Jomier, How to Understand Islam, 103.

²Harry G. Dorman, Toward Understanding Islam: Contemporary Apologetic of Islam and Missionary Policy (New York: Columbia University Bureau of Publications, 1948); Frithjof Schuon, Understanding Islam, trans. D. M. Matheson (London, England: George Allen and Unwin, 1963); John Laffin, The Arab Mind Considered: A Need for Understanding (New York: Taplinger Publishing Company, 1975); Felician N. Rwehikiza, ed., Let Us Understand Each Other, vol. 2 (Eldoret, Kenya: Gaba Publications, 1986); Margaret K. Nydell, Understanding Arabs: A Guide for Westerners (Yarmouth, Maine: Intercultural Press, 1987); R. Marston Speight, God Is One: The Way of Islam (New York: Friendship Press, 1989); Maria Jaoudi, Christian and Islamic Spirituality: Sharing a Journey (Mahwah, New Jersey: Paulist Press, 1993).

³Robert J. Wieland, In Search of the Treasure of Faith (Republic of South Africa: All Africa Publications, n.d.).

"to understand and evaluate the claims of orthodox Islam from a Christian point of view."¹

The lack of Christian contextualization has been a detriment in Muslim outreach. Myers wrote about the success of contextualizing the message among African Panji Muslims:

The project manager continued to struggle, study, think, and pray. In the midst of his seeking, God revealed another dimension of witness. It began with a simple problem of contextualization. . . . God's activity and an occasion for praising him had been uncovered. Sacramental potential--the opportunity to see divine activity in ordinary things--was revealed.²

Gilliland investigated the principle of contextualization, defining it as an "incarnational mission." It is a message that is preached, taught, shared, and shown in context. He implied that an accurate application of contextualization

takes us to the center of what God did in Christ. Reverently, we can speak of the humanization of the Son of God, the coming of God into the living context of people, himself a person. The very mind of Christ Jesus motivates and illumines what we are expected to do in mission.³

Woodberry⁴ contended that because of the Islamic distrust of Christians and the West, Christians, through

¹Norman L. Geisler and Abdul Saleeb, Answering Islam: The Crescent in Light of the Cross (Grand Rapids, Michigan: Baker Books, 1993), 11.

²Bryant Myers, "Digging Wells for God," Christianity Today, 11 February 1991, 36-37.

³Dean S. Gilliland, ed., The Word among Us: Contextualizing Theology for Mission Today (Dallas, Texas: Word Publishing, 1989), 23.

⁴J. Dudley Woodberry, ed., Muslims and Christians on the Emmaus Road (Monrovia, California: MARC, 1989).

contextualization, can be helped to sensitively appreciate the awkward feelings that currently exist between them and Muslims. They must try to dispel their painful historical connotations and facilitate the experience of Christ.

However, contextualization must not tolerate syncretism because it subjects the foundational beliefs to compromise and adaptation. It is evident, Parshall wrote, that

there is always a leakage of content in gospel transmission across cultures; the communicator must carefully monitor what is being lost. He should probe for an approach that faithfully expresses scriptural truth in a manner in which there is as little dilution of meaning as possible.¹

Parshall confessed that contextualization has a "negative ring" when it is nothing more than starting with a person's orientation in life. He used the apostle Paul's philosophy found in 1 Cor 9:19-23 to defend the significance of contextualization. He also went further in presenting the Muslim's worldview, insisting that worldview is not behavior, but rather the core of the culture:

We must attempt to understand the Muslim's world-view from a broader perspective than merely his religious orientation. A total understanding of a people's way of life includes much more. And an effective presentation of the message of Jesus Christ must be based on an appeal to felt needs that pervade a Muslim's total life and thought.²

Parshall outlined the similarities between the

¹Phil Parshall, New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization (Grand Rapids, Michigan: Baker Book House, 1980), 46.

²Ibid., 65.

worldviews of Muslims and Old Testament Hebrews. He contrasted them with those of Western values, believing that there is a need "to work on the transformation of the worldview rather than on external behavioral standards."¹

Muslims need to see Jesus as the founder of a supracultural message. Therefore, to be successful, missionaries need to contextualize the message and target the worldview.

In summary, it is evident that Islam is a misunderstood religion and that the Western Christian media contributed to this, especially when the fundamentalistic aspect is in view. However, efforts have been initiated to understand Islam's religious, political, economic, and social contexts. This unique religion is driven primarily by a worldview that influences every feature of a Muslim's life and affects all behaviors. While attempting to understand and communicate with Muslims, the Christian needs to sensitively contextualize the Christian message. Through the process of contextualization, syncretism must be avoided, lest the principles of the gospel are jeopardized.

Mission Outreach

Although the beginning of Christian missions to Muslims remains an enigma, Kedar contended that the first attempt was launched by Pope Martin I in A.D. 650. But the pope was criticized by the Byzantine emperor for his act,

¹Ibid., 90.

"abducted to Constantinople, charged with treason, and exiled to the Crimea."¹ This incident put a halt for more than five centuries to any missiological contacts with Islam until the Catholic Church initiated its infamous Crusades.

Erdmann² questioned the psychology of those who responded to Pope Urban II's infamous sermon at Clermont in November 1095. He revealed that the term "crusade" was unknown when the first campaign took place. Although it was a papal idea to defend Christendom, it was conceived and directed by laymen who claimed the crusade to be a holy war tradition. Riley-Smith and Bull³ noticed that "popular religion" supported those who were spiritually motivated more than being concerned with material gains. Hamilton contended that the pilgrims' exposure to Christians of other races expanded their outlook, causing a shift. "This shift in Western religious sensibility has proved to be one of the most enduring achievements of the crusading movement."⁴

¹Benjamin Z. Kedar, Crusade and Mission (Princeton, New Jersey: Princeton University Press, 1984), 3.

²Carl Erdmann, The Origin of the Idea of Crusade, trans. Marshall W. Baldwin and Walter Goffart (Princeton, New Jersey: Princeton University Press, 1977).

³Jonathan Riley-Smith, The First Crusade and the Idea of Crusading (Philadelphia, Pennsylvania: University of Pennsylvania Press, 1986); Marcus Bull, "The Roots of Lay Enthusiasm for the First Crusade," The Journal of the Historical Association 78 (October 1993): 353-372.

⁴Bernard Hamilton, "The Impact of Crusader Jerusalem on Western Christendom," The Catholic Historical Review 80 (October 1994): 713.

Although Christianity may have gained something from this conquest, Runciman affirmed that the conquering of Jerusalem became a stigma in the minds of Muslims and Jews.

It was this bloodthirsty proof of Christian fanaticism that recreated the fanaticism of Islam. When, later, wiser Latins in the East sought to find some basis on which Christian and Moslem could work together, the memory of the massacre stood always in their way.¹

Chartres, Chazan, Gabrieli, Ibn Al-Qalanisi, and Maalouf² described, oftentimes in gruesome detail, the infamy of the Crusades. Armstrong contended that the Crusades were the basis of the current conflict in the Middle East. While a "triple vision" is needed,

the Jews and the Arabs have their own problems with each other and they both have a long way to go before a peaceful solution becomes a real possibility. It is not sufficient for us in the West to support or condemn either side. We are also involved in the conflict and must make our attitudes our prime responsibility.³

¹Steven Runciman, The First Crusade (Cambridge, London: Cambridge University Press, 1980), 229.

²Fulcher De Chartres, Chronicle of the First Crusade, trans. Martha E. McGinty (Philadelphia, Pennsylvania: University of Pennsylvania Press, 1941); idem, A History of the Expedition to Jerusalem (1095-1127), trans. Frances R. Ryan (Knoxville, Tennessee: The University of Tennessee Press, 1969); Robert Chazan, European Jewry and the First Crusade (Berkeley, California: University of California Press, 1987); Francesco Gabrieli, Arab Historians of the Crusades, trans. E. J. Costello (London, England: Routledge and Kegan Paul, 1969); Ibn Al-Qalanisi, The Damascus Chronicle of the Crusades, trans. H. A. R. Gibb (London, England: Luzac and Co., 1932); Amin Maalouf, The Crusades through Arab Eyes (Cairo, Egypt: American University in Cairo Press, 1990).

³Karen Armstrong, Holy War: The Crusades and Their Impact on Today's World (New York: Doubleday, 1991), 539.

Asali¹ remarked that the failure of the Crusades could be attributed to the shortage of manpower. Throop contended that there were many assumptions concerning the "failure of the crusades. Political and military causes . . . have been emphasized while the religious, economic, and intellectual causes have been too often ignored."²

The missionary movement has been an integral part of the Christian task ever since Christ's gospel commission. Despite the Crusades, the Christian missionary movement did have its positive impressions. Werff, Tucker, and Neill³ reviewed the sacrifices of missionaries like Henry Martyn and Samuel Zwemer who served among Muslims. These faithful light-bearers, along with Murray Titus, were the focus of study by Lopez, Wilson, and Pickering,⁴ who contemplated

¹Ziad J. Asali, "Zionist Studies of the Crusade Movement," Arab Studies Quarterly 14 (Winter 1992): 45-59.

²Palmer A. Throop, Criticism of the Crusade: A Study of Public Opinion and Crusade Propaganda (Philadelphia, Pennsylvania: Porcupine Press, 1975), vii.

³Lyle L. V. Werff, Christian Mission to Muslims: The Record (Pasadena, California: William Carey Library, 1977); Ruth A. Tucker, From Jerusalem to Irian Jaya: A Biographical History of Christian Missions (Grand Rapids, Michigan: Zondervan Corporation, 1983); Stephen Neill, A History of Christian Missions, rev. ed. (London, England: Penguin Books, 1986).

⁴Amy K. Lopez, Henry Martyn: Apostle to the Mohammedans (Anderson, Indiana: Warner Press, 1929); J. Christy Wilson, Apostle to Islam: A Biography of Samuel M. Zwemer (Grand Rapids, Michigan: Baker Book House, 1952); Carol Pickering, "Murray T. Titus: Missionary and Islamic Scholar," International Bulletin of Missionary Research 19 (July 1995): 118-120.

their unique dedication in reaching the Muslims.

The history of Christian missions has kept Islam well oriented about Christian intentions. Sanneh¹ challenged the conceptualization of Christian missions, which seemed to focus on exporting Western Christianity to the Third World countries. However, Islam remains a persistent challenge to the modern world in general and Christianity in particular. Akhtar advised Muslims to be tolerant because they are living in a secular world of religious pluralism, and their isolation is impractical.

Although there is no lack of religious apologists or religious theoreticians in Islam, they have altogether failed to offer any principled and thoughtful response to modernity. Owing to an absence of skeptical and liberal influences, itself traceable to the lack of an extant philosophical tradition, few Muslims have even recognised the threats of secularity and ideological pluralism that our current circumstance brings.²

However, Islam and the West have been in a turbulent relationship for a long time. Denny explained: "It may seem contradictory to mention together the rejection of Western values and the acceptance of science and technology, because the latter have been dominated by Western peoples."³ But Fischer and Abdi proposed a sensitive Western response:

¹Lamin O. Sanneh, Translating the Message: The Missionary Impact on Culture (New York: Orbis Books, 1989).

²Shabbir Akhtar, A Faith for All Seasons: Islam and the Challenge of the Modern World (Chicago, Illinois: Ivan R. Dee, 1990), ix.

³Frederick M. Denny, Islam and the Muslim Community (San Francisco, California: Harper and Row, Publishers, 1987), 107.

Western audiences, out of ignorance, yield too easily to fundamentalist Muslim claims that Islam is prescriptive in simple ways. To argue otherwise requires knowledge of Islamic hermeneutics, dialectics, and dialogics. This knowledge is difficult for those who have lost contact with their own Christian and Jewish traditions of hermeneutics, dialectics, and dialogics.¹

Because of a lack of sensitivity, Kabbani² described the Islamic sentiment of outrage towards the West and contended that any dialogue that ignores it will not succeed.

Historically, Hitti, Chejne, and Daniel³ reviewed incidents by which forceful conversions of Muslims have occurred. They depicted the modernization factor that changed their intellectual-spiritual levels and caused the secularization of thought, resulting in the separation of religion and state. This polemic by Western Christians caused Islam to react against a perceived secularization by strengthening its self-sufficiency. Daniel related the new ideas of the Islamic world that took shape in Western Europe during the colonial expansion period:

The civilisation of the mediaeval West had been inferior to that of contemporary Islam; but at some time during

¹Michael M. J. Fischer and Mehdi Abdi, Debating Muslims: Cultural Dialogues in Postmodernity and Tradition (Madison, Wisconsin: University of Wisconsin Press, 1990), 147.

²Rana Kabbani, A Letter to Christendom (New York: Virago Press, 1989).

³Philip K. Hitti, Islam and the West: A Historical Cultural Survey (Princeton, New Jersey: D. Van Nostrand Company, 1962); Anwar G. Chejne, Islam and the West: The Moriscos (Albany, New York: State University of New York Press, 1983); Norman Daniel, Islam and the West: The Making of an Image, rev. ed. (Oxford, England: Oneworld, 1993).

the Ottoman period the West equalled and then surpassed Islam, whether we measure by military or industrial technology, by economic organisation and productivity, or by the development of new thought. The new nations of the West not only surpassed Islam in these ways, but they developed a consistently aggressive pattern of behaviour, and their penetration of the Muslim countries forced them to form new judgements.¹

Challen questioned if Christians really wanted to learn to "love" the Muslim? To him, the Christian attitude is to be prayerful, respectful, sensitive, subject to Christ's two commandments: love God and the Muslim neighbor. He elaborated:

Without such a life of dedication and close fellowship with the Lord, no one will win through the strongholds of Satan. Without this relationship with God all attempts to witness to the Muslim will fail. We must learn what it means to love our Muslim neighbour as ourselves.²

In affirming Challen's approach, a handbook for African Christians called for a more sensitive approach to Islam. Two serious mistakes must be avoided: being "aggressive" and "compromising," and being silent about the faith in Christ.³ Meanwhile, Wilson noted that arguing with Muslims on issues of faith must be avoided. She added:

The foundation of our approach must be the direct presentation of Christ. We should concentrate upon this as the sum and substance of our work. . . . So also in private conversation we should make it a rule to let

¹Norman Daniel, Islam Europe and Empire (Edinburgh, Scotland: Edinburgh University Press, 1966), xvi.

²Edward F. Challen, To Love a Muslim (London, England: Grace Publications Trust, 1988), 62.

³Christian Witness among Muslims (Accra, Ghana: Africa Christian Press, 1971), 41-43.

nothing turn us from the point of presenting our Master as Saviour and Lord of life. The older apologists often used the Koran in their appeal to Moslems. Their explanation that they used it, not because they believed in it, but because it was accepted by the Moslem, was often not clearly understood.¹

The time for Christians to communicate with Muslims is long overdue, and the attempt to reinstate the dialogue strategy has become the trend. Haines and Watt² examined the roots of the dialogue movement, and discussed the views of Muslim protagonists. Kimball also reflected on the dialogue movement emphasizing the relevance of mutual understanding through the medium of education. He believed the "institutional dialogue programs mark the beginning of a new chapter in the history of interreligious relations."³ It is obvious that Christians favor dialogue more than Muslims. Anees, as a Muslim, regarded the common historical lineage of both religions as a springboard towards mutual understanding. He stated an important evidence:

Of necessity Christians have given much thought and undoubtedly invested substantial human and financial resources to institutionalize the mission, to spread the Gospel. In keeping with the tradition, these

¹J. Christy Wilson, The Christian Message to Islam (New York: Fleming H. Revell Company, 1950), 46.

²Byron L. Haines and Frank L. Cooley, eds., Christians and Muslims Together: An Exploration by Presbyterians (Philadelphia, Pennsylvania: Geneva Press, 1987); William Montgomery Watt, Muslim-Christian Encounters: Perceptions and Misperceptions (London, England: Routledge, 1991).

³Charles Kimball, Striving Together: A Way Forward in Christian-Muslim Relations (Maryknoll, New York: Orbis Books, 1991), 85.

investments served to establish educational institutions, medical assistance and emergency relief. Compared to colonial efforts and to recent massive developments in the Muslim world, these missionary strategies did not have a proportional impact.¹

Because Muslims seem partial to Christian dialogue, and to downplay this stigma, Arkoun proposed dialogue with Christians. He stressed the "psychological" obstacles that dominate and that members sense the obligation "to stand up against others--not to enter into others' perspectives, but to protect, proclaim, and ascertain the specific 'values' or unsurpassable 'authenticity' of their own religion."² On the other hand, Sanneh argued that the difficulty of finding common ground between Christian and Muslim faiths is due to the Muslim's "political role for religion, a fact that has increasingly become apparent to Westerners faced with Muslims in their midst."³ He revealed a Western concern on the threatening influence of Islam to the non-religious aspects of society:

Westerners are caught in a bind in the face of Muslim demands; the logic of religious toleration, not to say of hospitality, requires making concessions to Muslims, while the logic of privatizing Christianity, of taking religion out of the public arena, disqualifies

¹Munawar A. Anees, Syed Z. Abedin, and Ziauddin Sardar, Christian-Muslim Relations: Yesterday, Today, Tomorrow (London, England: Grey Seal Books, 1991), 26.

²Mohammed Arkoun, "Explorations and Responses: New Perspectives for a Jewish-Christian-Muslim Dialogue," Journal of Ecumenical Studies 26 (Summer 1989): 524.

³Lamin O. Sanneh, "Muslim-Christian Encounters: Governments Under God," Christian Century, 2 December 1992, 1103.

Westerners from dealing in any effective sense with Muslim theocratic demands.¹

According to Levonian, Bell, Watt, Abraham, Nazir-Ali, Hick, Zahniser, and Borrmans,² the dialogue movement is dependent upon the attitudes and doctrinal beliefs of both faiths. The major issue between Christians and Muslims is Christ. Fonner wrote that both faiths can offer something.

The Muslim insists that God alone is divine and that humanity is human; the Christian insists that Christians be more accurately understood. The shared point between our dialogical partners is the need for self-definition. . . . The prerogative to say for oneself what one believes and what one holds as important. The hope in interreligious dialogue and relations is not that agreement will be struck but that respect will be forged.³

¹Lamin O. Sanneh, "Can a House Divided Stand? Reflections on Christian-Muslim Encounter in the West," International Bulletin of Missionary Research 17 (October 1993): 164.

²Lootfy Levonian, Studies in the Relationship Between Islam and Christianity: Psychological and Historical (London, England: George Allen and Unwin, 1940); Richard Bell, The Origin of Islam in Its Christian Environment (London, England: Frank Cass and Co., 1968); William M. Watt, Islam and Christianity Today: A Contribution to Dialogue (London, England: Routledge and Kegan Paul, 1983); A. J. Abraham, Islam and Christianity: Crossroads in Faith (Bristol, Indiana: Wyndham Hall Press, 1987); Michael Nazir-Ali, Frontiers in Muslim-Christian Encounter (Oxford, England: Regnum, 1987); John Hick and Edmund S. Meltzer, eds., Three Faiths--One God (Albany, New York: State University of New York Press, 1989); A. H. Mathias Zahniser, "The Forms of Tawaffa in the Qur'an: A Contribution to Christian-Muslim Dialogue," The Muslim World 79 (January 1989): 14-24; Maurice Borrmans, Guidelines for Dialogue Between Christians and Muslims, trans. R. Marston Speight (New York: Paulist Press, 1990).

³Michael G. Fonner, "Jesus' Death by Crucifixion in the Qur'an: An Issue for Interpretation and Muslim-Christian Relations," Journal of Ecumenical Studies 29 (Summer-Fall 1992): 449.

Christian-Muslim dialogue was launched, while Samartha, The World Council of Churches, Slomp, Rousseau, Vaporis, Ellis, The Kenya Conference, Wingate, and Brown¹ reported what had transpired between both religions over many years. At the same time, Catholicism released a practical manual on Christian-Muslim dialogue that stated:

The aim of such dialogue is not to "convert" the other party, nor to make them doubt their own faith. It should quite simply stimulate those taking part not to remain inert in the positions they have adopted, but to help all concerned to find a way to become better people in themselves and to improve their relations with one another, so as to make the world as a whole a better place in which to live.²

Consequently, the 1995 Catholic Almanac revealed that Pope Paul VI had established a commission for religious relations

¹S. J. Samartha and J. B. Taylor, eds., Christian-Muslim Dialogue: Papers Presented at the Broumana Consultations, 12-18 July 1972 (Geneva, Switzerland: World Council of Churches, 1973); Christians Meeting Muslims: WCC Papers on Ten Years of Christian-Muslim Dialogue (Geneva, Switzerland: World Council of Churches, 1977); Jan Slomp, ed., The Churches and Islam in Europe (II) (Geneva, Switzerland: Conference of European Churches, 1982); Richard W. Rousseau, Christianity and Islam: The Struggling Dialogue (Scranton, Pennsylvania: Ridge Row Press, 1985); N. M. Vaporis, ed., Orthodox Christians and Muslims (Brookline, Massachusetts: Holy Cross Orthodox Press, 1986); Kail C. Ellis, The Vatican, Islam, and the Middle East (Syracuse, New York: Syracuse University Press, 1987); Christian Presence and Witness in Relation to Muslim Neighbours: A Conference, Mombasa, Kenya, 1979 (Geneva, Switzerland: World Council of Churches, 1981; repr., 1982); Andrew Wingate, Encounter in the Spirit: Muslim-Christian Meetings in Birmingham (Geneva, Switzerland: WCC Publications, 1988); Stuart E. Brown, comp., Meeting in Faith (Geneva, Switzerland: WCC Publications, 1989).

²Catholic Church (Secretariatus Pro Non-Christianis), Guidelines for a Dialogue Between Muslims and Christians (Rome, Italy: Ancora, 1971), 9.

with Muslims.¹ Pope John Paul II said: "Dialogue with non-Christian religions is also spreading and developing. . . . There are Muslim countries where Christians are unable to profess their faith publicly, and this is contrary to respect for human rights."²

Although Christians are found in Muslim communities, their profession of faith should not be limited to public appearances. Schlorff contended that Christian discipleship must "produce men and women devoted to Christ in an Islamic society, who will not only stand their ground, but will also begin a movement of spiritual reproduction."³ Parshall⁴ criticized the insensitivity to the social issues that bind the Muslim convert. He urged that "extraction evangelism" must stop. The convert who accepts Christianity should not sever the linkage to the Islamic community, but remain in it as a witness to others. Matheny affirmed that extraction evangelism works against church growth. He said:

It remains a fact that the process of extracting individuals from their setting in Arab communities does not build a church, but on the contrary it builds barriers against the spreading of the gospel. In spite

¹Felician A. Foy, ed., 1995 Catholic Almanac (Huntington, Indiana: Our Sunday Visitor Publishing, 1995), 149.

²Ibid., 47.

³Samuel P. Schlorff, Discipleship in Islamic Society (Marseille, France: Ecole Radio Biblique, 1981), vii.

⁴Phil Parshall, Beyond the Mosque: Christians within Muslim Community (Grand Rapids, Michigan: Baker Book House, 1985).

of this, most Protestant missionaries and those of the churches of Christ have emphasized the right of the individual to make his own religious choices.¹

Zwemer,² a pioneer missionary to Arabia, expressed the urgency of Muslim outreach. Today, proven witnessing strategies are meeting the urgency. Guthrie³ exposed various outreach channels that Christian nationals and missionaries are using in Muslim countries such as media ministries, Bible and literature distribution, and relief and development aids, meeting the physical and spiritual needs of Muslims. However, Livingstone proposed a daring method of outreach for church planting in Muslim cities:

Why are churches still extremely few among Muslims, especially in the urban areas of Muslim countries? What is preventing it from happening? . . . It could be argued that Muslim converts do not "think church," because the few missionaries among them tend to believe that it is nearly impossible to establish Muslim churches in hostile environments. There is a tendency among western change agents to think linearly.⁴

Marsh affirmed that the personal approach is the most successful in missionary outreach. He proposed that "when God wanted to speak to us, He became man and learned

¹Tim Matheny, Reaching the Arabs: A Felt Need Approach (Pasadena, California: William Carey Library, 1981), 117.

²Samuel M. Zwemer, The Cross above the Crescent (Grand Rapids, Michigan: Zondervan Publishing House, 1941).

³Guthrie, 25-26.

⁴Greg Livingstone, Planting Churches in Muslim Cities: A Team Approach (Grand Rapids, Michigan: Baker Book House, 1993), 12-13.

to speak the language of His country."¹ Christ's example shows that befriending Muslims, practicing hospitality, and speaking their language are part of the successful outreach formula. Kempf emphasized the indispensability of hospitality because Muslims cannot be converted through doctrinal presentations alone. He noted that "when the Muslim is welcomed and taught in a home, it is not linked with the church and can be presented only as friendship to the outside world."²

For example, in developing a strategy to reach Muslims in Africa, Azilah observed that those who planted Islam had the Qur'an in one hand and a trade in the other. If Christianity is to survive in Africa, it could appropriate the methods of Muslim propagators, patterning the Christian evangelistic methods on theirs. He contended that "every Muslim is in a sense a missionary. . . . The Muslim is in many cases a self-employed individual [and] he has time and means enough to carry out his religious obligations."³ Roth correlated that in some situations the lack of Muslim conversions is because Christians are

¹Charles R. Marsh, Share Your Faith with a Muslim (Chicago, Illinois: Moody Press, 1975), 59.

²Pierre Kempf, "Hospitality: A Spiritual Gift or Christian Virtue?" Adventist-Muslim Review 3 (Spring 1995): 18.

³Godsave L. Azilah, "Some Factors in Black African Islam Which Impact Evangelistic Strategy: Megatrends in Muslim Evangelism in Black Africa" (D.Miss. project, Trinity Evangelical Divinity School, 1990), 22-23.

uncomfortable worshipping with Muslims.¹ But the worst of all problems in witnessing is the promotion of a mono-cultural outlook on life. It was Musk who eloquently expressed that the Bible has been interpreted through a Western worldview, "where instead of the declared realities of a Middle Eastern inspired word, Western values such as individualism, rationalism and naturalism have tended to determine the approach made in mission."²

Miller, Fisk, Hanna, Sheikh, Palmer, Syrjänen, and others³ who prefer to remain anonymous, narrated incidents and personal testimonies about Muslims who have converted to Christianity. Meanwhile, a century of missionary activity among Chinese Muslims yielded little success because,

¹Ray L. Roth, "Attitudes and Approaches to the Evangelization of Muslims in the Middle East" (D.Min. project report, Andrews University, 1983).

²Bill A. Musk, The Unseen Face of Islam: Sharing the Gospel with Ordinary Muslims (Eastbourne, England: MARC, 1989), 260.

³William M. Miller, Ten Muslims Meet Christ (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1969); Eric G. Fisk, The Cross Versus the Crescent: More Missionary Stories about Work among Muslims (London, England: Pickering and Inglis, 1971); Mark Hanna, The True Path: Seven Muslims Make Their Greatest Discovery (Colorado Springs, Colorado: International Doorways Publishers, 1975); Bilquis Sheikh with Richard H. Schneider, I Dared to Call Him Father (Grand Rapids, Michigan: Chosen Books, 1978); Bernard Palmer, Understanding the Islamic Explosion (Orlando, Florida: Christ for the World, n.d.); Seppo Syrjänen, In Search of Meaning and Identity: Conversion to Christianity in Pakistani Muslim Cultures (Vammala, Finland: Finnish Society for Missiology and Ecumenics, 1984); [Anonymous], "My Pilgrimage from Islam to Adventism," Paper presented at the Symposium for Seventh-day Adventist Islamicists, Berkshire, England, 27 July-2 August 1992.

according to Israeli,¹ missionaries were unable to penetrate their rigid social structure. Titus attested that, to the ordinary Muslim, "Christianity stands for the Crusades, the World War, and exploitation of his people. To him the culture and material comforts of the West are not part and parcel of Christianity."²

On the other hand, the effective spread of Islam and the conversion of Christians into its fold cannot be ignored. Humphreys revealed that although Islam was a small minority in most of the lands, it has become a majority "not by displacing the indigenous peoples but by converting them."³ However, Bulliet⁴ attested that history does not mention any conversions into Islam that were founded on the knowledge of the Qur'an. Some were opportunistic conversions in order to be relieved of tax obligations. Levtzion focused on the high rate of conversions in regions that are not considered Islamic lands. He told that

the spread of Islam from its emergence in the Arabian Peninsula in the seventh century to its current expansion in Africa is a fascinating and intriguing

¹Raphael Israeli, "The Cross Battles the Crescent: One Century of Missionary Work among Chinese Muslims (1850-1950)," Modern Asian Studies 29 (February 1995): 203-221.

²Murray T. Titus, The Young Moslem Looks at Life (New York: Friendship Press, 1937), 131.

³R. Stephen Humphreys, Islamic History: A Framework for Inquiry, rev. ed. (Princeton, New Jersey: Princeton University Press, 1991), 273-274.

⁴Richard W. Bulliet, Islam: The View from the Edge (New York: Columbia University Press, 1994), 29.

topic. Across the barriers of climate and culture in Asia and Africa, Islam won converts and was adopted by entire ethnic groups. Indonesia and Morocco, West Africa and India are worlds apart; yet in all these regions Islam was so assimilated into the local cultures as to be considered an indigenous religion.¹

Arnold, Seino, and Gervers² described the history of Islamic growth and the relationship between Christians and Muslims that led some of the former to renounce their faith in favor of the latter. Poston explored the Islamic missionary concept of Da'wah or invitation and found that Muslims in the West have adopted a so-called "internal-personal" approach "because of its emphasis upon the inner spiritual life of individual persons."³

Waugh, Haddad, and Kőszegi⁴ underlined the dramatic growth of Islam in America. They described the impact of

¹Nehemia Levtzion, ed., Conversion to Islam (New York: Holmes and Meier Publishers, 1979), 1.

²T. W. Arnold, The Preaching of Islam: A History of the Propagation of the Muslim Faith (Lahore, Pakistan: Sh. Muhammad Ashraf, 1961); Katsuniko Seino, "Islamization of Java: Missiological Analysis" (M.Th. thesis, Fuller Theological Seminary, 1988); Michael Gervers and Ramzi J. Bikhazi, eds., Conversion and Continuity: Indigenous Christian Communities in Islamic Lands, Eighth to Eighteenth Centuries (Toronto, Canada: Pontifical Institute of Mediaeval Studies, 1990).

³Larry Poston, Islamic Da'wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam (New York: Oxford University Press, 1992), 49.

⁴Earle H. Waugh, Baha Abu-Laban, and Regula B. Qureshi, eds., The Muslim Community in North America (Alberta, Canada: The University of Alberta Press, 1983); Yvonne Yazbeck Haddad, ed., The Muslims of America (Oxford, England: Oxford University Press, 1991); Michael A. Kőszegi and J. Gordon Melton, eds., Islam in North America: A Sourcebook (New York: Garland Publishing, 1992).

American Muslims on Islam as well as the influence that the Islamic worldview has on Americans. This infiltration targeted the African-American race. Conversion stories illustrate how Christian African-Americans, like Muhammad,¹ experienced satisfaction in Islam. Summer indicated that there is a fundamental difference in belief between the Nation of Islam and mainstream orthodox Islam. The former believes that Elijah Muhammad is the last prophet, while the latter attributes this title to prophet Muhammad.²

Kelly³ suggested that the Nation of Islam has taken some teachings of historic Islam, but concentrated on the destruction of White power structures and the establishment of the true Black community. Lomax⁴ observed that although the Black Muslim movement produced militant and segregated Muslims, it also made them sternly moral and self-respecting people. McCloud⁵ estimated their numbers to total 4.5 million, comprising the single largest ethnic group among Muslims in America. Their conviction is that Islam was the

¹Abdul-Rashid Muhammad, "My Journey to Islam," Islamic Horizons 24 (September/October 1995): 24-25.

²Summer, 31.

³Marjorie Kelly, ed., Islam: The Religious and Political Life of a World Community (New York: Praeger Publishers, 1984), 266.

⁴Louis E. Lomax, When the Word Is Given: A Report on Elijah Muhammad, Malcolm X, and the Black Muslim World (New York: New American Library, 1964).

⁵Aminah B. McCloud, African American Islam (New York: Routledge, 1995), 1.

religion of their enslaved forebears.

The contemporary Christian church is displaying a systematic interest in Islam. Arab Christians, according to Verstraelen,¹ have been involved with the drive of self-preservation, ignoring mission among Muslims. But Haddad reflected on the Middle Eastern missiological perspectives:

The future of Christian mission in the Middle East is not to be reduced to mere words in the never-never-land of books. Neither is it to be advocated through western-type institutions (schools, hospitals, universities) that feed the body and the mind leaving the heart untouched. Our task is to bring Islam, i.e., believers in God, not atheists or agnostics suffering from the currents of thought triggered off by Fichte, Heidegger, Kant, Marx and the like, to distinguish in its own heart the difference between the word that is heard and the word that is seen.²

In summary, since Islam was founded, Christians have attempted to convert Muslims to Christianity. However, the methods of conversion may not have always been ideal. The infamous Crusades caused Muslim rejection of all forms of Christianity. Despite the unfortunate past, modern missionaries took the task of mission outreach to Muslims seriously and attempted to dispel the misunderstandings between Christians and Muslims. Today, Islam remains a challenge to Christian missions, and loving the Muslim is

¹F. J. Verstraelen, A. Camps, L. A. Hoedemaker, and M. R. Spindler, eds., Missiology: An Ecumenical Introduction (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1995), 26.

²Frieda Haddad, "Reflections on Perspectives of Mission in the Arab Middle East," International Review of Missions 76 (January 1987): 75.

recommended as the major motivation to effective Muslim outreach. Channels of outreach such as Bible circulation, media and literature distribution, humanitarian aid, education, and individual approaches have proven to be successful in transferring the message of Christ to Muslims.

Seventh-day Adventists and Islam

The Seventh-day Adventist Church is aware of the Muslim outreach challenge, and the European Institute of World Mission declared its concern:

Adventists in Europe (and North America) have to ask themselves some probing questions. Is it by accident that millions of adherents to the most gospel-resistant world religion have been placed within our reach? . . . A focused evangelistic approach to the Muslims in our midst . . . could have an effect far beyond the conversion of individuals. . . . We must also bear in mind the favourable evangelistic opportunities the Muslim immigrant's state of being "in transition" offers for the Christian witness.¹

Mahon asserted that Adventists have considered Islam to be geographically inaccessible and evangelistically unreachable. Now that hundreds of thousands of emissaries of the world's fastest-growing religion are "knocking at the doors" of Europe and North America, how should the Adventist Church react?²

This is an opportunity for Adventism to reach Muslims. The Trans-European Division observed that Muslim growth in Europe is on the rise. In Rome, a mosque is being built

¹Richard Lehmann, Jack Mahon, and Borge Schantz, eds., Cast the Net on the Right Side . . . : Seventh-day Adventists Face the "Isms" (Berkshire, England: European Institute of World Mission, 1993), 63-64.

²Jack Mahon, "Muslims and Mission: An Introduction," Spectrum 22 (October 1992): 23.

with the moral support of the Holy See. "The number of Muslim believers in Italy makes Islam the third largest religious group in that country, surpassed only by the Roman Catholic Church and Jehovah's Witnesses."¹

The symposium for Seventh-day Adventist Islamicists in 1992 challenged the church with the solemn task of Muslim evangelism. Two major difficulties in Muslim outreach were expressed: "the religious challenge of telling and 'showing forth' the Christian message . . . [and] a centuries-long history of antagonism between Christian and Muslim peoples which prejudices the case before the work begins."² These difficulties have helped to develop the attitude that Islam is unreachable. Hence, efforts have been directed to other religions that seem to be less adamant and non-threatening.

In the past, the Seventh-day Adventist Church conducted institutes to discuss the work of the church among Muslims. It was a general session in 1961, attended by experienced church workers in Muslim outreach, that began a serious discussion on an Adventist approach to Muslims.

The Institute was charged to explore the area of Adventist-Islamic relationship with the intent of discovering how best to represent the Adventist faith in Islamic communities. Church leaders generally felt that the literature, public meetings, radio programs, etc., of the organization were prepared to represent the denomination to a Christian audience, whereas in lands

¹"Muslim Growth," Light 40 (June 1990): 8.

²Jonquil Hole and Borge Schantz, eds., The Three Angels and the Crescent: A Reader (Berkshire, England: SDA Global Centre for Islamic Studies, 1993), 7.

dominated by Muslim populations it was more important to cultivate the interest and favor of the Muslim audience.¹

After a decade, a Middle East Union TEAM² compiled a series of sermons especially targeted to Muslim audiences, and made them available to all ministers. These sermons were field tested and have proved to be effective in Muslim outreach.

But Adventist missions to Muslims did not cease with leadership sessions, distribution of pamphlets and sermons, or even focusing on evangelizing Muslim immigrants. King and Whitehouse noted that there are pilot programs with which the Adventist Church cannot be publicly linked because both the programs and the good will of the church could be jeopardized. These programs explore the role of Seventh-day Adventist professionals in penetrating closed Islamic societies. One advantage that King emphasized is the common fundamental beliefs that Adventists and Muslims share. He asserted that "one should, of course, develop a good understanding of the Koran and of the difficulties facings [sic] Muslims who try to understand Christian beliefs--and let no one underestimate these."³ Whitehouse warned against

¹General Conference of Seventh-day Adventists, Middle East Division, The Adventist Work among Islamic People: Reports (Beirut, Lebanon: Middle East Division of Seventh-day Adventists, 1961), i.

²Middle East Union Mission of Seventh-day Adventists, TEAM, Moslem-oriented Spearhead Evangelistic Sermons (Beirut, Lebanon: Middle East Union, 1972).

³Headley King (pseud.), "Tentmakers in the Arabian Gulf," Spectrum 22 (October 1992): 39.

extracting Muslim converts from their societies. Because if they are disowned by their families, they will either become fully dependant on the church or develop bitter feelings that will eventually lead them to leave the church. He explained that "conversion required that certain attitudes and cultural ways be transformed, but a total cultural transfer is never required in the Scripture."¹

It is fortunate that the church has never given up on Muslim outreach. Studies in the past, like that of Sinulingga,² have shown interest in Muslim outreach. He revealed that the Seventh-day Adventist Church in Java had success in converting Muslims, although it succeeded more in proselyting other Christians. But what was remarkable was the number of Muslim converts. Captivated by missions to Muslims, Ellacer³ evaluated the points of contact between Seventh-day Adventist and Islamic teachings, namely eschatology and abstinence from certain foods and drinks. It has always been understood that, along with these two teachings, there are several other doctrines that bring Adventism closer to Islam than to any other religion,

¹Jerald Whitehouse, "Adventist Christians, Cultural Muslims: A Pilot Program," Spectrum 22 (October 1992): 31.

²Thomas Sinulingga, "A Study of Factors Leading Muslims to Become Seventh-day Adventists in Java, 1960-1968" (M.A. thesis, Philippine Union College, 1969).

³Gerundio U. Ellacer, "Some Points of Contact Between Seventh-day Adventist and Islamic Teachings" (M.A. thesis, Philippine Union College, 1968).

spiritual bonds that unite Adventism and Islam on certain points of faith and practice. Schantz compared the main Adventist beliefs with Muslim doctrines. He discovered twelve fundamental beliefs that are common. But he warned:

They may appear to be similar (or contrasting) as they are put down in print. In reality however, they only make complete sense in their cultural setting and in the context of the whole scripture on which they are based. It is not only what words express. It is a matter of patterns of thought, motivations, value-systems and assumptions of the believer.¹

Currently, several Muslim countries fall in the category of unentered areas by Adventists. These include Syria, Saudi Arabia, Yemen, and Afghanistan, that are either politically or religiously forbidding. However, through the Adventist Development and Relief Agency (ADRA) and the "Voice of Hope" radio broadcasts, the Adventist Church has been able to break through the barriers and attend to the physical and spiritual needs of the people, especially Muslims. One of the greatest challenge areas for the church is the Middle East Union. Johnsson² reported that the Middle East Union has seventeen countries, 290 million Arabs, mostly Muslims, and approximately 8,000 Adventists. In Pakistan, where Adventism has been able to minister to Muslims, a recent censure occurred. In his newsletter,

¹Schantz, Your Muslim Neighbour and You, 32.

²William G. Johnsson, "The Challenge of the Middle East," Adventist Review, 26 January 1995, 8-10.

Folkenberg¹ reported that "Voice of Hope" Adventist radio in Lahore has been condemned in a Pakistani newspaper and the issue was raised in the National Assembly. The accusation is that "Voice of Hope" has preached against Islam, thus challenging the government to take action. Nonetheless, the radio studio has received letters from many Muslims inquiring more about the broadcasts.

The Seventh-day Adventist Islamic Center has been keeping Adventists up-to-date on the church's missionary work among Muslims. The center's summarized objective is "to enable Muslims everywhere to have a valid opportunity to accept Jesus Christ as Lord and Saviour, to be acquainted with the unique SDA message and to see a church among each Islamic people group."²

In summary, the Seventh-day Adventist Church has a deep commitment to a missionary outreach that includes Muslims. Despite past attempts in the Middle East, the Adventist Center for Islamic Studies has recently been active in Muslim outreach and publishes a journal for Adventist-Muslim understanding. Adventists and Muslims, in an important sense, share several doctrines that could be a meeting point between both faiths.

¹Robert S. Folkenberg, "Pakistan SDA Radio Broadcasts Condemned," From the G.C. President, 11 September 1995, 1.

²Hole and Schantz, 13.

CHAPTER III

METHODOLOGY

Introduction

Over the centuries, curriculum has been variously defined as a life experience, a body of knowledge, or a blueprint for learning. While Mitchell¹ observed the difficulty educators have had to define curriculum, Egan understood curriculum to be "the study of any and all educational phenomena."² Broudy and his co-authors³ defined curriculum as a list of organized contents categorized for instruction.

In 1949, Tyler⁴ published a work in which he discussed the content of curriculum. He considered educational objectives, the learning experiences in which to

¹Pamela Mitchell, "What Is 'Curriculum?'" Religious Education 83 (Summer 1988): 349-366.

²Kieran Egan, "What Is Curriculum?" Curriculum Inquiry 8 (Spring 1978): 71.

³Harry S. Broudy, B. Othanel Smith, and Joe R. Burnett, Democracy and Excellence in American Secondary Education (Chicago, Illinois: Rand McNally, 1964), 79.

⁴Ralph W. Tyler, Basic Principles of Curriculum and Instruction (Chicago, Illinois: University of Chicago Press, 1975).

pursue these objectives, the organization of the learning experiences to increase cumulative effect, and the evaluation of the curriculum as being important issues in curriculum formation and development. He believed that in developing general objectives for the curriculum, the learners' needs and interests should be met.

Kibler and his associates affirmed that "curriculum planners are better able to arrange sequences of courses or units of instruction when given clearly specified objectives."¹ McAshan gave three primary reasons for emphasizing behavioral objectives: "(1) [to] aid in curriculum planning; (2) promote increased pupil achievement; and (3) improve the techniques and skills of program evaluation."²

Silberman³ revealed the bleak findings of his three-year research study on the public-school system. His conclusions were: (1) most schools' primary concern is order and control; (2) students are dominated by their schools; (3) discipline problems in schools are the result of systematic repression; (4) in promoting conformity,

¹Robert J. Kibler, Donald J. Cegala, Kittie W. Watson, Larry L. Barker, and David T. Miles, Objectives for Instruction and Evaluation, 2d ed. (Boston, Massachusetts: Allyn and Bacon, 1981), 4.

²H. H. McAshan, Writing Behavioral Objectives: A New Approach (New York: Harper and Row, Publishers, 1970), 4.

³Charles E. Silberman, Crisis in the Classroom (New York: Random House, 1970), 122-124.

students are discouraged from learning for themselves; (5) in most cases, student's individuality and interests are neglected; and (6) the curriculum is banal and trivial despite the attempts to reform it.

A year prior to Silberman's report, Carter detailed an eight-step system of curriculum development, giving emphasis to responsibility and accountability. His steps were:

- (1) State the real NEED you are trying to satisfy.
- (2) Define the educational OBJECTIVES which will contribute to satisfying the real need.
- (3) Define those real world-limiting CONSTRAINTS which any proposed system must satisfy.
- (4) Generate many different ALTERNATIVE systems.
- (5) Select the best alternative(s) by careful analysis.
- (6) IMPLEMENT the selected alternative(s) for testing.
- (7) Perform a thorough EVALUATION of the experimental system.
- (8) Based on experimental and real world results, FEEDBACK the required MODIFICATIONS and continue this cycle until the objectives have been attained.¹

McNeil also underlined the responsibility and accountability of those who develop instructional materials, especially if the learner fails to master the behavioral objectives. He noted:

Today, curriculum as a field of study is attracting a wider range of participants. . . . These participants are using newer tools to influence the conduct of curriculum such as criterion-referenced tests, task analysis, taxonomies of objectives and analytical schemes for describing teachings. Most of these tools

¹Launor F. Carter, "The Systems Approach to Education: Mystiques and Reality," Educational Technology 24 (April 1969): 22-23.

are associated with a concern for accountability.¹ In support of McNeil's concerns, Determine, in his study on accountability, concentrated on teachers who must play the role of "tutors, diagnosticians, mediators, managers, counselors, advisors, conversationalists and stimulating consultants."² To him, education must become "results-oriented," relying on empirical data to support the results, because students are the final judges.

Block and his co-authors considered mastery learning to be an integral part of curriculum. They asserted that

mastery learning is an old philosophy about teaching and learning with roots deep in both Western and Eastern educational thinking. It asserts that any teacher can help virtually all students learn equally excellently, quickly, and self-confidently. . . . Such teaching and learning, the philosophy contends, improves most students' and teachers' chances for long-term social and personal prosperity. Students acquire personal competencies that promote lifelong learning. Teachers get professional competencies that generate lifelong effective teaching. . . . Basically, this instruction provides a clear criterion of what constitutes mastery in all students' learning.³

Hence, mastery learning is the process whereby learners demonstrate achievement of non-ambiguous behavioral objectives. Block believed that curriculum-makers will find mastery learning to be an opportunity for future curriculum

¹John P. McNeil, "Forces Influencing Curriculum," Review of Education Research 39 (July 1969): 312.

²William A. Determine, "Applied Accountability," Educational Technology 11 (January 1971): 19.

³James H. Block, Helen E. Efthim, and Robert B. Burns, Building Effective Mastery Learning Schools (New York: Longman, 1989), 3.

development. In the past, mastery learning "strategies have been implemented in single subjects. The greatest pay-off in terms of student development, however, is likely to result from the implementation of an entire mastery learning curricula."¹

In 1971, Baker and Schutz² published an empirical approach to the development of an instructional product that drew considerable attention from an educational fraternity struggling to understand why students in elementary schools often were unable to read, write, and compute. A seven-step development cycle was presented that emphasized the mastery of non-ambiguously-stated behavioral objectives. These phases were: (1) product formulation; (2) instructional specification; (3) prototype test item tryout; (4) product development; (5) product tryout; (6) product revision; and (7) operation analysis.³

In 1993, Naden⁴ proposed a ten-step product development sequence, derived from the seven steps of Baker and Schutz, based on experimentation in product development

¹James H. Block, ed., Mastery Learning: Theory and Practice (New York: Holt, Rinehart and Winston, 1971), 10-11.

²Baker and Schutz, 132-165.

³The contribution of W. James Popham and Eva L. Baker to the instructional product development is acknowledged by Baker and Schutz (see *ibid.*, vii, 128).

⁴Naden, "The Empirical Development of Instructional Product Materials."

and devised more for graduate curriculum. It was the experiences of his students over a period of fifteen years that encouraged an interest in this area. The developmental steps defined by Naden were: (1) identify the learners; (2) select the topic; (3) create behavioral objectives; (4) develop pre-/post-test questions; (5) define criteria for evaluating the test items; (6) prepare lesson/lecture outlines based on the criteria; (7) test the product with a small sample of the target population; (8) revise the product based on input and experience; (9) test the revised product with small groups; and (10) conduct a final trial and analysis with a class of sufficient size to allow meaningful analysis of results.

The Empirical Product Development Methodology

The cycle for empirical product development, according to Naden, consists of these ten major steps. These steps seemed appropriate to meet the objectives of this study.

Step 1. The Learners

The learner for this instructional sequence is described as a Seventh-day Adventist college student, primarily a religion or ministerial major, who plans to share the Christian faith at home or abroad with Muslims.

Step 2. The Topic

This step addresses the justification for the study.

The questions addressed include: Is it necessary to develop this new product? What time and expenses will be expended? Are appropriate products available?

Step 3. Behavioral Objectives

Baker and Schutz suggested that four rules govern the instructional specifications: (1) all instructional objectives must be non-ambiguous, measurable, and stated in terms of the learner's post-instructional behavior; (2) the entry and en-route behaviors of the learner's mastery should be described behaviorally; (3) the criteria used to evaluate the learner's response must be clearly stated; and (4) the method for ascertaining the learner's affect toward the completed instructional product must be investigated.

The acceptable level of performance for this study was set at 80 percent. At least 80 percent of the learners were expected to score 80 percent, according to the criteria, for mastery to be achieved on each of the twenty-eight behavioral objectives covered in ten lectures.¹ The behavioral objectives are shown below.

Behavioral Objective 1 (Lesson 1): The learner will

¹The titles of these ten lectures are: (1) The Muslim Faith I: Background and Pillars; (2) The Muslim Faith II: Practices and Articles; (3) The Seed of Abraham: Ishmael and Isaac; (4) The Message of the Prophets: Muhammad and Jesus; (5) Fundamentalism in Modern Islam; (6) The Islamic Concept of Marriage and Family; (7) Understanding Islam and Contextualizing the Message; (8) Mission Outreach I: Principles; (9) Mission Outreach II: Channels; (10) Seventh-day Adventists and Islam.

identify the three major events in the life of Muhammad, the prophet of Islam, as explained in the lecture, with 80 percent accuracy.

Behavioral Objective 2 (Lesson 1): The learner will describe the four basic characteristics of the Muslims' holy book, the Qur'an, as presented in class, with 80 percent accuracy.

Behavioral Objective 3 (Lesson 1): The learner will identify the five major pillars of the Islamic faith according to the concepts presented in the class lecture, with 80 percent accuracy.

Behavioral Objective 4 (Lesson 2): The learner will explain the concept of Islamic Jihad or Holy War as explained in the class lecture, with 80 percent accuracy.

Behavioral Objective 5 (Lesson 2): The learner will describe the three principal architectural features of a community mosque as illustrated on the overhead transparencies, with 80 percent accuracy.

Behavioral Objective 6 (Lesson 2): The learner will identify the five major articles of the Islamic faith according to the concepts presented in the class lecture, with 80 percent accuracy.

Behavioral Objective 7 (Lesson 3): The learner will identify the century in which Judaism and Islam were established as nations, mentioning for each the originating father and the prophetic meaning of the names, as explained

in the lecture, with 80 percent accuracy.

Behavioral Objective 8 (Lesson 3): The learner will identify two significant approaches attempted by Muhammad to gain the favor of the Jewish community as described in the class presentation, with 80 percent accuracy.

Behavioral Objective 9 (Lesson 3): The learner will name two concepts or titles on each of the five topical divisions that Jewish and Muslim Scriptures and traditions hold in common on the basis of the Bible, Qur'an, and class discussion, with 80 percent accuracy.

Behavioral Objective 10 (Lesson 4): The learner will identify the four prophetic functions of Jesus Christ on submission that may be equated with the teaching of Muhammad, as discussed in class, with 80 percent accuracy.

Behavioral Objective 11 (Lesson 4): The learner will describe the four Qur'anic measures about Jesus Christ stated by Muhammad, as explained in the lecture, with 80 percent accuracy.

Behavioral Objective 12 (Lesson 4): The learner will identify four theological aspects that measure Muhammad's position by the standard of Jesus, as explained in the lecture, with 80 percent accuracy.

Behavioral Objective 13 (Lesson 5): The learner will define fundamentalism and liberalism in Islam, stating one similarity and difference, on the basis of the class discussion, with 80 percent accuracy.

Behavioral Objective 14 (Lesson 5): The learner will explain the background and the "package deal" of the Islamic fundamentalist movement as detailed in the presentation, with 80 percent accuracy.

Behavioral Objective 15 (Lesson 5): The learner will identify one change that Islamic fundamentalism has brought into each of the realms of law, economy, and culture, according to the list given during the lecture, with 80 percent accuracy.

Behavioral Objective 16 Lesson 5): The learner will identify the four religious fundamentals emphasized by Islamic fundamentalists as described in the class presentation, with 80 percent accuracy.

Behavioral Objective 17 (Lesson 5): The learner will identify four contemporary features of Islamic fundamentalism as discussed in class, with 80 percent accuracy.

Behavioral Objective 18 (Lesson 6): The learner will identify ten unique characteristics of the Islamic marriage institution according to the class lecture, with 80 percent accuracy.

Behavioral Objective 19 (Lesson 6): The learner will identify four orientations of the Islamic family according to the class lecture, with 80 percent accuracy.

Behavioral Objective 20 (Lesson 7): The learner will define in personal terms the concepts of

contextualization, syncretism, and worldview, based on the class discussion, with 80 percent accuracy.

Behavioral Objective 21 (Lesson 7): The learner will name the four essential aspects of the Muslim's worldview as listed in the lecture, with 80 percent accuracy.

Behavioral Objective 22 (Lesson 7): The learner will explain in personal terms five concepts of the Islamic-Jewish worldview as compared with the Western worldview, according to the overhead transparency, with 80 percent accuracy.

Behavioral Objective 23 (Lesson 8): The learner will describe the three historical attempts exercised by Christians to convert Muslims, as presented in the class lecture, with 80 percent accuracy.

Behavioral Objective 24 (Lesson 8): The learner will identify four out of five prerequisites to the outreach attempts and conversion of Muslims according to the class discussion, with 80 percent accuracy.

Behavioral Objective 25 (Lesson 8): The learner will describe the three basic attitudes in the outreach methodology to convert Muslims according to the class discussion, with 80 percent accuracy.

Behavioral Objective 26 (Lesson 9): The learner will describe the threefold argument about the public evangelism approach to convert Muslims based on the class

lecture, with 80 percent accuracy.

Behavioral Objective 27 (Lesson 9): The learner will describe the five contemporary channels of approach and extraction evangelism in Muslim outreach based on the class lecture, with 80 percent accuracy.

Behavioral Objective 28 (Lesson 10): The learner will describe ten beliefs common to Adventists and Muslims noting one similarity and one difference for each in harmony with the class presentation and discussion, with 80 percent accuracy.

Step 4. Test Questions

This is a critical step in the product development process. It requires the preparation of the pre-test and post-test (appendix A), known as the cognitive behavior instruments, to test mastery of each behavioral objective. These ten cognitive instruments are formulated to test mastery of the behavioral objectives of the ten lectures. The questions of the instrument are determinative in constructing the content of the instructional product. The learner's pre-instruction knowledge of the content is determined by a pre-test, and post-instruction mastery is set at 80 percent. It is expected that at least 80 percent of the learners in the final test phase will demonstrate mastery at the 80 percent level on each of the objectives.

The instrument was developed with Benjamin S. Bloom's taxonomy in mind, with questions probing mastery at

different levels. In the early 1950s, Bloom and his co-workers developed a taxonomy in three domains: the cognitive, the affective, and the psychomotor. This study deals only with the taxonomy of the cognitive domain. The cognitive educational objectives were designed "to be a classification of the student behaviors which represent the intended outcomes of the educational process."¹ Six major categories, classified in a hierarchy, were identified by Bloom. Each of these categories, along with their subcategories, is dependent upon the previous level, and progress in the precise presented order. The order from the lowest to the highest is: knowledge, comprehension, application, analysis, synthesis, and evaluation.²

Step 5. The Criteria

Every pre- and post-test has a criteria for evaluation (appendix B). While the cognitive instrument questions assist in constructing the format of the instructional product, the criteria also determine the precise content and how the learner is expected to respond to the questions. The criteria are a detailed explanation of the behavioral objectives and thus are to be prepared prior to the instructional product development. Each

¹Benjamin S. Bloom et al., Taxonomy of Educational Objectives, Handbook I: Cognitive Domain (New York: Longmans, 1956), 12.

²Ibid., 18, 120, 201-207.

criterion reflects an aspect of the learner's post-instruction behavior.

Step 6. Outline

The outline of each presentation is based on all the criteria. The main headings of the lectures are the substance of each post-test item. Under each main heading come the subheads where the substance of all the criteria is found and by which the learner's post-test is evaluated. While structured notes are a helpful start, this is only an introductory step towards the formulation of the instructor's manual.

Step 7. Product Testing

This step gives the opportunity to modify the instrument as well as the teaching procedure based on the learners' responses in the cognitive instruments and informal discussion. In this way, the lecturer receives direct feedback from the learners. The ability to be flexible is crucial throughout this whole process.

An initial trial of the product is usually implemented on a small group from the target population. The procedure begins with giving the pre-test to the learners, then the presentation, followed by the post-test. If the expected mastery is not achieved, then the instruction is revised until mastery of the behavioral objectives is met. It is the influence of the participants

and their cognitive results that drive the content and approach of the researcher towards the development of an effective product.

Step 8. Revision

According to Baker and Schutz, there are four rules of product development:¹

1. The product is revised based on the data of the field tests. Because objectivity is imperative, it is recommended that a person other than the researcher be available to assist in making the revision recommendations.

2. In revising the product, an extensive analysis of the items, the instructional objectives, and the cognitive pre-/post-test behaviors should take place.

3. The data from the learners' response retrieved from the product development are a valuable source of ideas for improving the instructional product.

4. The revisions and modifications of the instructional product are repeated as often as necessary in order to obtain mastery from the intended learners.

Step 9. Product Re-testing

At this stage, the number of learners increases, the results of the initial trials are reviewed, the instrument is fine-tuned, the instructor's manual is in its first full draft stage, while the instructional sequences are modified

¹Baker and Schutz, 154-157.

for the final complete trial.

Step 10. Final Trial and Analysis

This is the final phase and is conducted at the conclusion of the empirical development of the instructional product on a full class of the intended learners. The cognitive results of the learners' performances are collected and pre- and post-test scores are compared. The final analysis of the distribution of the scores must reveal that at least 80 percent of the learners have achieved 80 percent on the post-test scores. If not, the process must be repeated until mastery at this level is achieved.

The Empirical Product Development Model

In an effort to promote mastery of the behavioral objectives, Baker and Schutz have focused on contingency management strategies that control circumstances and produce positive affect.¹ Such adaptations provide a favorable environment for integrating the solemn responsibility of reaching the Muslim neighbor with the message of Christ. Hence, this study abides by the following guidelines:

1. The lectures will be conducted in a comfortable climate-controlled classroom with desks for writing.
2. A sense of community-building among the subjects will be conducted throughout the lecture series to enhance group participation and feedback.

¹Ibid., 211-214.

3. A participant's manual, which consists of handout material directly related to the lectures and other documents, will be given to each learner according to the order of the lectures to enhance note taking and learning.

4. The researcher will use overhead transparencies that will correspond with the lectures and the student handout material so that the participants will be able to complete the information by viewing it on the screen and hearing it presented by the researcher. The chalkboard will also be used for illustration purposes.

5. The learning sessions will be governed by the time allotted for the course, which will be fifty minutes. The sessions will usually begin with the administration of the pre-test, before any information is revealed. Following the lecture presentation, a period of a few minutes of review will be given before the post-test is administered.

6. Prayer is an important spiritual component in this learning process, hence, a prayer at the beginning of each session will be offered, preferably by the students.

7. Time will be given at the end of each session for students to ask questions related to the lecture.

8. Periodically, the learners will be notified of their scores, since these scores will become part of the course's final grade.

9. A booklet entitled Your Muslim Neighbour and You, by Dr. Borge Schantz, will be given as a gift to each

student for future reference.

Modification of Affect

In an effort to determine the learner's affect toward the learning process before and after the curriculum lectures are delivered, a Likert scale¹ questionnaire was constructed to measure the learners' modification of affect. Mager's² behavior indicators of learner affect are a beneficial help to this study. He listed questions that could be used to determine the learner's emotions towards learning. In this study, some of his suggestions were utilized.

The data for this study were collected from the pre- and post-test instrument (appendix D) administered at the beginning and conclusion of the lecture presentations. The items of the questionnaire were related to the behavioral objectives of each lecture and randomly ordered with a number to be selected for each item: from one (strongly disagree) to five (strongly agree). The items may express either a positive or a negative attitude. In this case, the scores of the negative attitude items are reversed for scoring.

The data were analyzed statistically by the t-test

¹Abraham N. Oppenheim, Questionnaire Design and Attitude Measurement (New York: Basic Books, 1966), 133-142.

²Robert F. Mager, Developing Attitude toward Learning (Palo Alto, California: Fearon Publishers, 1968), 73-81.

for dependent means. The scores of both treatments, before and after the curriculum, were correlated under the same condition. The t-test was applied to the means of the participants during the curriculum's seventh phase. The scores were tested for significance at the .05 level of rejection criterion to determine modification of affect. The computation formula for the test statistics was:

$$t = \frac{\Sigma D}{\sqrt{\frac{N \times \Sigma D^2 - (\Sigma D)^2}{N-1}}}$$

ΣD represents the sum of the difference between pre- and post-test scores, ΣD^2 represents the sum of the squared differences between pre- and post-test scores, and N represents the number of participants.

CHAPTER IV

RESULTS

This chapter presents the results of the instructional product development methodology according to the ten-step cycle of Naden (1993). These steps proved to be appropriate to meet the objective of this research study: the empirical development of an instructional product on the religion of Islam.

The Empirical Product Development Methodology

Step 1. The Learners

The sample group, chosen from the target population at Andrews University, consisted of two small independent groups for the initial stages of testing and revising the curriculum product. The first group consisted of three learners, and the second group consisted of six learners. The large group, utilized in the final stage, consisted of thirty college students enrolled in the religion class RELG360-034 World Religions during the winter quarter of 1996. All learners had a distorted knowledge of the religion of Islam except for one student from the large sample, who was a Muslim and had registered for the course. Additional comments on the Muslim learner as well as details

of the instructional product development are recorded in the Diary (appendix C).

Step 2. The Topic

It was the assessment of the need to develop a curriculum on the religion of Islam that initiated this research study. Because there is no empirically developed Seventh-day Adventist college curriculum for the study of the religion of Islam currently available, and because the adherents to the Islamic faith are numerous and relatively untouched by Christian witness, the topic seemed to have considerable merit. In particular, Middle East College, a unique Adventist institution where indigenous workers seek religious education, needs to instruct its students on the religion of Islam so they can interact with Muslims in their native Middle Eastern communities, presenting the Christian message contextually.

This topic was also chosen on the basis of the researcher's expertise on the topic from previous education on the religion of Islam, the review of related literature, and personal experience. Expertise in the content was necessary for the formulation and establishment of mastery requirements.

Step 3. Behavioral Objectives

The twenty-eight behavioral objectives, divided into ten lessons, were validated in consultation with the course

instructor, Dr. W. Whidden, and with the methodology expert, Dr. R. Naden. These twenty-eight non-ambiguous and measurable objectives were stated in terms of the learner's post-instructional behavior along with a pre-established standard that would be required to demonstrate mastery.

The conditions for the testing were specified in each behavioral objective, while consideration was given to the appropriateness of the objectives to the learners' need, the contribution of the objectives in the overall curriculum, and the element of time available for the instruction. The objectives were introduced in a logical sequence in order to maintain consistency of thought and adequate transits. Moreover, the concept of the modification of affect was inherent in the behavioral objectives. It was the intent to motivate a change in feelings and attitudes towards the religion of Islam in general and Muslims in particular.

Step 4. Test Questions

Cognitive pre- and post-tests on the ten lectures were prepared and administered to measure mastery of the twenty-eight behavioral objectives (appendix A). The pre-test assessed the degree of the learners' knowledge before the lessons were presented, and the post-test measured the degree of mastery modified by the instruction. A variety of test item formats were prepared that included true-or-false, multiple-choice, fill-in-the-blanks, short answer, and essay questions. These items targeted each of the pre-established

behavioral objectives and were distributed with Bloom's taxonomy of the cognitive domain in mind: knowledge, comprehension, application, analysis, synthesis, and evaluation. At least one question in each of the ten cognitive pre-/post-tests fulfilled one of the upper three levels of Bloom's taxonomy. In addition to the cognitive instrument, an affective pre-/post-test instrument to measure the modification of affect in the process of the instructional sequence was developed and administered at the beginning and at the end of the lecture series (appendix D).

Step 5. The Criteria

For each of the cognitive instrument items, specific criteria were identified that guided in the construction of the instructional product and provided a specific evaluation guide as to how the learner was expected to respond for each question (appendix B). The criteria gave focus to the instructional process and provided an objective approach to evaluation.

Step 6. Outline

The outline of the instructional sequence was defined by the behavioral objectives, the cognitive pre-/post-test items, and the criteria for their evaluation. At the beginning of each lesson, an outline was constructed highlighting each of the behavioral objectives in title format, followed by the criteria in subtitles. The outlines

and the lectures are found in the Instructor's Manual (appendix E).

Step 7. Product Testing

The ten lectures, basically in outline form, were presented for the first tryout to three learners. The result of the cognitive pre-test (table 1), as expected, was poor because the learners were not previously schooled on the material. Nonetheless, it appears that a few mean percentage scores of behavioral objectives were high probably due to the guessing approach of the learners to true-or-false and multiple-choice question items.

The cognitive post-test scores (table 1) were superior to the pre-test scores. The last four lines in the table present (1) the percentage of subjects that scored 80 percent or above on each objective; (2) the mean scores' percentage for the post-test for each objective; (3) the mean scores' percentage for the pre-test for each objective; and (4) the difference between mean pre-/post-test scores. The mean scores for the post-test ranged between 90 percent and 100 percent; however, only two learners (67 percent) from the original three achieved mastery on behavioral objective 16, resulting in a 67/80 rather than 80/80 level.

Step 8. Revision

Verbal feedback helped considerably in modifying some of the question items and the lecture presentations in the

TABLE 1
COGNITIVE PRE-/POST-TEST SCORES OF THREE PARTICIPANTS: OBJECTIVES 1-28

		Behavioral Objectives 1-15														
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Max. Score (100%)		30	20	50	20	30	50	30	20	50	20	40	40	25	20	15
Min. Score (80%)		24	16	40	16	24	40	24	16	40	16	32	32	20	16	12
Subjects' Post-/Pre-test^a																
1	B	30	20	50	20	30	50	30	20	50	20	40	40	25	20	15
	A	10	0	30	0	20	5	0	0	0	0	0	10	0	0	0
2	B	30	20	50	20	30	50	30	20	40	20	40	40	25	20	15
	A	10	5	10	0	0	0	0	0	0	0	0	0	0	0	0
3	B	30	20	50	20	30	50	30	20	45	20	40	40	25	20	15
	A	10	5	0	5	0	10	0	0	0	0	10	10	0	0	0
		<i>Comparison of Total Results</i>														
80% or more		100	100	100	100	100	100	100	100	100	100	100	100	100	100	100
Post-test Mean %		100	100	100	100	100	100	100	100	90	100	100	100	100	100	100
Pre-test Mean %		33	17	27	8	22	10	0	0	0	0	8	17	0	0	0
% Difference		67	83	73	92	78	90	100	100	90	100	92	83	100	100	100

Table 1--Continued.

		Behavioral Objectives 16-28												Total	
		16	17	18	19	20	21	22	23	24	25	26	27	28	
Max. Score (100%)		20	20	25	75	30	20	50	30	40	30	30	70	100	1000
Min. Score (80%)		16	16	20	60	24	16	40	24	32	24	24	56	80	
Subjects' Post-/Pre-test															
1	B	20	20	25	75	30	20	50	30	40	30	30	70	100	1000
	A	0	10	10	20	5	0	0	0	0	0	30	0	5	155
2	B	15	20	25	65	30	20	45	30	40	30	30	70	85	955
	A	0	0	10	20	0	0	0	0	0	0	10	0	0	65
3	B	20	20	25	70	30	20	50	30	40	30	30	70	90	980
	A	0	10	10	15	5	0	20	5	0	0	30	0	10	155
Comparison of Total Results															
80% or more		67	100	100	100	100	100	100	100	100	100	100	100	100	
Post-test Mean %		92	100	100	93	100	100	97	100	100	100	100	100	92	
Pre-test Mean %		0	33	40	24	11	0	13	6	0	0	78	0	5	
% Difference		92	67	60	69	89	100	84	94	100	100	22	100	87	

*B-Post-test scores; A-Pre-test scores.

Instructor's Manual. The restructuring of lecture outlines and the conversion of one behavioral objective (6), expanding it into a complete lecture (lesson 6), proved to be beneficial in the curriculum development process. Thus, behavioral objective 6 was substituted by another that proved to be more relevant and consistent with the lesson. Moreover, in the first two lectures, too much information was incorporated; thus it needed to be revised and shortened. Directing the learners to what they were expected to learn became an important part of the lecture's introduction. At this stage, the Instructor's Manual and the Learner's Manual were produced in an elementary format, and the product was considered ready for a second tryout on a larger group of learners.

Step 9. Product Re-testing

This step witnessed an increase in the number of subjects. This second group consisted of six learners from Andrews University. If this group did not achieve mastery, this step would need to be repeated until mastery was attained. However, if mastery were achieved, the instructional product could be tested on a larger group of learners facilitating statistical analysis of results.

The cognitive pre-test results of the six learners, as in the first tryout, indicated that they were not familiar with the religion of Islam (table 2). Nonetheless, some scores on certain behavioral objectives were somewhat

TABLE 2
COGNITIVE PRE-/POST-TEST SCORES OF SIX PARTICIPANTS: OBJECTIVES 1-28

		Behavioral Objectives 1-15														
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Max. Score (100%)		30	20	50	20	30	50	30	20	50	20	40	40	25	20	15
Min. Score (80%)		24	16	40	16	24	40	24	16	40	16	32	32	20	16	12
Subjects' Post-/Pre-test*																
1	B	30	20	30	20	30	50	30	20	50	20	40	40	20	20	15
	A	20	5	0	0	20	0	0	0	0	0	0	0	10	0	0
2	B	30	20	40	20	30	50	30	20	40	20	40	40	25	20	15
	A	10	0	0	0	10	0	5	0	0	0	10	0	0	0	0
3	B	30	20	50	20	30	50	25	20	50	20	30	30	25	20	15
	A	20	5	10	0	20	20	0	0	0	0	0	0	0	0	0
4	B	30	20	50	20	30	50	30	20	50	20	40	40	15	10	15
	A	30	5	40	0	20	0	0	0	0	0	0	0	0	0	0
5	B	30	20	50	20	30	50	30	10	40	20	35	35	15	10	15
	A	20	5	20	0	10	0	0	0	5	0	0	0	0	0	0
6	B	30	20	50	20	30	50	30	16	50	20	40	40	25	20	15
	A	10	5	20	0	10	0	0	0	0	0	0	0	0	0	0
		<i>Comparison of Total Results</i>														
80% or more		100	100	83	100	100	100	100	83	100	100	83	83	67	67	100
Post-test Mean %		100	100	90	100	100	100	97	88	93	100	94	94	83	83	100
Pre-test Mean %		61	21	30	0	50	2	3	0	2	0	4	0	7	0	0
% Difference		39	79	60	100	50	98	94	88	91	100	90	94	76	83	100

Table 2--Continued.

		Behavioral Objectives 16-28												Total	
		16	17	18	19	20	21	22	23	24	25	26	27	28	
Max. Score (100%)		20	20	25	75	30	20	50	30	40	30	30	70	100	1000
Min. Score (80%)		16	16	20	60	24	16	40	24	32	24	24	56	80	
Subjects' Post-/Pre-test															
1	B	20	20	25	75	30	20	50	30	40	30	30	70	80	955
	A	0	15	5	10	0	0	0	0	0	0	30	5	10	130
2	B	20	20	25	75	30	20	50	30	40	30	30	60	100	970
	A	0	10	10	15	5	0	0	0	0	0	30	5	15	125
3	B	20	20	25	70	30	20	50	30	40	30	30	65	100	960
	A	0	10	0	0	0	0	0	0	0	0	10	0	15	95
4	B	20	20	25	75	30	20	50	30	40	30	30	70	100	980
	A	0	10	0	0	0	0	0	0	0	0	10	0	5	120
5	B	20	20	25	70	20	20	50	30	40	30	30	65	90	930
	A	0	10	10	15	0	0	0	0	0	0	10	10	5	120
6	B	20	20	25	75	30	20	50	30	40	30	30	70	100	995
	A	0	5	0	0	0	0	0	0	0	0	0	0	10	60
Comparison of Total Results															
80% or more		100	100	100	100	83	100	100	100	100	100	100	100	100	
Post-test Mean %		100	100	100	98	94	100	100	100	100	100	100	95	95	
Pre-test Mean %		0	50	17	9	3	0	0	0	0	0	50	5	10	
% Difference		100	50	83	89	91	100	100	100	100	100	50	90	85	

*B-Post-test scores; A-Pre-test scores.

high probably due to the guessing approach of the learners to true-or-false and multiple-choice question items.

As the group of learners grew in number, the risk of failing to reach mastery at the 80/80 level increased. Therefore, although the mean scores for the post-test successfully fell in the range between 83 percent and 100 percent (table 2), only four (67 percent) of the original six learners mastered behavioral objectives 13 and 14, resulting in a 67/80 rather than 80/80 level result. However, behavioral objective 16, mastered by 67 percent in the first tryout, received 100 percent during the second tryout. Thus, it seemed necessary to make further modifications to the instructional product before it was ready to be presented to a larger group of learners.

Mastery of behavioral objectives 13 and 14 by only 67 percent of the learners rather than 80 percent in the second tryout could have been because these two objectives are part of lesson 5, which consists of five behavioral objectives on fundamentalism in modern Islam. Although five objectives represented a challenge for the time available for instruction, due to their importance there was no intention of reducing the number of objectives in this lesson. Thus the presentation of this lesson was restructured.

It also became apparent that the usage of Islamic Arabic terminologies needed to be restricted in the lesson presentations (even though not required in the tests),

because the learners were not familiar with the language. Despite the importance of presenting some of the more important Arabic terms, the students were not responsible for mastering them, but needed to be aware of the English translation.

Because the results of the second trial appeared to be acceptable, it was believed that the time had come to conduct the final trial on a larger group of learners.

Step 10. Final Trial and Analysis

By this time, the final version of the Instructor's Manual, the Participant's Manual, the cognitive tests, and other related material were ready to be administered for the final tryout. During the winter quarter of 1996, and as part of the RELG360-034 World Religions class, January 8-24, 1996, thirty undergraduate students completed the ten-hour lesson series on the religion of Islam. The lectures were presented in a classroom setting at Griggs Hall, Andrews University, where a chalk board and an overhead projector were available and utilized during the lectures. One 50-minute lesson was presented per day during the 12:30 P.M. class period.

The results of the cognitive tests in table 3 show that the mean scores on the pre-test, as in earlier tryouts, were quite low, ranging from 0 to 22 percent. Actually, behavioral objective 26 received the highest score percentage (22 percent) because some students were able to

TABLE 3
COGNITIVE PRE-/POST-TEST SCORES OF THIRTY PARTICIPANTS: OBJECTIVES 1-28

		Behavioral Objectives 1-15														
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Max. Score (100%)		30	20	50	20	30	50	30	20	50	20	40	40	25	20	15
Min. Score (80%)		24	16	40	16	24	40	24	16	40	16	32	32	20	16	12
Subjects' Post-/Pre-test^a																
1	B	30	20	50	20	20	50	25	20	30	20	40	35	25	18	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2	B	30	20	50	20	30	50	30	20	40	20	35	35	25	18	15
	A	20	0	0	0	0	0	0	0	0	0	0	0	0	0	0
3	B	30	20	40	20	30	40	30	20	25	20	40	40	0	20	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
4	B	30	20	50	20	20	50	20	20	40	20	40	40	25	20	15
	A	0	0	20	0	0	0	0	0	0	0	0	0	0	0	0
5	B	30	0	20	20	30	50	20	15	30	20	40	40	5	18	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
6	B	30	20	50	20	30	50	30	20	50	20	40	40	25	20	15
	A	10	0	10	0	0	5	0	0	0	0	0	0	0	0	0
7	B	30	20	50	20	30	50	25	10	45	20	40	40	25	20	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
8	B	30	20	40	20	30	50	30	20	50	20	40	40	20	20	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
9	B	30	20	50	15	30	50	30	20	40	20	30	40	5	18	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
10	B	30	0	40	16	30	50	25	20	45	20	30	35	25	18	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
11	B	10	20	40	20	30	50	25	10	45	20	40	35	25	18	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
12	B	30	20	20	15	30	50	30	20	45	20	40	40	25	18	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

Table 3--Continued.

		Behavioral Objectives 1-15														
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Subjects' Post-/Pre-test																
13	B	30	20	50	20	30	50	30	20	45	20	40	40	25	20	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
14	B	30	0	50	20	30	50	30	20	40	20	40	35	25	18	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
15	B	30	20	50	20	30	50	30	20	50	20	40	40	25	18	15
	A	20	0	50	5	10	15	0	0	15	0	0	0	5	0	0
16	B	30	20	50	20	30	50	25	20	45	20	40	40	5	20	15
	A	0	0	10	0	0	0	0	0	0	0	0	0	0	0	0
17	B	30	20	50	20	30	50	25	20	40	20	40	40	25	18	10
	A	0	0	10	0	0	0	0	0	0	0	0	0	0	0	0
18	B	30	0	40	10	30	50	30	20	50	20	35	40	25	20	15
	A	0	0	20	5	0	0	0	0	0	0	0	0	0	0	0
19	B	30	0	20	20	30	50	30	20	35	20	40	40	20	18	15
	A	0	0	20	0	0	0	0	0	0	0	0	0	0	0	0
20	B	20	10	40	20	30	45	25	20	40	20	35	40	25	20	15
	A	0	0	0	0	0	0	10	0	0	0	0	0	0	0	0
21	B	30	20	50	20	30	50	30	10	40	20	25	25	20	20	13
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
22	B	30	20	50	10	30	50	25	20	50	20	30	30	25	18	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
23	B	30	20	50	20	30	50	30	20	45	20	40	40	22	20	15
	A	0	0	0	0	20	0	0	0	0	0	0	0	0	0	0
24	B	30	16	50	10	30	40	15	10	35	17	40	35	20	18	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
25	B	30	20	50	20	30	50	30	20	40	20	40	40	25	20	15
	A	0	0	10	0	0	0	0	0	0	0	0	0	0	0	0
26	B	30	20	50	20	30	50	20	20	50	20	35	20	25	18	15
	A	0	0	20	0	10	0	0	0	0	0	0	0	0	0	0
27	B	30	16	50	15	30	50	25	20	35	20	10	40	20	20	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

Table 3--Continued.

		Behavioral Objectives 1-15														
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Subjects' Post-/Pre-test																
28	B	30	20	50	20	30	50	30	20	50	20	40	40	25	20	15
	A	0	0	10	5	20	0	0	0	0	0	0	0	0	0	0
29	B	30	20	50	20	30	50	30	20	45	20	40	40	25	20	15
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
30	B	30	20	50	20	30	50	30	20	45	20	40	40	25	18	15
	A	0	0	30	0	0	0	0	0	5	0	5	0	0	0	0
		<i>Comparison of Total Results</i>														
80% or more		93	80	90	80	93	100	87	83	80	100	83	90	87	100	97
Post-test Mean %		97	80	90	92	98	98	90	93	84	100	92	94	85	95	98
Pre-test Mean %		6	0	14	3	8	1	1	0	1	0	0	0	1	0	0
% Difference		91	80	76	89	90	97	89	93	83	100	92	94	84	95	98

Table 3--Continued.

		Behavioral Objectives 16-28													Total
		16	17	18	19	20	21	22	23	24	25	26	27	28	Total
Max. Score (100%)		20	20	25	75	30	20	50	30	40	30	30	70	100	1000
Min. Score (80%)		16	16	20	60	24	16	40	24	32	24	24	56	80	
Subjects' Post-/Pre-test															
1	B	20	20	15	75	30	20	50	30	40	30	30	70	100	948
	A	0	0	0	0	0	0	0	0	0	0	20	0	0	20
2	B	20	20	25	75	30	20	50	30	30	30	30	70	100	968
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0
3	B	15	20	25	60	30	20	40	30	35	30	30	70	95	890
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0
4	B	20	20	25	75	30	20	50	30	40	30	30	70	100	970
	A	0	15	0	0	0	0	0	0	0	0	20	0	15	70
5	B	20	20	25	68	30	20	50	30	40	30	30	70	100	886
	A	0	0	0	5	0	5	0	0	0	0	0	0	0	30
6	B	20	20	25	70	30	20	50	30	40	30	30	70	100	995
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	25
7	B	20	20	25	75	30	20	50	30	40	30	30	70	95	975
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0
8	B	20	20	25	70	30	20	50	30	40	30	30	70	90	970
	A	0	0	0	5	0	0	0	0	0	0	0	0	0	5
9	B	20	20	25	75	25	20	50	30	40	30	30	70	90	938
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0
10	B	20	20	25	70	25	20	50	30	40	25	30	70	90	914
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0
11	B	10	20	25	75	15	20	50	25	40	25	30	70	100	908
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0
12	B	20	20	25	70	30	20	50	30	40	30	30	70	95	948
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0

Table 3--Continued.

Subjects' Post-/Pre-test	Behavioral Objectives 16-28											Total		
	16	17	18	19	20	21	22	23	24	25	26		27	28
13 B	20	20	25	65	30	20	50	30	40	30	30	70	100	985
A	0	0	0	0	0	0	0	0	0	0	0	0	0	10
14 B	20	20	25	70	30	20	50	30	40	25	30	65	100	948
A	0	0	0	0	0	0	0	0	0	0	0	0	0	0
15 B	20	20	25	75	30	20	50	30	40	30	30	70	100	998
A	0	0	5	5	5	0	0	0	0	0	30	0	0	165
16 B	15	20	25	75	30	20	50	30	40	30	30	70	100	965
A	0	0	0	0	0	0	0	0	0	0	0	0	0	10
17 B	15	20	25	75	30	20	50	30	40	30	30	70	100	973
A	0	0	0	0	0	0	0	0	0	0	10	0	0	20
18 B	20	20	25	60	30	20	50	30	40	30	30	70	100	940
A	0	10	10	15	0	0	0	0	0	0	20	0	0	80
19 B	20	20	25	68	25	20	50	30	40	30	30	70	100	916
A	0	0	5	0	0	0	0	0	0	0	10	0	0	35
20 B	20	20	25	70	30	20	50	25	30	30	30	70	100	925
A	0	5	0	0	0	0	0	0	0	0	0	0	0	15
21 B	20	20	25	63	25	20	50	25	40	30	30	60	90	901
A	0	0	0	0	0	0	0	0	0	0	0	0	5	5
22 B	20	20	25	65	28	20	50	30	40	25	30	70	100	946
A	0	0	0	0	0	0	0	0	0	0	0	0	5	5
23 B	20	20	25	75	30	20	50	30	30	30	30	70	100	982
A	0	15	20	25	0	0	0	5	0	0	30	10	10	135
24 B	15	20	25	70	30	15	45	30	35	15	30	60	90	861
A	0	0	0	0	0	0	0	0	0	0	0	0	0	0
25 B	20	20	15	70	30	20	50	30	40	30	30	70	100	975
A	0	0	0	0	0	0	0	0	0	0	0	0	0	10
26 B	18	20	25	75	30	20	50	25	40	25	30	70	100	951
A	0	5	0	10	0	0	0	0	0	0	0	0	0	45
27 B	15	20	25	50	5	20	50	30	0	20	30	65	90	816
A	0	10	0	15	0	5	0	5	0	0	30	0	5	70

Table 3--Continued.

		Behavioral Objectives 16-28													Total
		16	17	18	19	20	21	22	23	24	25	26	27	28	Total
Subjects' Post-/Pre-test															
28	B	20	20	25	75	30	20	50	30	40	30	30	70	100	1000
	A	0	10	0	0	0	0	0	0	0	0	10	0	0	55
29	B	20	20	25	75	30	20	50	30	40	30	30	70	100	995
	A	0	0	0	0	0	0	0	0	0	0	0	0	0	0
30	B	20	20	25	70	30	20	50	30	40	25	30	70	100	983
	A	0	10	5	0	0	0	0	0	0	0	20	0	20	95
		Comparison of Total Results													
80% or more		80	100	93	97	93	97	100	100	87	93	100	100	100	100
Post-test Mean %		94	100	97	94	93	99	99	98	93	94	100	99	98	98
Pre-test Mean %		0	13	6	4	1	2	0	1	0	0	22	0	2	
% Difference		94	87	91	90	92	97	99	97	93	94	78	99	96	96

B--Post-test scores; A--Pre-test scores.

guess correctly the three-item true-or-false question. Twelve behavioral objectives received a score of 0 percent. The pre-test percentage scores suggest that the learners were not familiar with the behavioral objectives and their criteria on the religion of Islam. Nevertheless, the post-test percentage scores show the range of mastery that was achieved by the learners. The percentage of learners that scored 80 percent or above on the behavioral objectives ranged between 80 percent and 100 percent. Thus, eighty percent to 100 percent was the range where the mean of the post-test scores fell. The difference between pre- and post-test results ranged from 76 to 100 percent. Hence, the cognitive accomplishment for all behavioral objectives was successful and mastery was achieved.

In reviewing the results of each behavioral objective, it is determined that:

Behavioral objective 1 on the major events in the life of Prophet Muhammad had a pre-test mean score of 6 percent, a post-test mean score of 97 percent (an increase of 91 percent), and 93 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 2 on the basic characteristics of the Qur'an had a pre-test mean score of 0 percent, a post-test mean score of 80 percent (an increase of 80 percent), and 80 percent of the learners achieved at least

80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 3 on the five major pillars of the Islamic faith had a pre-test mean score of 14 percent, a post-test mean score of 90 percent (an increase of 76 percent), and 90 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 4 on the concept of Islamic Holy War had a pre-test mean score of 3 percent, a post-test mean score of 92 percent (an increase of 89 percent), and 80 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 5 on the architectural features of a community mosque had a pre-test mean score of 8 percent, a post-test mean score of 98 percent (an increase of 90 percent), and 93 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 6 on the five major articles of the Islamic faith had a pre-test mean score of 1 percent, a post-test mean score of 98 percent (an increase of 97 percent), and 100 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 7 on the historical origin of

Judaism and Islam had a pre-test mean score of 1 percent, a post-test mean score of 90 percent (an increase of 89 percent), and 87 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 8 on Muhammad's significant approaches to gain the favor of the Jews had a pre-test mean score of 0 percent, a post-test mean score of 93 percent (an increase of 93 percent), and 83 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 9 on the concepts held in common between Jewish and Muslim Scriptures and traditions had a pre-test mean score of 1 percent, a post-test mean score of 84 percent (an increase of 83 percent), and 80 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 10 on the prophetic functions of Jesus Christ on submission had a pre-test mean score of 0 percent, a post-test mean score of 100 percent (an increase of 100 percent), and 100 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 11 on the Qur'anic measures about Jesus Christ stated by Muhammad had a pre-test mean score of 0 percent, a post-test mean score of 92 percent (an

increase of 92 percent), and 83 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 12 on the theological aspects that measure Muhammad's position by the standard of Jesus had a pre-test mean score of 0 percent, a post-test mean score of 94 percent (an increase of 94 percent), and 90 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 13 on fundamentalism and liberalism in Islam had a pre-test mean score of 1 percent, a post-test mean score of 85 percent (an increase of 84 percent), and 87 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 14 on the background and the "package deal" of Islamic fundamentalism had a pre-test mean score of 0 percent, a post-test mean score of 95 percent (an increase of 95 percent), and 100 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 15 on the changes brought by Islamic fundamentalism to the realms of law, economy, and culture had a pre-test mean score of 0 percent, a post-test mean score of 98 percent (an increase of 98 percent), and 97 percent of the learners achieved at least 80 percent on the

post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 16 on the religious fundamentals emphasized by Islamic fundamentalists had a pre-test mean score of 0 percent, a post-test mean score of 94 percent (an increase of 94 percent), and 80 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 17 on the contemporary features of Islamic fundamentalism had a pre-test mean score of 13 percent, a post-test mean score of 100 percent (an increase of 87 percent), and 100 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 18 on the characteristics of the Islamic marriage institution had a pre-test mean score of 6 percent, a post-test mean score of 97 percent (an increase of 91 percent), and 93 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 19 on the orientations of the Islamic family had a pre-test mean score of 4 percent, a post-test mean score of 94 percent (an increase of 90 percent), and 97 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 20 on the concepts of

contextualization, syncretism, and worldview had a pre-test mean score of 1 percent, a post-test mean score of 93 percent (an increase of 92 percent), and 93 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 21 on the essential aspects of the Muslim's worldview had a pre-test mean score of 2 percent, a post-test mean score of 99 percent (an increase of 97 percent), and 97 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 22 on the concepts of the Islamic-Jewish worldview had a pre-test mean score of 0 percent, a post-test mean score of 99 percent (an increase of 99 percent), and 100 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 23 on the historical attempts by Christians to convert Muslims had a pre-test mean score of 1 percent, a post-test mean score of 98 percent (an increase of 97 percent), and 100 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 24 on the prerequisites to outreach attempts and conversion of Muslims had a pre-test mean score of 0 percent, a post-test mean score of 93

percent (an increase of 93 percent), and 87 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 25 on the basic attitudes in the outreach methodology to convert Muslims had a pre-test mean score of 0 percent, a post-test mean score of 94 percent (an increase of 94 percent), and 93 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 26 on the threefold argument about the public evangelism approach had a pre-test mean score of 22 percent, a post-test mean score of 100 percent (an increase of 78 percent), and 100 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 27 on the contemporary channels of approach in evangelizing Muslims had a pre-test mean score of 0 percent, a post-test mean score of 99 percent (an increase of 99 percent), and 100 percent of the learners achieved at least 80 percent on the post-test. Thus the 80/80 mastery was achieved.

Behavioral objective 28 on the beliefs that Adventists and Muslims hold in common had a pre-test mean score of 2 percent, a post-test mean score of 98 percent (an increase of 96 percent), and 100 percent of the learners achieved at least 80 percent on the post-test. Thus the

80/80 mastery was achieved.

Modification of Affect

As the learners proceeded through the learning process, positive affect became an important component in which the instructor and the topic portray an important function. Although the joy of learning is an ideal characteristic for ambitious learners, the motivation factor initiated by the topic and the instructor can either be positively affirmative or negatively destructive.

The general assumption was that the group of thirty undergraduate learners was motivated to learn more about the religion of Islam. This motivation was shown from the beginning of the lecture series by the number of questions asked in class and the post-class period sessions with learners who inquired more about Islam and Muslims. It became evident that propaganda about Islam and Muslims in the contemporary world has evoked an interest to know more about this monotheistic religion and its contemporary influence on the political, economic, social, and religious arenas.

It was the intention of the researcher to present the religion of Islam in a sensitive manner, attempting to orient the learner to the Islamic worldview to enhance understanding and insight, and thus dispell the ill feelings with which the Western media has stigmatized Islam. The learners, who in the beginning showed some indifference to

Islam, later expressed astonishment about certain beliefs and practices of Islam (such as marriage, eschatology, and worldview) that seemed different to them. Despite the presence of a Muslim student in the classroom, this did not hinder the free expression of views.

In an effort to evaluate the modification of affect and the change of attitude that this instructional product brought to the learners, an instrument (appendix D), titled "My Feelings About Islam," was administered to twenty-nine of the original thirty learners at the beginning of the lecture series and at the end. The Muslim learner was excluded from this affective test. The learners were asked to respond to fifteen questions on a five-point Likert scale ranging from "Strongly Disagree" to "Strongly Agree." The questions probed their feelings towards the religion of Islam and their missiological perceptions in presenting Christ to Muslims.

The difference between the pre- and post-test scores (see appendix D) was statistically significant at the .05 level of significance ($t_{28} = 7.270$). The mean difference was 6.896 points higher on the post-test than on the pre-test. Therefore, it appears that the learners were motivated by the instruction, and the modification of affect has taken place. This is considered to have contributed to the learner's cognitive mastery of the instructional product on the religion of Islam.

Summary

The empirical development of an instructional product on the religion of Islam required the process of methodical development, testing, modification, and fine-tuning through the input of three groups of learners. Two groups of learners were utilized for the initial development of the instructional product. The third and last group of thirty learners supplied the primary evidence of the effectiveness of the instructional product. Mastery of the twenty-eight behavioral objectives was achieved at the pre-determined level of 80/80, while the positive modification of affect was also demonstrated. Cognitive instruments were used to measure mastery and an affective instrument measured the modification of affect. The results are found in tables 1-3.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The focus of this study has been the empirical development of an instructional product on the religion of Islam. This chapter summarizes the statement of the problem, review of literature, methodology, and findings of the study, and offers recommendations and suggestions.

Statement of the Problem

When the religion of Islam appeared on the world's scene, an innovative approach to monotheism was inaugurated, paired with the veneration of a new prophet called Muhammad. The responding masses were summoned to a new belief system that asserted accessibility to God through the religion of Islam, thus it became "the religion of certainty."¹

Today's Islam is well publicized by its 1.2 billion adherents around the world, but it remains a misunderstood religion. The Western media have focused on certain stereotypes that have become the "standard forms of projecting Islam and Muslims."² This reality contributed to

¹Du Pasquier, 8.

²Ahmad, "Islam and the West," 75.

the alienation of Muslims from other religions and to the lack of success of almost all missiological efforts to bring Christ to Muslims. Consequently, Islam maintained the facade of an unrelenting religion,¹ conceived by some to be "the biggest threat to the West"² since communism.

Meanwhile, Christianity in general and the Seventh-day Adventist Church in particular have become conscious of the resurging Islamic challenge. Tallman affirmed that

there's a new spirit among the youth who are committed to reaching the world for Christ. They recognize that the most unevangelized areas of the world are Muslim areas, that the last wall to fall before the Great Commission is anywhere near completion is primarily the Muslim world.³

However, Parshall cautioned about

unqualified assertions that Islam will soon be totally defeated by the gospel. . . . We should be wary of unfounded Christian triumphalism, and at the same time realize our Lord is quite capable of intervening in history and bringing to pass a major breakthrough in Muslim evangelism.⁴

Thus, faced with the Great Commission of Jesus, Christians need to develop a clearer understanding about the religion of Islam in order to break through the barriers that separate Christians from their Muslim neighbors. It is hoped that this will eventually contribute to the continuity and success of Christian-Muslim dialogue.

¹Eaton, 20.

²"Living with Islam," 18 March 1995, 13.

³Guthrie, 23.

⁴Ibid., 25.

Review of Related Literature Summary

To understand Islam one needs to return to its beginnings and seek to understand the reasons for the birth of this monotheistic faith. Andrae observed that at the time when humanity's spiritual condition was declining and the Christian Church was being challenged by theological conflicts, Muhammad's message came as a clarion call about "the fateful event which awaits all of those who are now jesting and laughing so carelessly."¹ According to Al Faruqi, Muhammad did not bring anything new to past knowledge, because "his revelation is a confirmation of all previous revelations."² However, Swartz noted that Muhammad is a disputable character. While Muslims have assessed him positively, other "judgments extend over an entire spectrum, ranging from that of the highest recognition . . . to a caustic rejection of him as an unprincipled imposter."³

The first Muslim was the one through which the foundation of Islam, the Qur'an, was transmitted. Schimmel asserted that for the Muslim, the Qur'an is considered "the unadulterated word of God . . . in 'clear Arabic language.'"⁴ Through this error-free text, the straight path of Islam is signified by the pillars and articles of

¹Andrae, 53.

²Al Faruqi, 36.

³Swartz, 86.

⁴Schimmel, 29.

faith. Esposito contended that "the Five Pillars of Islam remain the core and common denominator, the five essential and obligatory practices all Muslims accept and follow."¹ On the five articles of faith, Hughes stated that Islam's ideology of faith is twofold: the general belief and the detailed belief. It is "the belief of the heart and the confession of the mouth."² For the sake of this peculiar belief, Muslims exercise the rite of *jihad* (holy war) in defense of their faith.

The ancestral beginnings of Islam and Judaism were different. Despite Ishmael's and Isaac's early disputes, they were finally reunited when their father Abraham died (Gen 25:9). But today, according to Laurent,³ their descendants are living a historical struggle, the fight over Jerusalem. Although differences between Muslims and Jews are deep-rooted, similarities in Scriptures and traditions may hold the basis for possible alliances. Doukhan attested to the fact that the concept of *Aqedah* (system of belief) is a landmark at the crossroads of the children of Abraham; "all the ingredients and dynamics of dialogue are found in this confrontation."⁴

In a comparative study on the Islamic and Jewish

¹Esposito, Islam: The Straight Path, 89.

²Hughes, 66.

³Laurent, 14-16.

⁴Doukhan, 38.

Scriptures and traditions, Geiger¹ discovered that both share characters, events, doctrines, and cultural practices that enhance a better understanding of each others' beliefs. Nazir-Ali² suggested that Muhammad was the first to strive for unity between the children of Abraham. Unfortunately, his failure led to the genesis of a wide schism between two monotheistic religions. Samaan contended that "the only hope for the descendants of Abraham is found in the true Seed of Abraham, Jesus Christ."³

This reality about the true Seed of Abraham created another struggle on a different axis, a controversy over two prophets: Christ verses Muhammad. Cragg explained that

the Islamic significance of Muhammad has been opaque to Christians, if not also anathema, while, for the most part, the Christian significance of Jesus has been seen to warrant disavowal of the Qur'an. Rejections have been reciprocal.⁴

While Islam accepts Christ as a prophet of God, Christians regard Him as the Son of God. According to Zwemer, Islam is the only non-Christian religion "which gives a place to Christ in its book, and yet it is also the only one of the non-Christian religions which denies His deity."⁵ It is quite evident that Islam is not comfortable with Jesus.

¹Geiger, 30-45.

²Nazir-Ali, Islam: A Christian Perspective, 20-21.

³Samaan, 8.

⁴Cragg, Muhammad and the Christian, ix-x.

⁵Zwemer, The Moslem Christ, 7.

Zwemer stated that "the fundamental difference between Islam and Christianity is the absence in the former of the doctrine of the cross. The cross of Christ is the missing link in the Moslem's creed."¹

De Haan questioned: "But what happens when Jesus is measured by the standards of Islam, and Muhammad is measured by the standards of Jesus?"² The answer lies in Christ's and Muhammad's measure of consistency with the prophets who preceded them. For what is missing from the Islamic belief formula is the biblical concept of salvation by faith alone. Despite this tension, Jesus Christ remains the potential primary bond between Christians and Muslims.

Contemporarily, Islamic fundamentalism constitutes the greatest hindrance for Christian-Muslim relations. Al-Turabi explained that "awakened Islam today provides people with a sense of identity and a direction in life."³ But while Ben Jelloun observed that "rejection of [Muslims] to dialogue [with Christians] is inherent in ideological extremism,"⁴ Kerr confirmed that "Christian dialogue with Islamic fundamentalists is not an a priori impossibility."⁵

Although fundamentalism is present in most faiths,

¹Zwemer, Christianity the Final Religion, 75-76.

²De Haan, 1.

³Al-Turabi, 43.

⁴Ben Jelloun, 23.

⁵Kerr, 172.

its vigor in Islam seems to dwarf the rest. Since its birth in the eighteenth century, Islamic fundamentalism conducted its affairs militantly. Nevertheless, Islam and Muslims remain fundamentalism's foremost victims. Although Islam does not appreciate the West equating its fundamentalistic face with terrorism, Avineri invited the world to fight the insidious rise in Islamic fundamentalism: "Terrorism inspired by Islamic fanatics should be fought tooth and nail . . . but Western intellectuals and statesmen should not mount a new crusade against Islam."¹ Esposito affirmed that not all Muslims are violent, "the Islamic movements need not be a threat but a challenge. . . . Our challenge is to better understand the history and realities of the Muslim world."²

Another challenge in understanding the Muslim faith lies in the institution of marriage and family with its distinct aspects and peculiarities. The Islamic marriage is the foundation of the family, and the family is the basic unit of human society. Cragg indicated that marriage in Islam is a "contractual relationship or agreement, verbally exchanged between two parties in the presence of witnesses. It has no sacramental status or quality of 'one flesh' in the Christian sense of the 'estate' of matrimony."³

¹Avineri, 413.

²Esposito, The Islamic Threat: Myth or Reality, 212.

³Cragg, The House of Islam, 52.

Although Islamic laws on polygamy, endogamy, arranged marriages, temporary marriages, adultery, and divorce may be obsolete, they tend to be subservient to some human needs. Through it all, the Islamic family is society in miniature. The Islamic community, according to Marty,¹ puts the family as the most important entity to which the individual's allegiance is due. Haddad contended that the marriage and family code is "one of the necessities as it is related to the preservation of life and the response to primary needs."²

Since Muslims value their religion, tradition, and social structure, understanding them within their context is of ultimate importance. Ignorance about Islam has been a reality for Christians for many years. According to Said, the Christian media has "a consensus on 'Islam' as a kind of scapegoat for everything we do not happen to like about the world's new political, social, and economic patterns."³ But Nasr⁴ confirmed that the contemporary West has developed an interest in understanding Islam, and the Islamic world has begun to respond by explaining itself.

But the absence of a contextualized Christian approach to Muslim respondents has been a major deficiency.

¹Marty, 176.

²Haddad, Contemporary Islam, 165.

³Said, xv.

⁴Nasr, Traditional Islam in the Modern World, vii.

Gilliland referred to contextualization as an "incarnational mission"¹ with a message that is preached, taught, shared, and shown in context. It is through contextualizing the biblical message that Christians can approach and understand Islam more effectively. But Parshall warned of the danger of syncretism where "a leakage of content in gospel transmission across cultures [occurs]; the communicator must carefully monitor what is being lost."² He also invited those who are interested in Muslim outreach to "understand the Muslim's world-view from a broader perspective than merely his religious orientation. A total understanding of a people's way of life includes much more."³

Unfortunately, the Christian approach to Muslims has not always been appropriate. Runciman stated that the Crusades constituted "proof of Christian fanaticism that recreated the fanaticism of Islam."⁴ Although the memory of the Crusades has obstructed Christian-Muslim relations for some centuries, the Christian missionary movement did make some positive impressions. Martyn, Zwemer, and Titus were pioneers in bringing the gospel message to Muslims. But while this message portrayed the love of God, Challen questioned if Christians could learn to love the Muslim.

¹Gilliland, 23.

²Parshall, New Paths in Muslim Evangelism, 46.

³Ibid., 65.

⁴Runciman, 229.

Without dedication and "fellowship with the Lord, . . . all attempts to witness to the Muslim will fail. We must learn what it means to love our Muslim neighbour as ourselves."¹

While Christians and Muslims have maintained some dialogue to enhance mutual understanding, "the aim of such dialogue is not to 'convert' the other party, nor to make them doubt their own faith."² Beyond the dialogue tactic, and without attempting public evangelism, there are other channels that Christians can utilize to reach Muslims: media ministries, Bible and literature distribution, and relief aids.³ These channels do address the physical and spiritual needs of Muslims. Nevertheless, Marsh contended that a personal approach is the most fruitful in missionary outreach. For "when God wanted to speak to us, He became man and learned to speak the language of His country."⁴

On the other hand, the conversion of Christians into Islam cannot be ignored. Some of these conversions were opportunistic, for example in the case of African-Americans, it was designated as an escape from a "slave religion."⁵ Kelly⁶ attested that the Nation of Islam has concentrated on

¹Challen, 62.

²Catholic Church, 9.

³Guthrie, 25-26.

⁴Marsh, 59.

⁵Tapia, 36.

⁶Kelly, 266.

the destruction of White power structures and the simultaneous establishment of a true Black community. In this sense, it has become both a religious and political challenge to Christianity.

Recently, the Seventh-day Adventist Church has rethought its philosophy on Islam that was formerly considered "geographically inaccessible and evangelistically unreachable."¹ Not only have Adventist missionaries been focusing on ministering to Muslims in Islamic lands, but to Islamic societies in the Western world as well. Hole identified two major difficulties in Muslim outreach: "the religious challenge of telling and 'showing forth' the Christian message . . . [and] a centuries-long history of antagonism between Christian and Muslim peoples."²

Schantz compared Adventist beliefs with those of Muslims and found twelve fundamental shared doctrines. He warned that although "they may appear to be similar . . . as they are put down in print . . . they only make complete sense in their cultural setting and in the context of the whole scripture."³ With this in mind, the Adventist Center for Islamic Studies has been keeping the church informed about Adventist missionary activity among Muslims, with this objective: "To enable Muslims everywhere to have a valid

¹Mahon, 23.

²Hole and Schantz, 7.

³Schantz, Your Muslim Neighbour and You, 32.

opportunity to accept Jesus Christ as Lord and Saviour, to be acquainted with the unique SDA message and to see a church among each Islamic people group."¹

Summary of Methodology

This study's methodology was based on the ten-step product development sequence of Naden, derived from the seven steps of Baker and Schutz. These ten developmental steps began with identifying the learners. Then the topic was selected, followed by the formulation of nonambiguous behavioral objectives. The next two steps consisted of the development of pre- and post-test questions for every lesson and the definition of the criteria for evaluating the test items. Lesson outlines based on the criteria were then prepared, followed by the testing of the product with the first small sample of three learners. Revision of the product, based on input and experience gained from the three learners, came next. Later, the product was re-tested on a second group of six learners and necessary revisions were made. Finally, the product was administered the third time to a larger group of thirty learners from the target audience that would allow meaningful statistical analysis of results.

Summary of Findings

On the cognitive pre-tests for both experimental

¹Hole and Schantz, 13.

groups of learners (three, then six subjects), mastery on the twenty-eight behavioral objectives was not achieved. This result was expected because the learners were unfamiliar with the religion of Islam. However, the instruction that followed the pre-test provided the learners with the knowledge identified in the behavioral objectives, the test items, and their criteria. Consequently, on the post-tests, a large number of behavioral objectives were mastered, but not at the pre-determined 80/80 level (see tables 1 and 2).

The Instructor's Manual and the Participant's Manual were prepared in the early stages of the development of the instructional product. They were later modified and completely written by the end of the second testing stage. All cognitive tests were also the subject of revision. After two sets of exposure, the product was ready to be administered to a group of thirty undergraduate students at Andrews University registered for the course: RELG360-034 World Religions. The final testing stage resulted in the cognitive modification of the thirty learners and their mastery of all twenty-eight behavioral objectives. The cognitive post-test scores in table 3 show that following the instruction at least 80 percent of the learners mastered at least 80 percent of the criteria of each objective.

The pre-/post-test scores of the affective test for twenty-nine learners in the World Religions class showed

that positive modification of affect regarding the study of the religion of Islam was also obtained. The difference between the pre- and post-test was statistically significant.

The basic purpose of this research was to develop an effective instructional tool to teach Seventh-day Adventist undergraduate religion and ministerial majors about the religion of Islam. It was also intended to help learners with a missiological desire to reach Muslims to prepare for a Christian-Muslim encounter.

Recommendations

1. It is recommended that this empirically developed instructional product for undergraduate students on the religion of Islam be made available for consideration by the religion departments of Adventist Colleges world-wide.

2. It is recommended that this instructional product be considered for utilization by Middle East College's religion department.

3. It is recommended that this instructional product on Islam be considered for presentation in seminar format to Adventist pastors in general, Middle Eastern pastors in particular, and missionaries to Muslim countries.

4. It is recommended that additional teaching aids, such as transparencies and maps, be developed to enhance a deeper and more focused study on Islam.

5. It is recommended that when this instructional product is used in a general college class or seminar setting that more typical final examination style test items be developed to test mastery.

6. It is recommended that the Instructor's Manual and the Participant's Manual be translated into other languages, beginning with Arabic.

7. It is recommended that, because of the limitations of this study, additional topics on the religion of Islam be added to this instructional product.

8. It is recommended that other instructional products be developed on other world religions.

Further Study

This research study's primary concern was the presentation of the religion of Islam to undergraduate students. However, there is a need for a complete understanding of the religion of Islam by a wider spectrum of Christians. The following areas are suggested for further study.

1. A study to determine the productiveness of this instructional product in college religion classes in countries outside the United States

2. A study of the factors that modify the student's affective behavior in Adventist Bible classes and that contribute to future practical applications in their lives

3. A study to determine the relationship between

cognitive achievement and affective behavior in Adventist Bible classes, especially when other religions are the focus of study.

APPENDIX

APPENDIX A

COGNITIVE INSTRUMENT

LESSON I - THE MUSLIM FAITH (1): BACKGROUND AND PILLARS

PRE-/POST-TEST

Name: _____

Score: _____/100

1. Read each of the following statements. If the statement is true, write T in the space provided. Write F if the statement is false.

- _____ a. Muhammad's call to prophethood was proclaimed by angel Gabriel.
- _____ b. During Muhammad's religious visit to Jerusalem, he miraculously ascended to heaven.
- _____ c. The Islamic calendar began at the time when Muhammad cleansed the Ka'aba from the idols.

2. In a statement no longer than 50 words, synthesize the bond between the Qur'an's four basic characteristics.

3. Circle the Islamic faith pillar that best suites the description.
- a. The Qibla observance is a ritual associated with the pillar of:
 i. prayer ii. fasting iii. alms
- b. An event which must occur at least once in a life-time is considered the pillar of:
 i. pilgrimage ii. prayer iii. witness
- c. The statement of belief that mentions submission to God and admission to Muhammad is considered the pillar of:
 i. prayer ii. fasting iii. witness
- d. Which pillar is associated with worship and is an expression of faith in God through deeds?
 i. witness ii. pilgrimage iii. alms
- e. Ramadan is the most important month in Islam and involves the pillar of:
 i. pilgrimage ii. fasting iii. alms

LESSON II - THE MUSLIM FAITH (2): PRACTICES AND ARTICLES

PRE-/POST-TEST

Name: _____ Score: _____/100

1. In a statement no longer than 40 words, explain and analyze the concept of the Islamic *Jihad* (Holy War).

2. Read each of the following statements. If the statement is true, write T in the space provided. Write F if the statement is false.
 - _____ a. The *mihrab* (niche) in the mosque emphasizes the direction of Jerusalem.
 - _____ b. The *minbar's* (pulpit) top step is left empty in recognition of God's pre-eminence.
 - _____ c. The minaret often reveals the geographic location of the mosque.
3. Fill in each of the blanks with the appropriate word in relation to the five articles of faith.
 - a. The most highly esteemed doctrine in Islam is: _____.
 - b. According to Islam, the angels are created by _____, while *jinns* are created by _____.
 - c. Islam accepts the Jewish and Christian biblical books of _____, _____, and _____. However, Islam considers these books to have been subjected to _____.
 - d. The Qur'anic leadership figures are divided between: _____ or _____.
 - e. Islam believes in the eschatological events of the terrible day of _____ and the miraculous re-creation act of _____.

LESSON III - THE SEED OF ABRAHAM: ISHMAEL AND ISAAC

PRE-/POST-TEST

Name: _____

Score: _____/100

1. Answer the following questions with the suitable answer.

a. Abraham and Hagar had Ishmael. What is the meaning of Ishmael's name? _____.

b. Abraham and Sarah had Isaac. What is the meaning of Isaac's name? _____.

c. In what century was Judaism established as a nation? _____.

d. In what century was Islam established as a nation? _____.

2. In a statement no longer than 50 words, evaluate Muhammad's two maneuvers to gain the favor of the Jews.

3. Mention for each category below only two aspects that are shared between Muslims and Jews:

a. Linguistic Concepts: _____

b. Stories and Characters: _____

c. Religious Doctrines: _____

d. Moral or Legal Rules: _____

e. Cultural Traditions: _____

LESSON IV - THE MESSAGE OF THE PROPHETS: MUHAMMAD AND JESUS

PRE-/POST-TEST

Name: _____

Score: _____/100

1. Answer the following questions with the suitable answer.

a. Because submission to God is central in the Qur'an, analyze Jesus' measure to this teaching.

Jesus was a submissive Messiah-:

- 1) _____
- 2) _____
- 3) _____
- 4) _____

b. What is the Qur'an's perspective on Jesus?

- 1) _____
- 2) _____
- 3) _____
- 4) _____

2. Fill in the blanks with the suitable word(s) :

- a. While Christianity teaches _____, Islam is heavily founded on _____.
- b. For Muhammad to be consistent with the prophets, he has to teach that God saves on the basis of _____.
- c. While Muhammad offered immortality to those who _____, Jesus offered paradise to those who _____.
- d. The difference between Jesus and Muhammad is the absence of Christian qualities of _____ and _____ from the Islamic formula.

LESSON V - FUNDAMENTALISM IN MODERN ISLAM

PRE-/POST-TEST

Name: _____

Score: _____/100

1. Answer the following questions with the suitable answer.

a. In a paragraph no longer than 40 words, analyze Islamic fundamentalism and liberalism, stating one similarity and one difference between them.

b. In a paragraph no longer than 20 words, state when, who, where, and why did the Islamic fundamentalist movement originate and what is its "package deal?"

2. Mention one change that Islamic fundamentalism brought into the realms of:

- a. Law: _____
- b. Economy: _____
- c. Culture: _____

3. List four fundamentals emphasized by Muslims?

- a. _____; c. _____
- b. _____; d. _____

4. Read each of the following statements. If the statement is true, write T. Write F if false.

- _____ a. Fundamentalism strives to be accommodated by others (radicals, conservatives, liberals).
- _____ b. Islamic fundamentalism is furious over Western education, science, media, and lifestyle.
- _____ c. Fundamentalism is visibly expressed in hijacking of planes.
- _____ d. The Christian challenging dialogue with Islamic fundamentalists is impossible.

LESSON VI - THE ISLAMIC CONCEPT OF MARRIAGE AND FAMILY

PRE-/POST-TEST

Name: _____

Score: _____/100

- 1. In a statement no longer than 25 words, analyze the concept of marriage in Islam.

- 2. Fill in the blanks with the suitable answer:

- a. Endogamy is allowed in Islam. It is the _____

- b. The temporary marriage (Shi'ites) means the _____

- c. The three steps in the marriage ceremony are:
 - 1) _____; 3) _____
 - 2) _____;

- d. If the Qur'an is the _____ of Islam, then the Muslim family institution is described as its _____.

- 3. Read each of the following statements. If the statement is true, write T. Write F if False.

- _____ a. The marriage dowry is fully paid by the husband at the time of the marriage.
- _____ b. The wife's response to the dowry is the pledge for total obedience and submissiveness.
- _____ c. In Islam, the ideal role of men and women is seen as competitive rather than complementary.
- _____ d. The only two acts of worship are: faith and marriage.
- _____ e. Celibacy or monasticism is discouraged.
- _____ f. Polygamy is practiced because man is believed to be polygamous.
- _____ g. Infanticide is permitted in the Qur'an.
- _____ h. Marriage and family in Islam are controlled by secular ideologies rather than by religion.

LESSON VII

UNDERSTANDING ISLAM AND CONTEXTUALIZING THE MESSAGE

PRE-/POST-TEST

Name: _____

Score: _____/100

1. In sentences no longer than 20 words, analyze each of the following terms?

a. Worldview: _____

_____.

b. Contextualization: _____

_____.

c. Syncretism: _____

_____.

2. Fill in the blanks with the suitable word.

The four essential aspects of the Muslim life are:

a. _____; b. _____; c. _____; d. _____.

3. Select five of the eleven Muslim worldview concepts, evaluating each in a sentence no longer than 10 words.

(Unity/Time/Family/Peace/Honor/Status/Individualism/Secularism/Change/Equality/Efficiency).

a. _____
_____.

b. _____
_____.

c. _____
_____.

d. _____
_____.

e. _____
_____.

LESSON VIII - MISSION OUTREACH (1): PRINCIPLES

PRE-/POST-TEST

Name: _____

Score: _____/100

1. Fill in each of the blanks with the appropriate words.
 - a. Among the earliest attempts by the Christians to convert Muslims was the one launched by _____, in A.D. _____.
 - b. These conversion attempts combined _____ and _____. The _____, whose aim was to re-establish the Christian presence in _____, became the new approach to the Muslim conversion.
 - c. The Interfaith Dialogue Movement was initiated by the _____ and the _____. It involves a strategic exchange of views and beliefs, but lacks the _____ of the Muslim conversion.
2. In sentences no longer than 20 words each, evaluate four out of five prerequisites to reach Muslims.
 - a. _____

 - b. _____

 - c. _____

 - d. _____

3. What are the three attitudes in the conversion outreach methodology?
 - a. _____
 - b. _____
 - c. _____

LESSON IX - MISSION OUTREACH (2): CHANNELS

PRE-/POST-TEST

Name: _____

Score: _____/100

1. Read each of the following statements. If the statement is true, write T. Write F if false.

- _____ a. More Muslims have been converted through the public evangelism approach.
- _____ b. Muslims are indifferent about renouncing their religion publicly.
- _____ c. Muslim women are not likely to attend public evangelistic meetings.

2. In sentences no longer than 25 words, evaluate each of the five modern channels of approach in Muslim evangelism and extraction evangelism.

a. Individual Approach. _____

b. Media/Literature Ministry. _____

c. Humanitarian Aids. _____

d. Bible Distribution. _____

e. Education. _____

f. Extraction Evangelism. _____

LESSON X - SEVENTH-DAY ADVENTISTS AND ISLAM

PRE-/POST-TEST

Name: _____

Score: _____/100

In two short sentences analyze a similarity and a difference for ten of the twelve common Adventist-Muslim beliefs.

1. God-Allah. _____
_____.
2. The Scriptures. _____
_____.
3. Salvation. _____
_____.
4. Christ. _____
_____.
5. The Laws. _____
_____.
6. Day of Worship. _____
_____.
7. Fellowship of the Believers. _____
_____.
8. Membership. _____
_____.
9. Healthful Living. _____
_____.
10. Eschatology. _____
_____.
11. Heaven/Hell. _____
_____.
12. State of the Dead. _____
_____.

APPENDIX B

CRITERIA FOR COGNITIVE INSTRUMENT

LESSON I - THE MUSLIM FAITH (1) : BACKGROUND AND PILLARS

CRITERIA

1. Read each of the following statements. If the statement is true, write T in the space provided. Write F if the statement is false.

 T a. Muhammad's call to prophethood was proclaimed by angel Gabriel.

 T b. During Muhammad's religious visit to Jerusalem, he miraculously ascended to heaven.

 F c. The Islamic calendar began at the time when Muhammad cleansed the Ka'aba from the idols.

2. In a statement no longer than 50 words, synthesize the bond between the Qur'an's four basic characteristics.

Recitation is what the word "Qur'an" means, where the text is chanted during the reading process and only in the Arabic language, the original heavenly language of the Qur'an. All the 114 chapters or suras are translated into other languages, but are considered explanations, because they cannot be emulated.

3. Circle the Islamic faith pillar that best suites the description.

a. The Qibla observance is a ritual associated with the pillar of:

i. prayer ii. fasting iii. alms

b. An event which must occur at least once in a lifetime is considered the pillar of:

i. pilgrimage ii. prayer iii. witness

c. The statement of belief that mentions submission to God and admission to Muhammad is considered the pillar of:

i. prayer ii. fasting iii. witness

d. Which pillar is associated with worship and is an expression of faith in God through deeds?

i. witness ii. pilgrimage iii. alms

e. Ramadan is the most important month in Islam and involves the pillar of:

i. pilgrimage ii. fasting iii. alms

LESSON II - THE MUSLIM FAITH (2): PRACTICES AND ARTICLES

CRITERIA

1. In a statement no longer than 40 words, explain and analyze the concept of the Islamic Jihad (Holy War).

The word Jihad means: effort. It is a divine warfare institution to either extend and or defend Islam from danger. The rebirth of Islamic fundamentalism may mean a return to the militant significance of this term.
2. Read each of the following statements. If the statement is true, write T in the space provided. Write F if the statement is false.
 - F a. The *mihrab* (niche) in the mosque emphasizes the direction of Jerusalem.
 - F b. The *minbar's* (pulpit) top step is left empty in recognition of God's pre-eminence.
 - T c. The minaret often reveals the geographic location of the mosque.
3. Fill in each of the blanks with the appropriate word in relation to the five articles of faith.
 - a. The most highly esteemed doctrine in Islam is: monotheism.
 - b. According to Islam, the angels are created by light, while *jinns* are created by fire.
 - c. Islam accepts the Jewish and Christian biblical books of Torah, Psalms, and Gospels. However, Islam considers these books to have been subjected to falsification.
 - d. The Qur'anic leadership figures are divided between: prophets or messengers (apostles).
 - e. Islam believes in the eschatological events of the terrible day of judgment and the miraculous re-creation act of resurrection.

LESSON III - THE SEED OF ABRAHAM: ISHMAEL AND ISAAC

CRITERIA

1. Answer the following questions with the suitable answer.
 - a. Abraham and Hagar had Ishmael. What is the meaning of Ishmael's name? "God Shall Hear".
 - b. Abraham and Sarah had Isaac. What is the meaning of Isaac's name? "He Laughs".
 - c. In what century was Judaism established as a nation? In the fifteenth century B.C.
 - d. In what century was Islam established as a nation? In the seventh century A.D.

2. In a statement no longer than 50 words, evaluate Muhammad's two maneuvers to gain the favor of the Jews.

Muhammad attempted to influence the Jews by targeting two important religious aspects in their religion. He attempted to adopt the Qibla or prayer direction towards Jerusalem and the feast of 'Ashura which is similar to the Jewish Day of Atonement. But he was not successful.

3. Mention for each category below only two aspects that are shared between Muslims and Jews:
 - a. Linguistic Concepts: Ark/Law/Paradise/Hell/Teacher/Day of Rest/Shekinah.
 - b. Stories and Characters: Creation of Man/Cain & Abel Enoch/Noah & the Flood/Hebrews/Abraham/Lot/Angels' visit to Abraham/Ishmael & Isaac/Jacob/Joseph/Moses/Saul/David/Solomon/Elijah/Joseph/Job.
 - c. Religious Doctrines: Unity of God/Creation of the World/Sabbath/Death/Judgment/Resurrection/Holy Spirit/Angels.
 - d. Moral or Legal Rules: Respect to Parents/Prayer/Nursing Children/Swine Meat.
 - e. Cultural Traditions: Jerusalem/Day of Worship/Fasting/Arabic/Clergymen/Law/Jurisprudence/Arts/Dietary Laws/Treatment of other Religions/Polygamy/Messiah vs. Mahdi/Prophets.

LESSON IV - THE MESSAGE OF THE PROPHETS: MUHAMMAD AND JESUS

CRITERIA

1. Answer the following questions with the suitable answer.

- a. Because submission to God is central in the Qur'an, analyze Jesus' measure to this teaching.

Jesus was a submissive Messiah-:

- 1) Prophet. He spoke as one who was under the authority of another.
- 2) Priest. Jesus spoke on behalf of the people just like a prophet.
- 3) King. Jesus won His kingdom by surrendering to death on a cross.
- 4) Son. He came to reveal the Father. No one could have loved us the way Christ did.

b. What is the Qur'an's perspective on Jesus?

- 1) The Qur'an affirms earlier Scripture.
- 2) Muhammad recognized Jesus as Messiah.
- 3) He said not to call Jesus more than a man.
- 4) He said that Jesus could not die for sin.

2. Fill in the blanks with the suitable word(s):

- a. While Christianity teaches salvation by faith, Islam is heavily founded on salvation by works.
- b. For Muhammad to be consistent with the prophets, he has to teach that God saves on the basis of what people believe rather than on what people do.
- c. While Muhammad offered immortality to those who die on behalf of God, Jesus offered paradise to those who repent from their sins.
- d. The difference between Jesus and Muhammad is the absence of Christian qualities of love and grace from the Islamic formula.

LESSON V - FUNDAMENTALISM IN MODERN ISLAM

CRITERIA

1. Answer the following questions with the suitable answer.
 - a. In a paragraph no longer than 40 words, analyze Islamic fundamentalism and liberalism, stating one similarity and one difference between them.
Fundamentalism wants to revive old Islam, criticizes present situations and explains ills. Liberalism re-interprets the Qur'an to suit the modern world and the challenge of meeting other cultures. Similarity: to purify and strengthen Islam. Difference: former prefers old, and latter prefers moving to future.
 - b. In a paragraph no longer than 20 words, state when, who, where, and why did the Islamic fundamentalist movement originate and what is its "package deal?"
Fundamentalism can be traced back to the 18th cent., The sect known as the Wahhabis, in Saudi Arabia, set to turn away from Westernization. The package deal: enforce Shari'a and social evils are done away with.
2. Mention one change that Islamic fundamentalism brought into the realms of:
 - a. Law: Demand for the return of Qur'an and Shari'a .
 - b. Economy: No interest to be taken (riba).
 - c. Culture: Mosque is a cultural center for politics.
3. List four fundamentals emphasized by Muslims?
 - a. Divine origin of Qur'an; c. Obedience to Law ;
 - b. Prophethood of Muhammad; d. Religion and State .
4. Read each of the following statements. If the statement is true, write T. Write F if false.
 - F a. Fundamentalism strives to be accommodated by others (radicals, conservatives, liberals).
 - T b. Islamic fundamentalism is furious over Western education, science, media, and lifestyle.
 - T c. Fundamentalism is visibly expressed in hijacking of planes.
 - F d. The Christian challenging dialogue with Islamic fundamentalists is impossible.

LESSON VI - THE ISLAMIC CONCEPT OF MARRIAGE AND FAMILY

CRITERIA

1. In a statement no longer than 25 words, analyze the concept of marriage in Islam.

Marriage is represented in the Qur'an as a divine institution legalizing sexual intercourse for the purpose of procreation. The marriage service is a civil contractual agreement verbally exchanged between the couple.

2. Fill in the blanks with the suitable answer:

- a. Endogamy is allowed in Islam. It is the marriage within the family relatives, usually cousins.
- b. The temporary marriage (Shi'ites) means the forming of legalized prostitution to serve the human needs.
- c. The three steps in the marriage ceremony are:
 1) Contract is signed; 3) Wedding eve feast.
 2) Fatiha is recited;
- d. If the Qur'an is the soul of Islam, then the Muslim family institution is described as its body.

3. Read each of the following statements. If the statement is true, write T. Write F if False.

- F a. The marriage dowry is fully paid by the husband at the time of the marriage.
- T b. The wife's response to the dowry is the pledge for total obedience and submissiveness.
- F c. In Islam, the ideal role of men and women is seen as competitive rather than complementary.
- T d. The only two acts of worship are: faith and marriage.
- T e. Celibacy or monasticism is discouraged.
- T f. Polygamy is practiced because man is believed to be polygamous.
- F g. Infanticide is permitted in the Qur'an.
- F h. Marriage and family in Islam are controlled by secular ideologies rather than by religion.

LESSON VII

UNDERSTANDING ISLAM AND CONTEXTUALIZING THE MESSAGE

CRITERIA

1. In sentences no longer than 20 words, analyze each of the following terms?
 - a. Worldview: a set of presuppositions we hold about the basic makeup of our world and lies in the heart of culture.
 - b. Contextualization: the effort to understand the context of each human group and to discern what the Gospel says in the context.
 - c. Syncretism: when critical and basic elements of the Gospel are lost in the process of contextualization.

2. Fill in the blanks with the suitable word.
 The four essential aspects of the Muslim life are:
 - a. Family; b. Education; c. Religion; d. Social Life.

3. Select five of the eleven Muslim worldview concepts, evaluating each in sentences no longer than 10 words.
 - a. Unity: Emphasis on unity in all of life.
 - b. Time: High respect for the past and tradition.
 - c. Family: Solidarity, including the extended family.
 - d. Peace: Harmony, integration, a total way of life.
 - e. Honor: An all-important consideration.
 - f. Status: Associated with wealth, family, name, age.
 - g. Individualism: Emphasis on group and solidarity.
 - h. Secularism: A totally unacceptable trend.
 - i. Change: An undesirable phenomenon.
 - j. Equality: A theoretical ideal not practiced.
 - k. Efficiency: A matter of little or no concern.

LESSON VIII - MISSION OUTREACH (1): PRINCIPLES

CRITERIA

1. Fill in each of the blanks with the appropriate words.
 - a. Among the earliest attempts by the Christians to convert Muslims was the one launched by Pope Martin I, in A.D. 650.
 - b. These conversion attempts combined preaching and fighting. The crusades, whose aim was to re-establish the Christian presence in Jerusalem, became the new approach to the Muslim conversion.
 - c. The Interfaith Dialogue Movement was initiated by the World Council of Churches and the Roman Catholic Church. It involves a strategic exchange of views and beliefs, but lacks the practical result of the Muslim conversion.
2. In sentences no longer than 20 words each, evaluate four out of five prerequisites to reach Muslims.
 - a. Islam cannot be reached solely through human strength, but with the help of the Holy Spirit.
 - b. Commitment to Christ's two great commandments; including the importance of loving the Muslim.
 - c. Appropriate use of language to avoid misconception.
 - d. Approaching the culture with biblical attitude; understanding that Muslims' culture is different.
 - e. Understanding the Muslims' thought patterns.
3. What are the three attitudes in the conversion outreach methodology?
 - a. Avoid arguments.
 - b. Direct presentation of Jesus Christ.
 - c. Studying and utilizing Christ's method of outreach.

LESSON IX - MISSION OUTREACH (2): CHANNELS

CRITERIA

1. Read each of the following statements. If the statement is true, write T. Write F if false.

F a. More Muslims have been converted through the public evangelism approach.

F b. Muslims are indifferent about renouncing their religion publicly.

T c. Muslim women are not likely to attend public evangelistic meetings.

2. In sentences no longer than 25 words, evaluate each of the five modern channels of approach in Muslim evangelism and extraction evangelism.

a. Individual Approach. Founded on friendship and loving relationship/Conducted privately between two people eliminating the fear aspect/Clever Christian will create opportunities.

b. Media/Literature Ministry. It reaches the Muslims in their homes/Their written response to the Christian media shows their interest/Tracts (etc) establishes initial contact/It presents the truth inoffensively.

c. Humanitarian Aids. Through mission hospitals and relief work (ADRA)/Their physical needs are met/Appropriate prayers can establish a spiritual bond.

d. Bible Distribution. They should be available in the indigenous language/There is a great demand for Bibles among Muslims.

e. Education. Education is a post-evangelistic function while medical work is a pre-evangelistic function/Few conversions have resulted in schools/Muslim parents seek Christian schools because of the atmosphere.

f. Extraction Evangelism. Maintain contact with the convert/Christian in vacuum/Sociological problem/Linkage to Islamic community should not be severed.

LESSON X - SEVENTH-DAY ADVENTISTS AND ISLAM

CRITERIA

In two short sentences analyze a similarity and a difference for ten of the twelve common Adventist-Muslim beliefs.

1. God-Allah. Belief in one God/No Trinity/God is the creator/Man is not created in the image of God.
2. The Scriptures. The Qur'an is God's word revealed to Muhammad in Arabic/It is a summary of all previous revelations to Moses, David, and Jesus.
3. Salvation. God gives salvation/His will is not known to man/Salvation is obtained by repentance, faith, obedience, and good works/It is deliverance from hell and admittance to heaven.
4. Christ. Born of Virgin Mary/He is a prophet, not God/Performed miracles/Was not crucified/Is not a mediator.
5. The Laws. Shari'ah correlates to the last 6 commandments/Shows God's will/Its obedience brings salvation.
6. Day of Worship. Friday is day of assembly not day of rest/Sabbath is elevated as a memorial of creation.
7. Fellowship of the Believers. Ummah is a theocratic society, it proclaims the message of Islam/It has political overtones and enforces brotherhood.
8. Membership. Only requirement to join Islam is the recitation of Shahada before witnesses/Ceremonial washing (Ghusl) takes place prior/It is not baptism.
9. Healthful Living. Excessive eating is wrong/Food must be nutritious and tasty/Spirits and swine are forbidden
10. Eschatology. The end time, the world will be chaotic/Mahdi will prepare the way/Jesus will come/He will destroy the Antichrist/Will give authority to Muhammad.
11. Heaven/Hell. Paradise is a garden of delights/Hell is a pit of eternal flames/Non-idolaters can be released.
12. State of the Dead. Life exists after death/It is not kept for the Judgement Day/It begins after the funeral.

APPENDIX C

DIARY OF THE PROCESS

DIARY OF THE PROCESS

The empirical development of an instructional product involves more than the actual ten-step methodology followed in this research project, it is a process of maturation that eventually contributes to the refinement of the instructional product. However, what is important beyond the statistical results are numerous subjective factors that influenced the instructional product development. Therefore, this diary endeavors to describe influential circumstances not described elsewhere in this dissertation.

Spring Quarter 1994:

The first six, of the instructional product's original twenty-eight behavioral objectives, were developed in fulfillment of the course requirements EDCI655 Curriculum Development Research, that was offered in the spring quarter of 1994. The instructional product development of the ten steps of Naden, founded on the seven steps of Baker and Schutz, were employed. The concept of mastery and the writing of non-ambiguous behavioral objectives were major factors of this early research. Objectives were written in terms of the learner's post-instructional behavior.

Although the instructor's standards for learning are usually high, it was a challenge for me from the beginning to balance high standards and high comfort level for the learners and accomplish mastery within the allotted lecture time (fifty minutes). Moreover, since the topic on the religion of Islam was unknown to most of the learners and inevitably included unfamiliar Arabic terminologies, the effort was made to keep such terms to a minimum, and to translate them whenever they were mentioned.

Each of the first two lessons constituted three behavioral objectives. One problem appeared during the presentation of the first two lectures that fortunately did not interfere with the anticipated results. The issue had to do with the temptation to append more illustrations and information as the lectures were being presented. Although the additional information was relevant to the topic, it resulted in unnecessary confusion. Thus, I determined to restrict myself to the prepared information in the lesson, unless questions were asked and answers were given.

What was surprising at first was the interest shown by the learners in the religion of Islam. It was obvious that the media propaganda on the resurgence of Islamic fundamentalism, especially since the late 1970s, had motivated people to inquire more about this religion. Nonetheless, despite the negativity that surrounds Islam in the Western world, I attempted to present the religion of

Islam in a positive way, aspiring to eliminate incorrect biases. My intention, especially since I have personally grown in my knowledge of the religion of Islam, was to invite the learners to stand in the "Muslim's shoes" (so to speak), to comprehend what makes Muslims firm believers in their religion and traditions, and what we can learn from them and they from us.

Instructor's, Participants, and Speaker's Manuals were initially prepared as each contained a specific task to the facilitation of the instructional product development process. Meanwhile, the cognitive pre-/post-test for each of the lectures were carefully formulated. Originally, the test questions went through rigorous modifications before they were administered to the learners. This was in an effort to adequately meet the rules that apply to the multiple-choice, true-or-false, and essay questions. This alone was a beneficial learning experience to me as questions were carefully worded to enhance the learner's understanding of the questions.

The first two lectures entitled The Muslim Faith (1) and (2), were given first to a group of three learners. The class began with a prayer, followed by the pre-tests. After the presentation of the lectures, the post-tests were administered. The learners seemed to be receptive to the lectures that were presented in a comfortable classroom in the School of Education, making use of their student

handouts that highlighted the behavioral objectives to be mastered. Curiosity about Islam was reflected in numerous questions. It was rewarding to perceive that the first group of three learners achieved the pre-established 80/80 mastery on the cognitive post-tests' six behavioral objectives the first time. The cognitive pre-test scores for both lessons were obviously low, unless some of the learners attempted to correctly speculate about some of the true-or-false questions. The administration of the first two lectures for the second round to a larger group of six learners, followed the same methodology and sequence, yielding success as all of the six learners achieved the required 80/80 mastery.

Consequently, it seemed suitable that one of the three behavioral objectives of lesson 2 (marriage in Islam) be developed into a single lecture on marriage and family. This was finally accomplished in lesson 6, while the objective in lesson 2 was substituted for by a study on the Islamic house of worship, the mosque, and its three major architectural features. This change helped to refine the presentation of lesson 2 with a smoother transition and a better blend with the other two behavioral objectives.

Winter Quarter 1995:

In fulfillment of the EDCI885 Applied Research-Evaluation course, three more lectures were developed constituting six additional behavioral objectives to this

research project on Islam. These three lectures were initially planned to be the last three lectures (lessons 8-10) of this instructional product development. Lessons 8 and 9 are entitled Mission Outreach (1) and (2), while lesson 10 contained a comparative study on doctrines shared by Seventh-day Adventists and Muslims.

These three lessons went through the same process as the first two lessons. However, based on the experience gained from the development of lessons 1 and 2, it was easier to detect probable problems. For the first round, lessons 8-10 were administered to three learners and mastery was achieved. Then the lessons were administered again to a larger group of six learners and they also successfully achieved the 80/80 mastery on the six behavioral objectives. During both tryouts, the guessing over behavioral objective 26 in the pre-test was remarkably high; however, it did not mean that the learners were familiar with the criteria.

An obvious problem inherent in the process of instructional product development is the factor of time. If the lesson was to occupy fifty minutes (forty minutes for lecturing and ten minutes for testing), then pressure falls on the learner to master the required objectives and the lecturer to emphasize what is needed to be mastered, within a limited time. Moreover, it was realized that the learners needed to be attentive and willing to go through the process of learning as well as responsible for the information they

must recall. In recruiting learners for the initial developmental steps, it was necessary for them to express willingness to be subjected to this intense process, and for the instructor to maintain a sense of patience, and a clarity about the objectives to be mastered.

The presentations of lessons 8 and 9, to a small group of Adventist learners, triggered a strong sense of missiological obligation to Muslims as well as to other religions. The principles that apply to Muslim outreach were believed by the learners to be applicable to other world religions.

Summer Quarter of 1995:

During this quarter, and while the dissertation was in its early stages of formation, the remaining five lessons (3-7) were developed. What was intended in the development of these remaining five lectures was to present valid topics about Islam that are relevant to contemporary issues as well as consistent with the missiological theme that is intrinsic to the ten lessons. These remaining five lessons were developed with the aim of cultivating an improved understanding of the religion of Islam. For example, lesson 5 on Islamic Fundamentalism aroused several questions from the learners due to the occurrences that took place during and since the Iranian revolution in the late 1970s. Lesson 6 on Marriage and Family in Islam also stimulated many questions due to the peculiarities and distinctive factors

of some traditional Islamic practices.

These five lessons undertook the same process of pre-/post-testing, and the feedback was encouraging. Mastery was close to being achieved in both testing tryouts. During the first tryout on three learners, behavioral objective 16 was mastered by only 67 percent of the learners. This lesson included five behavioral objectives and that appeared to be too much material for the learners.

In the second tryout, six learners were involved. But while the learners were able to achieve mastery on behavioral objective 16, only 67 percent mastered behavioral objectives 13 and 14 which are part of lesson 5 on Islamic fundamentalism. At this juncture, I was not willing to decrease the number of objectives for lesson 5 simply because that would disrupt the flow of information. Hence, an even more focused presentation of the five behavioral objectives was planned for the next tryout. With the five lessons on the religion of Islam now in a form that achieved close to the predetermined level of mastery, a complete ten-lessons series was ready to be presented and tested on a larger group of learners (>25) that would yield data for statistical analysis.

Winter Quarter 1996:

The RELG360-034 World Religions course at Andrews University was a suitable venue to test this instructional product on the religion of Islam to the target audience.

The course's instructor, Dr. W. Whidden, offered me ten class periods to present the course's section on Islam. Thirty undergraduate students had registered for this course, most of whom were Seventh-day Adventists; however, to my surprise, one learner was a Sunni Muslim from India.

These lectures began on January 8, 1996, and were presented during the 12:30 P.M. class period in a large classroom at Griggs Hall. There were fourteen females and sixteen males. The ten lessons were delivered in sequence over ten class periods. At the beginning of the first class period, and after a brief introduction and prayer, the affective pre-test was administered, followed by the cognitive pre-test for lesson 1. After lesson 1 lecture, the post-test was administered. Overhead transparencies were used during the presentation and the learners utilized their student's handout material to fill in the information required for them to master in preparation for the cognitive post-test. This same process was replicated for all ten lessons. On the last day, January 24, after lesson 10 cognitive post-test was completed, the affective post-test was administered. The criteria for the empirical development of this instructional product on the religion of Islam was satisfactorily accomplished and the behavioral objectives 13, 14, and 16, along with the rest, were mastered by the learners.

On January 30, each of the learners were notified

about their final cognitive post-test scores over the ten lessons and the course's instructor received a copy of the scores to be included with the students' final grades. Each of the pre-/post-test scores was over 100, thus the total cognitive post-test scores were over 1000 points. However, as far as this research project is concerned, the twenty-eight behavioral objectives were each marked separately for each of the thirty learners for the purpose of detecting the exact 80/80 mastery level (chapter 4 includes the affective and cognitive pre-/post-test results).

Although the learners seemed to be a little nervous, at first, with a second teacher, I affirmed from the start that I was a fellow learner and a student at Andrews University. What was required of them was to be attentive during the lectures, and what was required of me was to present the topics as effectively and clearly as possible. With a growing sense of relaxation and confidence, each of the ten lessons were delivered to help the learners master the information. At the end of each lesson, students took the time to express their interest in what they had learned that day. When the series of lessons were over, several students expressed their appreciation for the sensitive and informative way the lectures were presented. One of them wrote: "I learned a lot and appreciate your lessons. It was very interesting." This was very encouraging since these lessons were not merely developed to deliver

information, but to influence and change the stereotypical attitudes and misunderstandings about Muslims and their religion.

Before the last session was over, each of the thirty students were given a booklet as a gift. This booklet by Dr. Borge Schantz, an Adventist Islamicist, is entitled Your Muslim Neighbour and You. A summary of what was discussed during the lessons is found in this booklet, thus becoming an appropriate reference for procuring specific information about the religion of Islam presented from a Seventh-day Adventist perspective.

I need to make special mention of the Muslim student from India who chose to register for this course. It was a privilege to have him in the class, even though I was instructing him about his own birth religion. When I began the project with these learners by administering the affective pre-test, he came to me and said he could not answer the questions because he was a Muslim. I was surprised at first, but then became accustomed to the idea of a Muslim presence in the class. It was not inhibiting for me at all; however, I was concerned that the information given in class be presented sensitively. Interestingly enough, and although the pre-/post-test scores are confidential, I wish to reveal that while the Muslim student's cognitive pre-test total score was 165/1000, his cognitive post-test score was 998/1000. An encouraging

difference in the amount of knowledge he had gained from these lessons about his own religion. He and I met a couple of times and spoke about Islamic and Adventist faiths. Although his knowledge of Adventism is minimal, he was very comfortable with the way the topic of Islam was presented in class. In the beginning, the other learners were not aware that there was a Muslim among them. But half-way through the series, I disclosed his identity and requested his input in the class.

Nonetheless, the most awkward situation for me was to present the missionary outreach strategies of Adventism to Islam in front of a Muslim. I did take the time, a day before, to tell him what to expect during the up-coming lessons 8 and 9. Our conversation was open and relaxed. However, at one time he was reluctant to accept the idea that Islam does not consider God to be a God of love and grace; but I explained to him that the concepts of love and grace that are found in the Christian belief formula are definitely absent from the Muslim formula, a fact that is very obvious. Consequently, he was surprised to see the similarities of certain doctrines between Muslims and Adventists (lesson 10), and that seemed to make him more empathetic with Adventism.

APPENDIX D

MODIFICATION OF AFFECT

MY FEELINGS ABOUT ISLAM

Pre-/Post-Test

Name: _____ Date: _____

Circle the number that best describes your response.

(Strongly Disagree) 1 2 3 4 5 (Strongly Agree)

- | | | | | | |
|--|---|---|---|---|---|
| 1. I am intrigued by the religion of Islam. | 1 | 2 | 3 | 4 | 5 |
| 2. I think I can communicate with a Muslim without prejudice. | 1 | 2 | 3 | 4 | 5 |
| 3. I sense the urge to share Christ's message with a Muslim. | 1 | 2 | 3 | 4 | 5 |
| 4. I react negatively whenever Islam is mentioned. | 1 | 2 | 3 | 4 | 5 |
| 5. I wish to learn more about Islam. | 1 | 2 | 3 | 4 | 5 |
| 6. I feel I can be a better Christian if I learn more about Islam. | 1 | 2 | 3 | 4 | 5 |
| 7. I probably will buy a book about Islam. | 1 | 2 | 3 | 4 | 5 |
| 8. I do not feel comfortable befriending Muslims. | 1 | 2 | 3 | 4 | 5 |
| 9. I do not feel that Islam is a challenge to Christianity. | 1 | 2 | 3 | 4 | 5 |
| 10. I sense that my worldview is similar to that of a Muslim. | 1 | 2 | 3 | 4 | 5 |
| 11. I feel absolutely different from Muslims. | 1 | 2 | 3 | 4 | 5 |
| 12. I love the Muslim because Jesus Christ commanded me to love my neighbor. | 1 | 2 | 3 | 4 | 5 |
| 13. I rejoice in the possibilities available to witness to Muslims. | 1 | 2 | 3 | 4 | 5 |
| 14. I cannot empathize with Islamic fundamentalism. | 1 | 2 | 3 | 4 | 5 |
| 15. I think I will enjoy sharing Christ with a Muslim. | 1 | 2 | 3 | 4 | 5 |

AFFECTIVE PRE-/POST-TEST RESULTS OF
TWENTY-NINE PARTICIPANTS

Subjects	Pre-test	Post-test	Diff. D	Diff. D ²
1	45	62	17	289
2	53	65	12	144
3	44	49	5	25
4	55	59	4	16
5	61	62	1	1
6	45	60	15	225
7	42	46	4	16
8	54	65	11	121
9	53	66	13	169
10	39	48	9	81
11	60	61	1	1
12	47	64	17	289
13	55	55	0	0
14	45	52	7	49
15	63	67	4	16
16	46	59	13	169
17	63	63	0	0
18	67	67	0	0
19	51	60	9	81
20	48	55	7	49
21	57	62	5	25
22	46	57	11	121
23	41	49	8	64
24	50	58	8	64
25	34	37	3	9
26	45	50	5	25
27	45	45	0	0
28	50	56	6	36
29	53	58	5	25
			$\Sigma D=200$	$\Sigma D^2=2110$

APPENDIX E

INSTRUCTOR'S MANUAL

LESSON I

THE MUSLIM FAITH (1): BACKGROUND AND PILLARS

The instructor welcomes the students after they have been seated and ready to begin learning. After the opening prayer, the instructor gives a quick overview of the empirical development procedure that will occur during every class session, for ten sessions, then administers the modification of affect pre-test questionnaire.

Administer cognitive pre-test and give student's handout.

Outline:

1. The Founder of Islam:
 - a. Muhammad's calling to prophethood.
 - b. Muhammad's ascension to heaven.
 - c. Muhammad's flight from Mecca: The *Hijra*.
2. The Holy Qur'an:
 - a. Its meaning: Recitations.
 - b. Origination in the Arabic language.
 - c. Translations into other languages.
 - d. Its division into 114 suras.
3. The Five Pillars:
 - a. Witness or Testimony.
 - b. Prayer.
 - c. Alms.
 - d. Fasting.
 - e. Pilgrimage.

Introduction:

Prepare Transparencies # 1-15

[T#1]¹ Islam, one of the world's greatest

¹The illustrated transparencies are copied by permission from N. I. Matar's Islam For Beginners.

monotheistic religions, appeared in the Arabian peninsula (the largest in the world) at the beginning of the seventh century of the Christian era. The holy city of Mecca, renowned and prospering in the sixth century A.D., was situated in the Western side of the peninsula.

[T#2] Mecca was a trading center where merchants traveling from India to the Mediterranean, and from Africa to Persia, traded their products in its markets. [T#3] Mecca was also a cultural center. With a desire for poetry, once a year Arab poets assembled in the market town of 'Ukaz to recite their poetry. Most significantly, [T#4] Mecca was a religious center in which stood the Ka'aba (square-shaped building), a wooden structure encasing a black stone (that has no special virtue). Inside the Ka'aba were 360 idols transported by pilgrims who visited Mecca. While worshipping these deities, animals were sacrificed.

However, there were monotheists in Mecca and the rest of Arabia. For example, Jews lived in Yathrib, a rival city to Mecca. They were part of the custom and language of the Arabian peninsula. Christians resided in Damascus, Hira, Nijran, and Hijaz. There were also Al-Hanafiyyeen, followers of Abraham. It is believed that Abraham and his son Ishmael built the Ka'aba. However, after Abraham's death, it was converted by polytheists into a shrine for idols. Kuraish was one of the tribes in Mecca that benefited from the pilgrims to the Ka'aba. The Kuraishites

governed Mecca and were unchallenged merchants in Arabia.

The Founder of Islam:

[T#5] In August of A.D. 570, "a boy was born in Mecca and given the name Mohammad (praiser), an uncommon name at the time. His father, Abdallah [servant of God], a Kuraishite of the clan of Hashem, had recently died. The child's mother was called Amina [faithful] and she too died . . . [six] years later" (Matar, 12). Muhammad's grandfather, 'Abd Al-Muttalib, and his uncle, Abu Talib, assumed responsibility for him. Little information is known about Muhammad's early adulthood except that he became a mayor in Mecca, and once helped in rebuilding the Ka'aba after it was destroyed by a flood. When he became 25 years old, he married a widow, Khadija (40 years old), a rich Kuraishite caravan owner, and prospered as a merchant.

Muhammad had often isolated himself in personal reflection and meditation. In July, A.D. 610, as He was meditating in a cave in Mount Hira', north of Mecca, it is believed that God called Muhammad to prophethood by revealing His words through angel Gabriel. That night of revelation is known as "the Night of Glory." [T#6] Sura 96:1-5 records the first words that were revealed to him by God. Although Muhammad was an uneducated man, what he related are considered holy verses of God and not man-made expressions:

Proclaim! (or Read!) In the name of thy Lord and

Cherisher, Who created--Created man, out of a (mere) clot of congealed blood: Proclaim! And thy Lord is Most Bountiful--He Who taught (the use of) the Pen--taught man that which he knew not.

[T#7] This became the beginning of the revelation of the Qur'an to Muhammad, and would continue until his death. Islam (meaning "submission to God"), considered the last revelation in monotheism, was born. This new revelation was accepted at first by few Meccans: Khadija, his friend Abu Bakr (the Believer), and 'Ali bin Abi Talib (Muhammad's cousin). But within a few years, the adherents to Islam became recognizable by their prayer rituals and rejection of idol worship. But the Kuraishites feared that Islam would thwart the profitable pilgrimage trade in Mecca, so they began their persecution. Consequently, Muslims fled to nearby cities, even as far as Ethiopia.

[T#8] In A.D. 621, Muhammad "underwent the night journey, Al Isra', from Mecca to the ruins of the temple in Jerusalem. There, he prayed at [what is regarded as] the "farthest mosque" (Koran 17:1), so-named because it was the place of worship farthest West known to the Arabs" (Matar, 24). **In Jerusalem, on a rock now inside the Dome of the Rock, Muhammad prayed and was elevated to the seven heavens where he saw visions of biblical prophets of monotheism.** This experience, known as Al-Mi'raj, remains a mystery of God. Because of this incident, Jerusalem is regarded as the third holiest city in Islam.

As the persecution in Mecca continued, Muhammad

decided to escape for Yathrib where the teachings of Islam had been well received. On the night of his flight, he knew of a plot by the Meccans to kill him. So, Muhammad escaped with Abu Bakr to Yathrib. When the Meccans caught up with Muhammad, he hid with Abu Bakr inside a cave. [T#9] This emigration occurred in the summer of A.D. 622, thus indicating **the Hijra whence the Muslim calendar begins.**

"Because the year was measured by the lunar cycle, the crescent became the symbol of Islam. The lunar year is shorter than its solar counterpart by about 11 days" (Matar, 28). The formula to convert from A.D. to *Hijra* is:

$$(A.D. - 622) \times 33 / 32 = H.$$

This means A.D. 1996 in the Islamic calendar is equivalent to 1416 H.

Muhammad was welcomed in Yathrib by the believers in Islam. Consequently, Yathrib became known as Medina (city of the prophet). It is considered to be the second holiest city for Muslims after Mecca. In Medina, Muhammad taught the *Shari'a* (the Islamic law) as revealed in the Qur'an, established the first Islamic state, and constructed the first mosque. The teachings of *Shari'a* have guided Muslims into present times.

However, Muslims were interested in Mecca, mother of the cities (Sura 6:93). Battles raged between the Muslims and Meccans. In A.D. 630, the city surrendered and Muhammad victoriously returned to his birthplace. Then he went to

the Ka'aba to cleanse it, destroying and burning the idols. Two years later, Muhammad went on his last pilgrimage to Mecca with over 10,000 followers. From Mount 'Arafat, he preached his last sermon to the Muslims, closing it with the following words: "I am leaving you with the Book of God and the Sunnah of his prophet. O men, harken well to my words. Learn that the Muslims constitute one brotherhood."

Muhammad returned to Medina, but in June of A.D. 632, at the age of 63, he died in the arms of his wife 'Aisha, daughter of his friend Abu Bakr. He was buried in Medina. Today, a mosque stands above that spot. It is believed that Muhammad had altogether 12 marriages and 7 children. The boys (all three) had died in infancy.

The Holy Qur'an:

After Muhammad's death, Abu Bakr was chosen Caliph or successor to Muhammad. He announced to the Muslims: "O men, if you have been worshipping Muhammad, then know that Muhammad is dead. But if you have been worshipping God, then know that God is living and never dies." To Muslims, God was present in the Qur'an, whose verses were recited by Muhammad to the writers who recorded the verses on animal skins and bones, stones, tablets, and tree branches and trunks. Others memorized the divine words.

The word Qur'an means "Recitations," and is a revelation in the Arabic language, but a universal message. Only the Arabic text is holy and perfect. Translations to

other languages (124) are considered "Explanations." It is the miracle of Islam that it cannot be emulated. The verses of the first chapter of the Qur'an are the most widely conjured words in Islam. The chapter is entitled "Al-Fatiha" or the opening and it reads [T#10]:

In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah the Cherisher and Sustainer of the Worlds; Most Gracious, Most Merciful; Master of the Day of Judgement. Thee do we worship, and Thine aid we seek. Show us the straight way, the way of those on whom thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray (Sura 1:1-7).

Because of the importance of preserving the divine words of the Qur'an recited by Muhammad, Abu Bakr authorized writers and memorizers to reproduce the Qur'anic revelation into a single text. Thus, they only recorded verses that were confirmed by at least two witnesses who had heard Muhammad speaking them. However, it was the third Caliph, 'Uthman bin Affan, who sponsored the final canonization (A.D. 632) of the text, maintaining it in the Kuraish Arabic dialect. Since then, the Qur'an has remained utterly intact for fourteen centuries.

The Qur'anic text used today is known as 'Uthman's Mushaf. It includes 114 suras arranged in harmony with Muhammad's instruction; the longer are at the beginning of the book and the shorter follow. The Qur'an is approximate in length to the New Testament. The titles of the suras are based on principal images or motifs, while some suras open with mysterious alphabetical letters. The Qur'an is

regarded as a culmination and conclusion of the revelations from God. It includes stories of biblical characters who lived before Muhammad. It is considered an exact duplicate of the original celestial plate, thus without mistakes. The Qur'an is believed to override other divinely revealed books because it was not falsified by man. It provides Muslims with instruction in religious and civil matters and guides them to the "Straight Path" (Sura 1:5).

The Qur'an purports to provide a total vision of God and of human life. However, during Muhammad's life and after his death, Muslims turned to the words, deeds, and sanctions of Muhammad for further guidance on matters suggested in the Qur'an. This is what constitutes the Sunna (the right way). The Sunna is a source of instruction to Muslims, but it is distinct from the Qur'an which is regarded to be the word of God. The Sunna is recorded in the books of Hadith (traditions of the prophet). The Qur'an and the Sunna constitute the foundation of Islam.

The Five Pillars:

Muslims observe five pillars or precepts. They are: The *Shahada* (Witness or Testimony); The *Salat* (Prayer); The *Zakah* (Alms); The *Sawm* (Fasting); and The *Hajj* (Pilgrimage).

1. **The Witness or Testimony (*Shahada*) [T#11]:** "The essence of Islam is submission to God and admission that **Mohammad is His messenger**" (Matar, 51). The statement: "I

bear witness that there is no god but Allah, and that Muhammad is the messenger of Allah" is pronounced five times a day. It is both dogma and worship. This is the "only" condition for being a Muslim. It is valid when said in Arabic, aloud, fully understood, without hesitation, believed, and is binding until death. Because of the seriousness of this statement, and if pronounced with conviction before Muslim witnesses, the individual is believed to have become a Muslim. But in case of defection, the matter becomes more serious and complicated.

2. **The Prayer (Salat) [T#12]:** "The Muslim prays five times a day at sunrise, midday, afternoon, sunset and evening. Before prayer, the Muslim prepares by washing of the head, hands and feet. Prayer is adoration and gratitude to God. It is for all men and women and can be performed in any unpolluted place facing Mecca. [Mecca is the target of the *Qibla* or the prayer direction.] The Muslim can pray alone or with others, although the Friday midday prayer is better in community. Prayer involves prostration where the forehead touches the ground. Prostration is in acknowledgement of the majesty of God" (Matar, 52). A prayer mat is spread on the floor and the worshipper kneels or stands on it facing the *Qibla*. Whenever prayer is due, Muslims cease their work and perform their prayer rituals.

3. **The Alms (Zakat) [T#13]:** "Zakat is prescribed alms. In the Koran, it is always associated with the

observation of worship since faith in God is expressed through good deeds. Once a year, the Muslim pays 2½% of his or her capital as alms to the needy" (Matar, 53). Freewill offerings (*sadaqa*) are also recommended as an additional practice.

4. **The Fasting (*Sawm*) [T#14]:** "The Muslim fasts for the whole of the month of Ramadan. The fast begins at sunrise ("when a white thread is barely distinguished from a black thread") and ends at sunset. Throughout, the faster neither eats, drinks, smokes, nor indulges in sexual activity. Children and old people are excused, while the sick and the travelling, along with pregnant women, can postpone their fast until they are fit. The fast teaches discipline to the soul and recalls for the believer the month in which the first verses of the Koran were revealed. The fast ends on the first day of Shawwal when Muslims celebrate *Eid Al-Fitr*" (Matar, 54).

5. **The Pilgrimage (*Hajj*) [T#15]:** "Once in a lifetime at least, the Muslim should go on pilgrimage to the Ka'aba in Mecca. In that pilgrimage, which is [believed to be] Abrahamic in origin and which stretches between the 7th and the 10th of the month of Dhul Hijja, the last in the Muslim calendar, the believer focuses on the one point in space and time wherein the whole Islamic world acknowledges the might and oneness of God" (Matar, 55).

During the *Hajj*, Muslim pilgrims wear a seamless

cloak (no jewelry or perfume) to stress human equality before the Creator. The *Hajj* involves the seven circuits around the Ka'aba and the visitation of other holy places in the Meccan vicinity. The pilgrimage ends with the Feast of Sacrifice (*Eid al-Adha*). The pilgrim then visits Muhammad's tomb in Medina. At the end of the *Hajj*, the pilgrim receives the title of *hajji*. The Muslim pilgrimage to Mecca constitutes the largest annual assembly of people on earth. In 1991, around two million Muslims went on pilgrimage. Hence, Mecca is regarded as the first spiritual center of Islam, and is closed to Christians.

Review the handout and administer cognitive post-test.

LESSON II

THE MUSLIM FAITH (2): PRACTICES AND ARTICLES

Administer cognitive pre-test then give student's handout. Also return the corrected post-test of Lesson 1. While the introduction to Lesson 2 is proceeding, draw their attention to the inscription of their names in Arabic letters on their test papers.

Outline:

1. The Concept of *Jihad* (Holy War):
 - a. Meaning of *Jihad*.
 - b. Purpose of *Jihad*.
2. The Mosque:
 - a. The mihrab (niche).
 - b. The minbar (pulpit).
 - c. The minaret.
3. The Five Articles:
 - a. Monotheism.
 - b. Angels
 - c. Revealed Books.
 - d. Prophets and Messengers.
 - e. The Last Things.

Introduction:

Prepare Transparencies # 16-25

In the first lecture, we concentrated on the prophet of Islam, Muhammad, his birthplace, the Qur'an, and the five pillars of the Islamic faith. After Muhammad's death (A.D. 632), the spread of Islam was so swift that within a century Islamic presence expanded from Spain to China. [T#16] Five

highly-developed civilizations were influenced by Islam's religious character: [T#17] The Byzantine, Persian, Berber-African, Turkish, and Indian civilizations. In the nineteenth and twentieth centuries, Islam extended its presence to North and South America.

Hence, Islam became a universal religion that was communicated in Arabic, the language that is believed to have been God's preference for the Qur'an. Thus, Muslims pray and communicate in the Arabic language. The knowledge of Arabic became essential to all Muslims, it gave them identity.

Demonstrate the style of writing Arabic, using the names of few students as an example.

The "Holy War" Concept:

Sometimes, the Islamic concept of "Holy War" or *Jihad* is regarded as the sixth pillar of the Islamic faith. It is popularly interpreted as **the act of fighting for or defending the faith** against unbelievers. It is also looked upon as **a divine institution of warfare to extend Islam into non-Islamic territories**. But the more basic meaning is "struggle for the faith" or "effort." Hence, *Jihad* can be a physical warfare or an involvement in a worthy cause. Only adult males can participate and it only takes place when unbelievers are summoned to the Islamic belief. This war is never held against a fellow Muslim.

Jihad may take the form of bombastic speeches by Muslim leaders against illiteracy, poverty, and immorality. Efforts at propaganda, diffusion or cultural resistance, or as a counter to mendacious campaigns, are also forms of *Jihad*. In fact, the 'lesser' *Jihad*, or legal war, has played a major role in the history of Islam. At first defensive and later offensive, (often because Muslims felt themselves to be threatened,) it was inevitable in a world of struggle and war. The prevalent impression of Islam converting unwilling victims by the sword is not verified by history, and even efforts to see war against Israel as *Jihad* have not been met with enthusiasm. However, the rebirth of Islamic fundamentalism may mean a return to the more militant significance of this term.

[T#18] "The Koran did not prohibit war, but limited its application to particular conditions. War was not to be waged for territorial gain, nor for racial superiority, nor for power. War was for the establishment of faith and social justice and for the eradication of evil. Women and children, the religious and the aged, were not to be harmed. Those who died in battle were to be remembered as martyrs of faith" (Matar, 140). Sura 3:169 says: "Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the Presence of their Lord."

The Mosque:

Arabic-speaking Muslims refer to the mosque as a

masjid (place of worship), or as a *jami`* (gatherer). It is a place of assembly. Friday is the day of the week when at noon this assembling is imperative. The verbal significance of *jami`* serves to remind that Muslims are meeting and that the mosque is its most distinctive ground. The mosque is exclusively the meeting place of the faithful. The non-Muslim may esteem its architectural glories and study its symbols at any time other than on Friday. In some countries, dominant conditions make it discourteous to visit mosques. At the Friday noon hour, the outsider is present only on very rare occasions.

The muezzin is taken seriously when he calls to worship. [T#19] One of the first acts of Muhammad in Medina was to build a mosque in the courtyard of his house. In the years that followed, many converts became acquainted with Islam right there. Consequently, the mosque became a symbol of Islam and developed to incorporate additional features. "These can be found in the Umayyad Mosque in Damascus [A.D. 706-715], a fine example of the community mosque. With the spread of Islam, mosques adapted to indigenous traditional architecture, resulting in a variety of styles. Whether Arabic or Iranian, Turkish, Indian or African, a Muslim House of Worship will always share the principles of the Umayyad Mosque. [After all,] in Islam, the building of a mosque is an act of great merit. The Prophet said in the Hadith: 'Whoever builds a mosque, desiring thereby God's

pleasure, God builds for him the like of it in paradise'" (Matar, 74).

[T#20] "The mosque is designed to create a space of serenity, rather than exaltation. Islam discouraged the portrayal of human and animal forms for fear of idolatry. The Muslims turned their artistic imagination towards the abstract, decorating their mosques with geometrical patterns, arabesques and the calligraphy (beautiful handwriting) of Qur'anic verses" (Matar, 75). An observant study in the mosque may capture the nature of the Muslim's religion than many a treatise on Islamics. Each mosque is in some sense an representation of Muslim life and story. Some of them are former churches recognizable still, yet unmistakably converted. Others are vast, original monuments of Muslim architecture. Not least appealing are the modest and simple ones that in their very mundane state seem to personify more intimately the life of believing generations.

Whether old or new, majestic or unobtrusive, the mosque is full of indications to the nature of religious life. It expresses in structural form the pattern of the Muslim faith. Its most distinguished features are the minaret, the *mihrab* (niche), and the *minbar* (pulpit). They serve respectively the call to prayer, its direction and unity, and its interpretations. They correspond to three roles belonging to the mosque personnel--that of muezzin, *imam* (prayer leader), and *khatib* (preacher).

[T#21] "During prayer, worshippers form long rows facing the Qibla wall. **The mihrab (refuge), a niche within that wall, emphasizes the direction of Mecca.** The *mihrab*, although a central feature in the mosque, is not sacred; it is the direction it expresses which is sacred. There is no processional worship in Islam. The rectangular shape of the Prayer Hall fulfills the worshippers' need to pray as close to the Qibla wall (hence, Mecca) as possible. Neither are there any priests in Islam: holiness resides solely in God and the Koran, and not in any special individual or class of persons. Even the Prophet is viewed as just a simple human being, with no supernatural qualities" (Matar, 76).

[T#22] "To the right of the *mihrab* stands the *minbar* (pulpit) which consists of narrow steps enclosed by hand-rails and leading to a platform often covered by a canopy. It is from this *minbar* that the Friday noon sermon is delivered, Friday being Islam's holy day (Koran 62:9). When the Imam (leader of the prayer) stands to preach, **he never occupies the top step of the *minbar*.** **That is always left empty in recognition of the Prophet's pre-eminence.** Because there is no separation between secular and religious life in Islam, the sermon addresses social, political, international and doctrinal matters" (Matar, 77).

[T#23] "The Muslims used to assemble around the Prophet for prayer. As their numbers grew, there was need to call them together, and the Prophet chose as the first

muezzin (caller to prayer) a slave from Africa. Bilal, who had been freed after accepting Islam, climbed the roof of a house near the mosque which the Prophet had helped build, and recited the *Adhan* [call to prayer]. To the present day, the muezzin uses these words in his call to prayer:

Allah u Akbar. God is greater. God is greater. I witness that there is no god but God. I witness that Mohammad is the prophet of God. Rise to prayer. Rise to felicity. God is greater. God is greater. There is no god but God" (Matar, 36).

[T#24] "The minaret allows the muezzin to call the believers to prayer. In small communities, he chants the words himself; in large cities, loudspeakers are used and the call is synchronized among all the mosques. In nearly all Islamic countries, the call to prayer is in Arabic. The structure of the minaret often reveals the geographic location of the mosque: the minaret is square in Spain and North Africa, round with a conical cap in Turkey, composite in Egypt, and sometimes octagonal and capped with a dome in India" (Matar, 79). When the muezzin recites the Qur'an, he chants it. This kind of chanting is believed to make the worshiper experience God affectively. Thus, the Qur'an is felt and understood. Most reciters know the whole Qur'an by memory, all 6,236 verses. Some reciters are famous and the recordings of their chanting are sold.

In addition to the *mihrab*, *minbar*, and minaret, another feature of the mosque is the courtyard. Shoes are removed before entering the mosque ward. The worshipper

then fulfills the washing ritual at a fountain situated in the courtyard. Various activities occur in the courtyard. For example, religion teachers give their lectures, while students listen and learn. It is also a place for prayer and a resting place for weary travelers.

The Five Articles:

The Islamic faith has been compared with that of Judaism and Christianity. For the Muslim, the question is clear: Moses and Jesus taught the same things about God, human destiny, sin, death, the last things, heaven and hell, and Muhammad accepted this teaching. A first look at the Islamic faith shows it to be identified both by a very great simplicity and by the insistence with which the faithful are reminded of it. Whether in prayer, in everyday life, in art, or in preaching, the devout Muslim takes advantage to talk about the Islamic faith. The believers do not just discuss it. Their sensibility has been impregnated with it, and all their existence is permanently marked by it.

There are several texts that express the faith of the Muslim. For example, Sura 4:136 says: "O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgement, hath gone far, far astray." From this verse, the five articles of the Islamic faith are derived.

1. **Belief in God:** [T#25] **Monotheism, there is only one God, is the most highly esteemed doctrine of Islam.** Polytheism and Trinitarian theologies are equally condemned. The existence of God is regarded as self-evident and the Qur'an does not seek to prove it. "God has no associate, no rival, no like. In HIM is the beginning of the creation, and its end; to HIM the human soul should turn; by HIM the universe continues until the "Last Scream" Judgement Day. God is above human reasoning and imagination, whatever mankind thinks about HIM, He is *ALLAH-U AKBAR*, beyond and greater, transcendent yet imminent, infinite yet close to man" (Matar, 17).

God speaks to humanity in the Qur'an. He is "the compassionate (*rahman*), the merciful (*raheem*)." Every sura in the Qur'an begins with these words: "In the name of God the Compassionate, the Merciful." God also has ninety-nine names, known as the most beautiful names of God (not all are mentioned in the Qur'an). Some of these names are: The Sovereign, The Holy, The Almighty, The Creator, The Bestower, The Judge, The Supreme, The Omnipotent, The Omniscient, The Transcendent, and The Witness.

2. **Angels:** Belief in angels seems to be experienced in different ways by Christians. But Muslims have a very lively faith in the invisible world. This is particularly marked in popular belief. **The Qur'an speaks of angels, they are beings created by light.** They cannot

disobey, get angry, hate, sin, and lust. Their job is to administer God's universe, bring glory to God, intercede, and help to protect humans. Each person is said to have two angels (Sura 50:17). Muslim faith conceives angels in the strict sense in various circumstances. All accept that the angel Gabriel, called also the Holy Spirit, has been the instrument of revelation, bringing the texts of the Qur'an from God to Muhammad as he did earlier texts to previous prophets of monotheism.

However, Islam believes in *Jinns* (genies). **These jinns are non-human creatures, and unlike angels, were created by fire.** (*Jinns* are illustrated in the familiar story of 'Ala'-Edeen's [Aladin] lamp when a *jinn* appeared to grant wishes to the lamp owner). Satan (*Iblis*) is a *jinn* who relinquished angelical nature. It is thought that some *jinns* are friendly, beautiful, and helpful, while others are hostile, hideous, and harmful. *Jinns*, although they live longer than humans, are subject to death.

3. Revealed Books: For the Muslim, the sacred book comes before Muhammad in the list of articles of faith, for Muhammad's role is only that of the transmitter of a pre-existent book. Islamic theology has always held very traditional positions on the doctrine of revelation. The revelation of holy books is seen as the transmission of a pre-existent text coming down as it is from God, without the prophet's active role in the operation.

Islam accepts the Torah, with Moses as the author, the Psalms, with David as the author, and the Gospels, with Jesus as the author. However, all these revealed books are believed to have been falsified. The Qur'an is the final revelation and authority, and it must be understood in light of the Islamic "Remnant" theology: a) Muhammad the last prophet; b) Qur'an the final book; and c) Islam is a universal religion.

4. **Prophets and Messengers:** Islam distinguishes between the inspired prophet (nabi) who has not received a particular mission, and the messenger (rasul) who has. Every messenger or apostle is necessarily a prophet, but the reverse is not true. Both are of excellent character and deeds, they are without sin and infallible. The messengers have all been sent to particular people; each of them has gone to 'his' people to whom he belongs and whose language he speaks. Thus, from the Muslim point of view, Jesus was sent only to the children of Israel. Only Muhammad, the seal of the Prophets, is the exception to this rule. He received a universal mission, valid for the whole of the last period of the history of the world. Prophethood in Islam is the fact of God revealing Himself. (The Qur'an mentions 28 prophets by name).

5. **The Last Things:** Eschatology is not strange to Islam. The Day of Judgment is predicted (Suras 44:10, 11; 75:7-11), where all will make account of their deeds. Men,

animals, jinns, angels, and Satan will have to face judgment. The two reasons behind the judgment is that: a) it justifies Allah, and b) it avenges the suffering creatures. The only sin that cannot be forgiven is the crime of setting other gods alongside God. **Resurrection is considered as an act of creation.** All that is destroyed (including heaven and earth) will be recreated. Paradise is a garden of joy with promises that have been developed to a degree of crudity. Hell is eternal suffering, but the intercession of Muhammad will secure release from hell for those of his faithful in whose heart there is even an atom of faith.

Review the handout and administer cognitive post-test.

LESSON III

THE SEED OF ABRAHAM: ISHMAEL AND ISAAC

Administer cognitive pre-test then give student's handout. Return the corrected post-test of Lesson 2.

Outline:

1. Judaism and Islam:
 - a. Descendants of Ishmael.
 - b. Descendants of Isaac.
 - c. Date of their establishment.
2. Muhammad's Unification Attempts:
 - a. The qibla.
 - b. The feast of 'Ashura.
3. Categorical Similarities:
 - a. Linguistic concepts.
 - b. Stories and characters.
 - c. Religious doctrines.
 - d. Moral and legal rules.
 - e. Cultural Traditions.

Introduction:

Prepare Transparencies # 26-32

In the second lecture we concentrated on the Islamic concept of holy war, the three main features of the mosque, and the five articles of the Islamic faith. In this lecture the attempt is to trace the roots of Muslims and Jews. Actually it began in Gen 16:10-11 with Abraham and Hagar when "the angel of the Lord said unto her, I will multiply thy seed exceedingly, . . . Behold, thou art with child, and

shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction." This is the Bible's first mention of God giving a name to a son yet to be born, a name which means: "God shall hear." But although Ishmael was to multiply his father's seed, he was not the main recipient of the spiritual blessing. This blessing was promised to Isaac, the original son of the promise.

After fourteen years, Abraham's promise of a descendant from Sarah was fulfilled and God again stepped in and selected the name Isaac which means: "he laughs;" a memory of a happy incident and a prophetic fulfillment. Now Abraham has two sons, half-brothers, carrying promises of descendance and greatness. But it did not take long before separation was necessary. After the expulsion of Hagar and Ishmael, Ishmael never saw his father again until he died (Gen 25:9). Both half-brothers participated in the burial of Abraham. This reunion of Isaac and Ishmael could be an evidence of reconciliation. Afterwards, each went into his own way to re-appear later in history as two great nations.

The same God of Abraham chose the two of them in order that each might be the father of a great nation. Both were sons of the same benevolence. Which of the two could say that he alone had been chosen? Which of them could feel rejected? . . . Abraham, the old patriarch, holds his arms open to the sons of Sarah and those of Hagar, for all are equally his own. And he holds his arms open to the sons of his faith, who are all the believers (Gonzalez, 86).

Judaism and Islam:

As Abraham's children went their own way, they

established Judaism, descendants of Isaac, and Islam, descendants of Ishmael. Although Islam was born as a nation out of the Arabian desert in the seventh century A.D., Judaism had already been organized out of the Egyptian bondage in the fifteenth century B.C. The Jews since the exodus had finally entered the "promised land," organized a man-made kingdom that eventually suffered a severe schism, was subjected to invasions, exiles, and Roman tyranny, witnessed the birth of the Messiah and Christianity, and finally endured a diaspora. Today, Judaism and Islam are two powerful descendants of Abraham, two major monotheistic religions. But the question comes: Could it be that Islam was influenced by Judaism? It is believed that

Islam is a fusion of diverse elements, some easily identified, others of obscure origin. The Koran contains a considerable contribution from Arabian paganism. . . . There is also a distinctly Christian element. . . . Another, with equal justification, could claim that some utterances as showing Israelite influence (Torrey, 1-5).

Although there may be some similarities in the written records, the differences in real life are wide and deep-rooted, creating a division between the descendants of the half-brothers. From the seventh century A.D. until today, the Jewish-Islamic relations have been on the offensive. For example, Islam considers Jews as "the worst enemy to Islam." They are the falsifiers of the scriptures and slayers of the prophets. Nonetheless, the Jewish view of Islam has never been positive either. Jews will only be

satisfied when Islam is destroyed, hence, physical and spiritual campaigns are continuously launched on the Islamic system of belief.

But this was not always the case. In A.D. 70, when Jerusalem was destroyed, many Jews migrated south to Arabia. There they did a lot of proselytizing among the pagans. Prophet Muhammad's intimate friends like Warqa bin Naufal and Habib bin Malik were Jewish proselytes. The Jews were powerful in Arabia, but the effort to unite them with Muslims was Muhammad's longtime trial. He stressed the "continuity" between Jews and Muslims. In Sura 29:46, Muhammad said: "We believe in the revelation which has come down to us and in that which has come down to you [Jews]. Our God and your God is One, and it is to Him we bow." [T#26] Muhammad tried to gain the Jews' favor by adopting the *qibla*, because the Jews prayed towards Jerusalem, just like Christians prayed towards the East, and pagan Arabs towards Mecca. Then he adopted 'Ashura, which is similar to the Jewish Day of Atonement. However, the response was meager, so Muhammad changed the *qibla* direction to Mecca, and kept 'Ashura, although he emphasized Ramadan, the fasting month.

[T#27] At this juncture, it is important to mention that the Qur'an "prescribed toleration to the People of the Book--the Jews and the Christians. The Koran sanctified God's prophetic revelation to these two communities in the

Torah and the New Testament, but accused Jews and Christians of straying from the Straight Path. The *People of the Book* were part of Umma [the nation] and were to be protected in their religious freedom, rights and properties. Because they were not allowed to participate in the military, they were to pay an extra tax. Sura 2:256 says: "Let there be no compulsion in religion."

Nonetheless, the struggle between the half-brothers marked the beginning of a schism among the monotheistic religions. Despite this separation, there are obviously similar doctrines and traditions on which Muslims, Jews, and Christians stand firmly. However, it is only logical to deduce that the Jewish contribution to Islam has been greatly felt. Islam says that Muhammad is God's prophet and the Qur'an is divinely given, so any presupposition about an influence is a blasphemy. Nevertheless, there are five categories under which several beliefs and practices are shared between Muslims and Jews. They are:

Linguistic Concepts [T#28]:

1. Ark (*Tabout*): In Sura 2:248, the ark of the covenant is mentioned along with the names of Moses and Aaron. Exod 25:10-22 describes the ark of the covenant.
2. The Law (*Taurat*): In Sura 3:48, the law, along with the gospel (*injil*), is mentioned as instructed to Jesus Christ. The book of the law is referred to in Exod 31:26.
3. Paradise (*Jannat 'Adn*): In Sura 18:107, the

term "Garden of Paradise" is an entertainment place for the righteous. Gen 2:15 mentions a garden of Eden.

4. Hell (*Jahannam*): Sura 4:55 considers hell as a burning fire where unbelievers will suffer. Deut 32:22 mentions hell in the song of Moses.

5. Teacher (*Rabbi*): Sura 5:47 tells of teachers to whom God's book was entrusted. The Bible mentions Rabbis as teachers in the Jewish community (Matt 23:7).

6. Day of Rest (*Sabt*): Sura 2:65 speaks about the transgression of the Sabbath. In Exod 20:8, the fourth commandment enjoins Sabbath sacredness.

7. God's Presence (*Shekinah*): Sura 2:248 mentions God's presence in connection with the ark of covenant. Exod 25:22 presents the ark as the place where God in His glory communed with Aaron, the high priest.

Stories and Characters [T#29]:

Despite the similarities, it seems that the Islamic approach is draped in the most marvelous garb of fiction. These stories and characters are:

1. The Creation of Man: In Sura 2:28-32, we find God placing a substitute on earth and angels are questioning the act. Later Adam names the animals. Sura 7:19-20 relates Satan's temptation, the tree, and the fall of Adam.

2. Cain and Abel: Sura 5:30-33 tells about Adam's sons and the death of Abel without mentioning them by name.

3. Enoch (*Idris*): Sura 19:56-57 mentions Enoch's

ascension to heaven.

4. Noah and the Flood: Sura 7:59-64 tells about Noah and the flood. This story is related in stages in Suras 10:71-73, 11:5-49, 71, etc. However, there are deviations in the story, such as the affiliation of Noah's wife with Lot's wife (Sura 66:10). Both were unbelievers.

5. Hud (Eber): In Sura 7:65, the name Hud stands for the biblical Eber. It is speculated that Hud is related to the Hebrews. Hud is the Arabic for Jews (Yahud).

6. Abraham: Sura 16:120,123 describes Abraham as a man whom Muhammad esteemed as a monotheist. Abraham was also a Muslim (Sura 2:133,136,140), God's friend (Sura 4:125), and the founder of the Ka'aba (Sura 2:121ff).

7. Lot: Sura 21:71 tells of Lot who became a believer with and through Abraham. Later angels attempted to save him (Sura 11:74-83).

8. Angels who visited Abraham: Suras 11:69-73 and 15:51-74 tell of the angels' visitation with Abraham to show him his fatherhood and to remove Lot from Sodom.

9. Ishmael and Isaac: While Sura 37:112-113 tells of the blessings given to Isaac, Sura 2:124-128 displays Ishmael as the recipient of the blessing and the sacrifice.

10. Jacob: Sura 11:71 declares that after Isaac, Jacob will come.

11. Joseph: Sura 12:4-103 tells the story of Joseph with several alterations.

12. Moses: He is mentioned repeatedly in the Qur'an and his whole story is told in different Suras. Sura 20:11-70 tells about various aspects in Moses' life. Sura 2:49-50 mentions the drowning of the Egyptians into the sea. Sura 2:60 relates the story of the rock that was struck. Sura 7:142,150 describes Moses' encounter with God and the reception of the Law. However, Sura 19:28-29 and 66:12, present Miriam, the sister of Moses, as Jesus' mother. Also Jethro's name is changed to Shu'aib (Sura 7:85).

13. Saul: In Sura 2:247-253, Talut (Saul) is the king to whom the actions of others are attributed. In Sura 2:247-249, the ark of covenant was returned by Saul.

14. David and Solomon: Sura 21:78-79 mentions that they gave wise judgment in a certain case, and the birds sang with David. Sura 4:163 presents David as the psalmist.

15. Elijah (Khidr): Elijah's argument with the Baal worshipers is related in Suras 6:85 and 37:123-130.

16. Jonah (Younis): He is mentioned in Sura 6:86, and Sura 68:48-50 refers to his experience with the whale.

17. Job: his suffering and healing are mentioned in Suras 21:83 and 38:41. Also there is mention of Ezra, Elisha, Ezekiel (Dhu'l-Kifl), John the Baptist, Zechariah, and Jesus.

Religious Doctrines [T#30]:

1. The belief in the unity of God (Sura 3:18) is shared by Muslims and other monotheistic religions.

2. The creation of the world in six days is mentioned in Sura 10:3. In Sura 50:38-39, there is a description for the "resting of God" after creation, but it declares that God does not need rest. Sura 2:65 tells of the Sabbath day and those who transgress it are despised.

3. Death for the righteous in Islam is a prize (Sura 3:193). Judgment after death, eternal life, paradise, and hell, are common concepts in Islam (Sura 50:30-35). The day of judgment belief is depicted in Sura 100:9-11. Suras 6:95 and 3:194, mention the resurrection of the dead.

4. The Holy Spirit, referred to in Sura 2:87, strengthened Jesus, the son of Mary.

5. The teaching about angels and the reference to Gabriel are common. Sura 32:11 mentions the angel of death.

Moral and Legal Rules [T#31]:

1. Sura 29:8 mentions respect to parents.

2. Prayer and its rituals are described in Sura 2:238-239. Hence, whenever prayer time approaches, the worshipper must wash himself (Sura 5:7).

3. Sura 2:233 reveals rules concerning mothers nursing their babies for two years.

4. The eating of swine meat and sacrifices offered to idols is abhorred in Islam (Sura 5:4) and in Judaism.

Cultural Traditions [T#32]:

1. Reverence for the city of Jerusalem is found in

both Islam and Judaism. Jerusalem is the third holy place to Islam, after Mecca and Medina, and may be a simple judaizing influence on Islam.

2. The day of worship in the Islamic religion is Friday (*yawm al-jum`a*), a reflection of the Jewish Sabbath. This is not a day of rest, but a day of gathering for prayer in mosques.

3. The fast of Ramadan in Islam is an obligation to cease from eating during day-time. The fast begins at dawn when, according to Sura 2:187, "a white thread can be distinguished from a black thread." There is a resemblance between this ritual in Islam and the dictum in the Talmud for the Shema prayer, where a distinction is required between blue and white threads.

4. The Arabic language was common among Jews and Muslims. Aramaic had fallen away, Greek and Latin were not used by the Jews, while Hebrew was limited in its usage. Arabic became the language of commerce, philosophy, and science.

5. There are resemblances in both religions' clergy. The Muslim *`alim* and the Jewish Rabbi are neither ordained nor hold a sacred office. They are professional men of religion.

6. Both religions have a common conception of the law with its diverse articles and steps. Both agree that their law is divinely revealed. The Islamic law, called the

Shari'a, and the Jewish law, called the *Halaka*, both have the meaning "path" or "way."

7. Islam and Judaism are similar in what is known as the Islamic *fiqh* or jurisprudence. Both, the rabbinical *teshuvot* and the Islamic *fatwa*, have a common source: the Roman jurists (*responsa prudentium*).

8. Although Jewish literature is affected to a large extent by Islam, artistic creativity is shared. Thus, resemblances in the art work between both religions as well as in architecture are obvious.

9. The Islamic dietary laws are not as strict as those given in Rabbinical law. Both religions prohibit the consumption of swine flesh.

10. The attitude of Muslims to Jews is similar to that of Jews to Christians. Hostility is a shared sentiment, although Islam does not sense the danger from Judaism as from Christianity. Christianity is considered a competing proselytizing religion.

11. While Islam permits polygamy, Jews who lived in Christian communities practiced monogamy. But until the recent past, Jews permitted polygamy and concubinage when such existed in Muslim communities. However, despite some similar legislations that deal with marriage in both religions, Muslims maintain an argument with Jews on the aspects of: a) fosterage, which is absent in the Rabbinical legislation, and b) the prohibition of uncle-niece marriage.

12. There is a similarity between the Jewish Messiah and the (Shiite) Muslim Mahdi. The Mahdi phenomena is an unsolved puzzle to Islamicists. The word *Mahdi* is understood to be an Arabic form of *Masih* (Messiah). Thus the Mahdi may be considered an Islamic savior.

13. In Judaism, prophets are regarded as God's instruments, hence, Islam acknowledges a similar view from whence comes prophet Muhammad.

While similarities between Islam and Judaism exist, major differences also survive and are often deep-rooted. These differences and disagreements have caused and continue to cause problems between the half-brothers, where religious vendettas have led to political scenarios. With all they accept in common and refuse in common, there is one future event they both are looking for: the coming of the Jewish Messiah and the Islamic Mahdi. To the Jews, Jesus Christ was not the Messiah, and to the Muslims He is a mere prophet. Could it be that the anticipated answer to both religions is found in the person of Jesus Christ, the real seed of Abraham?

Review the handout and administer cognitive post-test.
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LESSON IV

THE MESSAGE OF THE PROPHETS: MUHAMMAD AND JESUS

Administer cognitive pre-test then give student's handout. Return the corrected post-test of Lesson 3.

Outline:

1. Jesus by the Standards of Islam:
 - a. Jesus was a submissive Messiah-Prophet.
 - b. Jesus was a submissive Messiah-Priest.
 - c. Jesus was a submissive Messiah-King.
 - d. Jesus was a submissive Messiah-Son.
2. The Measure of the Qur'an:
 - a. The Qur'an affirms earlier Scripture.
 - b. Muhammad recognized Jesus as Messiah.
 - c. Muhammad said not to call Jesus more than a man.
 - d. Muhammad said that Jesus could not die for sin.
3. Muhammad by the Standard of Jesus:
 - a. Salvation in Islam.
 - b. Question of consistency.
 - c. Absence of Christian qualities in Islam.

Introduction:

Prepare Transparencies # 33-35

In the third lecture we reviewed the biblical account of Abraham's children, Ishmael and Isaac, and their descendants the Muslims and the Jews. It was noted that there are similarities between both faiths and disagreements over the identity of "the seed of Abraham." The Bible asserts that the real seed of Abraham is Jesus Christ.

While Judaism refuses Jesus Christ as the promised Messiah, Islam accepts Him as a prophet of Allah. Sura 3:45-47 proclaims Jesus' birth from Virgin Mary (Maryam) by a divinely instituted decree. In Islam, Mary is a model of chastity. A chapter in the Qur'an is named after her (Sura 19), and several verses praise her purity and dedication. Sura 19:16-34 gives a rather complete view of the annunciation and birth of Jesus. Hence, Jesus Christ appears as a respected prophet (Sura 19:30) in the Qur'an, but is denied the notion that He is the "Son of God." Sura 5:75-78 is very explicit about this issue, because God does not bring forth children and He is one.

Islam believes that the common representation of Jesus Christ is erroneous. The four gospels are incorrect, but the apocryphical gospel of Barnabas, the Qur'an, and the Hadith, render a true picture of Jesus Christ. Jesus was not the "Son of God," but like Abraham, Moses, and Muhammad, was a messenger of God. He was not crucified, but someone else in His likeness was nailed to the cross.

While a Roman official, Lentulus, described Jesus:

Nut brown hair that is smoothed down to the ears, forming soft curls and flowing onto his shoulders in luxuriant locks, with a parting in the centre of his head after the fashion of the Nazarenes. A smooth clear brow and a reddish face without spots and wrinkles. Nose and mouth are flawless. He bears a full luxurious beard which is the same colour as his hair and is parted in the middle. He has blue-grey eyes with an unusually varied capacity for expression. He was of medium height, fifteen and a half fists tall. He is cheerful in seriousness. Sometimes he weeps, but no one has ever seen him laugh ('Ata ur-Rahim, 17-18).

The Islamic tradition describes Jesus differently:

He was a ruddy man inclined to white. He did not have long hair. He never anointed his head. Jesus used to walk bare-foot, and he took no house, nor adornment, nor goods, nor clothes, nor provisions, except his day's food. His head was dishevelled and his face was small. He was an ascetic in this world, longing for the next world and eager for the worship of Allah (Ibid., 18).

"Islam encourages its followers to listen to Jesus, Muhammad, and the prophets who preceded them. But what happens when Jesus Christ is measured by the standards of Islam, and Muhammad is measured by the standards of Jesus Christ?" (De Haan II, 1).

Jesus by the Standard of Islam:¹

One of the elements of Islam that rings true to a seeker of God is the strong, unmistakable emphasis on submission to God. This is a recurring theme of the prophets who have witnessed to the value of surrendering to God, to His laws, to His ways, and to His salvation. Because submission to God is central to the message of the Qur'an, it is vital to see how Jesus the Messiah measures up to Muhammad's teaching of submission [T#33].

1. Jesus was a submissive Messiah-Prophet. He spoke as one who was under the authority of another. He lived as One who depended on the protection and provision of the One He served.

¹The following sections were mostly adapted from: Martin R. De Haan II's The Message of the Prophets: Muhammad and the Messiah.

2. **Jesus was a submissive Messiah-Priest.** As a prophet speaks to people in behalf of God, a priest speaks to God in behalf of the people. The New Testament describes Jesus not only as a sinless Prophet, but also as a sinless Priest.

3. **Jesus was a submissive Messiah-King.** Muhammad built his kingdom by intimidation, but Jesus won His kingdom by surrendering to death on a cross. He surrendered to the will of God and to the well-being of those He served.

4. **Jesus was a submissive Messiah-Son.** The Son came to reveal the Father. Prophets could speak in behalf of God, but no prophet could love us the way we needed to be loved, they could not break the cords of our sin and guilt.

The Measure of the Qur'an:

Peacemakers and mediators faced with the challenge of conflict resolution often look for common ground to put differences in perspective. In the case of the Muslim-Christian debate there is more to build on than we might think. Hence, the subject of Jesus Christ takes on the role of an opening gate for further dialogue. But what does the Qur'an really say about Jesus [T#34]?

1. **The Qur'an affirms earlier Scripture.** While Muslims often point out that the Old and New Testaments are hopelessly distorted by translators, revisers, editors, and copiers of Scripture, the Qur'an itself does not make such claims. Muhammad taught that there are four inspired books:

the Torah of Moses, the Psalms of David, the Gospel of Jesus Christ, and the Qur'an. Instead of discrediting the Bible, the Qur'an calls on Christians to live up to their own book (Sura 5:68). Actually Muhammad criticized Christians by appealing to their own Bible (Sura 5:47).

2. **Muhammad recognized Jesus as Messiah.** The Qur'an identified Jesus as the fulfillment of the Old Testament Messiah (Sura 3:45-46). Furthermore, He is presented as:

a. 'Isa: This name is repeated twenty-five times, and the general explanation over this name is that it has come from the Syriac *Yeshu'*, which in turn is derived from the Hebrew *Yeshua*. The Qur'an gives other titles to Jesus, such as: a sign (19:21), a mercy (19:21), a witness (4:159), an example (43:57), Son of Mary (2:87), a messenger (2:87), a prophet (9:30), a servant (4:172), the word (3:39), and Spirit of God (19:17).

b. Son of Mary: This title of Jesus, *Ibn Maryam*, is repeated in the Qur'an twenty-three times (Sura 2:87), while the Bible mentions it only once (Mark 6:3). The Qur'anic emphasis on this title is probably to show that Jesus is a mortal just like any other prophet, or because some say that He was born without a father, hence He could not be called after one. Mary, however, was a faithful woman and was chosen by God above all women (Sura 3:42-47). Does the Qur'an suggest the virgin birth of Jesus? Well,

there is a debate on this issue. It was assumed in the past that the Qur'an was clear about this divine phenomena, but it does not place Jesus above all the other prophets.

c. Jesus like Adam: Sura 3:59 suggests that Jesus, according to God, is just like Adam. He is the last Adam or the second man. Both did not have a father, both came through God's will, and both were real physical humans.

d. Miracle Worker: The Qur'an confirms that Jesus was a healer of the sick (Sura 5:133), the blind, the leper, and raised the dead to life. In Sura 5:117-118, there is a miraculous story that parallels the Last Supper or the feeding of the five thousand. However, the text says that the occasion was a festival ('id), and much discussion still lingers on this incident. Jesus' mission in the Qur'an was to publish the good news (*injil*), to confirm the Torah, to show evidences of God and His wisdom, to teach how to pray, and to be an example.

e. Wise Speaker: Jesus' sayings are found in the four Gospels but the Qur'an does not quote them. Sura 3:49-51 attributes sayings to Jesus over which, in verse 50, He is quoted as saying: "It is God who is my Lord and your Lord; then worship Him." These words are similar to John 20:17, "my God and your God." A remarkable statement attributed to Christ is found in Sura 61:6, where Jesus announces the coming of an apostle after Him whose name is Ahmad.

3. Muhammad said not to call Jesus more than a man.

Jesus was seen by Muhammad as superior to himself. It was Jesus who according to Muhammad would in the last days return to establish peace on earth. Meanwhile, Muhammad acknowledged his own need of forgiveness (Sura 47:19; 48:1-2), but the Qur'an never states or implies that Jesus was sinful or had to be forgiven. It does say, however, that Jesus was "holy" or "faultless" (Sura 19:19), but the Qur'an forbids worshiping Jesus as God. Sura 4:171 says:

People of the Book, do not transgress the bounds of your religion. Speak nothing but the truth about God. The Messiah, Jesus the son of Mary, was no more than God's apostle. . . . And do not say "Three." . . . God is but one God. God forbid that He should have a son.

At this point the Qur'an does not line up with the New Testament. In fact there are several Qur'anic texts that deny Jesus' divinity. A well-known text is found in Sura 112:1-4 that emphasizes God is one and "He begetteth not." Hence, the fatherhood of God and the doctrine of trinitarianism are both rejected by Islam.

4. Muhammad said that Jesus could not die for sin.

The Qur'an affirms that a prophet as great as Jesus could not have been killed by men. Muhammad thought it unthinkable that a man as righteous as Jesus could suffer at the hands of pagan executioners. Sura 4:157-158 says:

[The Jews] have said, "Verily we have slain Christ Jesus the son of Mary, the apostle of Allah;" yet they slew him not, neither crucified him, but he was represented by one in his likeness. . . . They did not really kill him; but Allah took him up into Himself.

Because of this text, many Muslims believe that prior to the crucifixion, God changed the features of Jesus so that He was unrecognizable to His enemies. Then Allah raised Him to heaven so that He could not be seized. Approved Muslim commentaries say that Judas, the betrayer of Christ, was the one who was crucified after his own appearance was so disguised that even Mary and the disciples were deceived.

Nonetheless, there are contradictions to be dealt with in the Qur'an concerning Jesus' death. Sura 19:33 affirms that Jesus died. Jesus' words say: "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)." Those who believe that Christ did not die need to answer this text. In Sura 5:120, Christ speaks of His death also. Sura 3:55 mentions God saying to 'Isa, "I will take thee and raise thee to myself (*inni mutawaffika wa-rafi'uka ilay-ya*)." "

In denying the crucifixion of Jesus, Muhammad sided with the first reactions of Jesus' disciples. It was unthinkable to Muhammad that an innocent "submissive One" would pay the price for human rebellion against the one true God. Yet this is the prophetic message of the Old Testament prophets who preceded Christ and Muhammad.

The Question of Consistency:

Both Jesus and Muhammad said they spoke in behalf of the God who in many times and ways had spoken through the prophets. Therefore, for Jesus and Muhammad to be credible,

both must be consistent with those who preceded them. Also, if Jesus was the Messiah that Muhammad said He was, Muhammad would have had additional elements to be consistent with. But before this is considered, the Qur'an seems to present Christ in a way to legitimize Muhammad, because the latter did and said what the former had done and said before. Therefore, we are bound to find some similarities between 'Isa and Muhammad. For example:

- a. The Qur'an called Jesus a prophet, messenger, and servant, as was Muhammad.
- b. Jesus received the Gospel; Muhammad received the Qur'an.
- c. Jesus' teaching of the Gospel is called wisdom, right path, light, etc., as is the Qur'anic message.
- d. Both spoke against forbidden foods.
- e. The central thrust of Christ's and Muhammad's messages was a call to the worship of God.
- f. Both spoke of judgment against idolaters.
- g. Jesus practiced prayer and almsgiving. These are two of the main teachings in the Qur'an.

In Sura 61:14, Muhammad compared his mission with that of 'Isa. He said:

O ye who believe! Be ye helpers of God: As said Jesus the son of Mary to the disciples, "Who will be my helpers to (the work of) God?" Said the disciples, "We are God's helpers!" Then a portion disbelieved: But we have power to those who believed, against their enemies, and they became the ones that prevailed.

"Although this passage is very condensed, its purport is

clear enough. The believers are urged to fight at Muhammad's side on the grounds that in so doing they will be following the example of Jesus' disciples and that like them they will prove victorious. The word 'helpers' (ansar) is pregnant with meaning. It is the official title given to the people of Medina who rallied to Muhammad's cause (9:100,107). It also puns with Nasara, the Qur'anic name for Christians" (Robinson, 36-38).

Consequently, the question of consistency is valid since Islam is heavily founded on salvation by works and for Muhammad to be consistent with the prophets who preceded him, his writings would have to show that he taught that God saves people on the basis of what they believe rather than on what they do. From Abraham to Muhammad the unfolding drama is of a God who accepts people not because of what they do but because of what they believe. Yet, Muhammad promised immortality to those who die in behalf of Allah, while Jesus offered paradise to a poor criminal on an adjacent cross, and to all who repent. The Qur'an's five pillars are acts of obedience that replace the gospel of Christ as defined in the New Testament. Rather than joining the messengers of grace that preceded it, the Qur'an leaves its readers with the conclusion that pleasing God is not the result of what we believe (grace), but what we do (merit).

Muhammad by the Standard of Jesus:

The difference between Muhammad and Christ comes

down to more than the question of who has the last word in behalf of God. The main question is where does Muhammad stand if Jesus was the Son of God who died for our sins as a perfect sacrifice? The standard of Jesus is not only the standard of a Messiah, Prophet, Priest, and King. The standard of Jesus is also the measure of the gospel of grace. The Bible makes it clear that anyone who adds anything to the gospel of grace is cancelling the only hope of pleasing God. In Gal 1:6-8, Paul wrote:

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.

But the Bible offers the warning in love to anyone who is tempted to think he or she can do anything to merit the approval or acceptance of God. The moral laws of the Scriptures offer high standards, but no hope. Honest Muslims and Christians realize their own imperfection. A story is recorded that

one new convert to Islam recently communicated her frustration to fellow Muslims in a computer bulletin board message. In her posting she said, "I have been Muslim for about 4 years. Islam has been a difficult road for me to walk down, but I believe with all my heart that I am doing the right thing. I want to be Muslim forever, but I feel that there is so much to do in Islam. Sometimes I think I am going crazy trying to remember all of this. I want to be a good servant to Allah but learning all of this is too much for me. I have talked to my husband about it and he thinks I have a jinn on me and the Islamic community I belong to is not a very strong one. I am desperately looking for any answers that will help me to be successful in my

effort." Like many new Christians, Muslim converts sometimes feel overwhelmed by the sheer number of laws and religious expectations. Muslim brothers and sisters quickly posted their responses, encouraging her not to give up and to be assured that in time it would not seem so difficult to follow the law of the Qur'an.

It is obvious that Islam is a religion that needs to be saved from its own erroneous presuppositions. John Bunyan once said: "Run, run the law commands, but gives me neither feet nor hands; 'Tis better news the gospel brings: It bids me fly; it gives me wings." There is a great gap between Jesus and Muhammad and **what is absent in the Islamic formula are the essential factors of love and grace.**

Islam is not comfortable with Jesus, although He is acknowledged as one of the greatest prophets of all time. The fundamental difference between Christianity and Islam is the absence of the doctrine of the cross in the latter. The cross of Christ is the missing link in the Muslim's creed. But the Christian point of view suggests that if both children of Abraham, the step brothers, Isaac and Ishmael, and their descendants, accept Jesus Christ as the seed of Abraham, then all misunderstandings will disappear. Surely this is wishful thinking, because religion is not the only barrier that stands in the way of the half-brothers' reconciliation. The issue concerns dominion over a title, a property, while God is not interested in a land, but in the souls of those He promised to Abraham.

Centuries later, when Jesus was asked by the Jews if He were greater than Abraham, Jesus answered: "Your father

Abraham rejoiced to see my day, and he saw it and was glad" (John 8:56). [T#35] The greatness of Jesus is seen today by some to be only secondary to other humans. Michael Hart's The 100 places Muhammad in the first rank over 100 of history's most influential persons. Jesus humbly takes the third rank after Isaac Newton. The struggle over the prophets still continues. Who do you think passes the consistency test?

Review the handout and administer cognitive post-test.

LESSON V

FUNDAMENTALISM IN MODERN ISLAM

Administer cognitive pre-test then give student's handout. Return the corrected post-test of Lesson 4.

Outline:

1. Definition and Background:
 - a. Islamic fundamentalism.
 - b. Islamic liberalism.
 - c. Similarities and differences.
 - d. Historical background.
 - e. The package deal.
2. Influences of Islamic Fundamentalism:
 - a. Law.
 - b. Economy.
 - c. Culture.
3. Fundamentals of Islamic Fundamentalism:
 - a. Divine origin of Qur'an.
 - b. Prophethood of Muhammad.
 - c. Obedience to Islamic law.
 - d. The kingdom of God.
4. Fundamentalism, A Challenge:
 - a. Refuses to be accommodated.
 - b. Hatred to the West.
 - c. Terrorism.
 - d. Christian dialogue.

Introduction:

Prepare Transparencies # 36-42

In the fourth lecture we dealt with the struggle between the prophets and discovered the qualities of Jesus and Muhammad as measured by each other's standards. The

question of consistency with the messages of earlier prophets determines that there are significant discrepancies between the Qur'anic view of Christ and His mission with that of Old and New Testament prophets and apostles. Those who want the truth must decide what approach to salvation functions best: salvation by works, or by faith?

Islamic fundamentalism,¹ stated positively, has decided to adopt the renewal of society in all its aspects. Fundamentalists promote revival (*tajdid*) or reform (*islah*). Their concern about the state of the "house of Islam" is not particularly new, although it may be something that seems new to non-Muslim onlookers. Most reformers see themselves as part of a continuing tradition in Islamic history. Central to that tradition is the call for a return to the fundamentals of Islam. To be a Muslim today, in the reformer's view, means living in an Islamic state, governed by Islamic law, and pursuing a heaven-inspired mission in the world. Most reform movements demand the establishment of an Islamic state in their country.

Do you remember the television clips of the Ayatollah Khomeini's funeral? Millions of Iranians crowded their capital city to glimpse and, if possible, touch the corpse of their leader. Do you recall the hostage crisis in the Middle East? Passion is highly visible in declarations

¹Some of the following sections were adapted from Bill A. Musk's Passionate Believing.

about "Islamic Fundamentalism." Supporters and opponents feel very strongly about the subject and Westerners cannot remain passive observers of a phenomenon belonging to Muslims. The truth is that Westerners may have helped inflame Islamic fundamentalism. Can Western Christians come to terms with the complex issues lying behind Islamic fundamentalism? What about Islamic liberalism?

Fundamentalism vs. Liberalism:

[T#36] Islamic fundamentalism carries a variety of meanings and functions. It refers to the idea that Muslims should try to return to the teaching and practice of the Prophet and the first generation of his followers, or even that the Qur'an alone provides the norm of human life. In other words, Islamic fundamentalism strives to **revive old Islam**. It could also be used of an attitude that might better be called conservative: the attitude of those who wish to accept and preserve what they have inherited from the past, the cumulative tradition of Islam, and to change it only in a cautious and responsible way. Islamic fundamentalism **criticizes the present, explains the ills of this world** as a direct result of man's distancing himself from God. However, this movement does not stop there, but **presents a one-item program for remedy**: the Islamic Shari'a (law).

Some Muslims, like the Libyan leader Qadhfi, have suggested that they had the right to interpret the Qur'an

freely. This is the other extreme in Islam known as Islamic liberalism. Their burden lies in re-interpreting the Qur'an to give resolutions to the modern world and to confront the challenges of meeting foreign cultures. Islamic liberalists believe that people and not doctrines are important, thus a secularized society with little emphasis on ethics emerges. Nonetheless, Islamic fundamentalists and liberals have the same purpose: to purify and strengthen Islam. However, while fundamentalists attempt to return to the old, liberals endeavor to move towards the future.

History of Islamic Fundamentalism:

In the eighteenth century, Muhammad ibn al-Wahhab (d. 1784), a jurist of Najd in the Arabian peninsula, wanted to restore Islam to the purity of its beginnings and to get rid of all later accretions. He was particularly hostile to mysticism. All incarnational theology was condemned, including devotion to Sufi saints and the Shi'a Imams. He even opposed the cult of the Prophet's tomb at Medina: no mere man, however illustrious, should distract attention from God. Al-Wahhab managed to convert Muhammad ibn Sa'ud, ruler of a small principality in Central Arabia, and together they initiated a reform that was an attempt to reproduce the first *ummah* of the Prophet and his companions. They attacked the oppression of the poor, indifference to the plight of widows and orphans, immorality and idolatry. Pilgrims to Mecca were impressed by this new piety, that

seemed fresher and more vigorous than much current Sufism.

Everything in Islam had changed in the eighteenth and nineteenth centuries. The spread of colonial rule by the powers of Western Christendom brought alterations to Muslim societies. Modernization meant Westernization and secularization. Foreign models in politics, education, and law became the norm. To varying degrees, a separating of religion from the state was encouraged. A Western worldview was superimposed on the indigenous. In Muslim countries, the prevailing religio-political expression of Islam was strongly eclipsed. The everyday realities of colonial rule were focused in the restructuring of the political process to constitute a secular state. The imposition by force of this Western political model upon Muslim societies in the Middle East and beyond was bound to produce huge shock waves, for the "Islamic state" and "secular state" are incompatible.

During the nineteenth century, Wahhabism became the dominant Islamic mood and Sufism increasingly marginalized. Like Jews and Christians, Muslims were beginning to step back from the mystical ideal and adopt a more rationalistic type of piety. From Saudi Arabia, fundamentalism spread into the rest of the Islamic world through the efforts of those who pilgrimed to Mecca or labored on Arabian oil wells. The trend of Islamic fundamentalism began to concentrate on turning away from "Westernization" and

dispute "colonialism." Hence, they offered a **package deal: by enforcing the Shari'a law, all social evils would be done away with and result in a new and pure society.**

[T#37] "By the end of World War I in 1918, nearly all the lands of Islam were ruled by Britain, France, Holland, Russia, and Italy. Capitals like Damascus and Baghdad which had never been conquered came under Western colonization, and in 1917, British forces led by General Allenby entered Jerusalem. Indicative of Britain's dismissive attitude towards the inhabitants of Palestine, the Proclamation was published in English, French and Italian, but not in the native language of the people, Arabic. The only Muslim capital that was spared was Istanbul. The Western countries exploited the natural resources of *Dar-al-Islam*, 'Abode of Islam,' and turned it into a market for their exports. In so doing, they divided the Muslim *umma* into nation states" (Matar, 167-168).

Influence of Islamic Fundamentalism:

In order to investigate the Muslim reformer's concern for the re-establishment of an Islamic state, an overtly political goal, we need to understand the Muslim's worldview (lesson 7). The Muslim's outlook on life reveals that God and a sense of oneness (*tawhid*) are pivotal in a view of the world. Such acknowledgement of the divine's core involvement in human life ripples out into all areas of perceiving and living. Religion is intimately connected

with politics, law, family life, customs, and commerce. God influences one's view on everything. There is a divine attitude to be discerned and put into effect. The worldview finds its authenticity in being theocratic, or totally God-centered. The Muslim's obligation as submissive creature and upright viceregent (God's deputy) is to realize God's will in history. The focus of the working out of that obligation is the Islamic state. It is in the Islamic state that true submission (*islam*) finds expression. Such a state comprises a community of believers. The legitimacy of a Muslim government is measured by the ruler's commitment to uphold Islamic Shari'a law. Religion and politics go hand in hand in reforming Islam, generating important changes.

In reality, Islamic fundamentalism has brought about distinctive changes in at least three domains [T#38]:

1. Fundamentalism and Law:

a) The repudiation of the colonial influence where the civil law governed public matters and Shari'a law governed private matters.

b) The demand for the complete return of the Qur'an and thus, the Shari'a law. [T#39] "The Kingdom of Saudi Arabia, along with the neighboring crucial states, has pursued the goal of government by Koranic law. In 1947, Pakistan became a state for Muslims with a constitution that confirmed: 'Steps shall be taken to enable the Muslims of Pakistan individually and collectively to order their lives

in accordance with the Holy Koran and the Shari'a'" (Matar, 178).

c) Conversion to other religions is restricted-- even forbidden. If committed, the death penalty is the final punishment.

2. Fundamentalism and Economy:

a) [T#40] "The Koran prohibited usury ('riba' 2:275). An alternative form of investment was proposed in Islamic society where no prior interest rate was to be fixed, but where the lender shared in the profit of an enterprise after its completion" (Matar, 177).

b) Different interpretations on economic issues occur due to peculiar situations. Complicated and inconsistent interpretations are at times prevalent.

c) The encouragement for the practice of Zakat or almsgiving to help the poor and needy, and serve the furthering of the Islamic cause.

3. Fundamentalism and Culture:

a) The mosque is the cultural center for political, economic, and social decisions. The Friday sermons are channels for propaganda and the *imam* must be listened to.

b) The organization of conservative, militant, religious, student unions. [T#41] "In the past two decades, the Islamic simplicity and equality has attracted Muslims in countries where: a non-Islamic ideology was used by a nationalist government to unify the people; rapid

urbanization resulted in polarizing the rich and the poor; a ruling class was supported by non-Islamic superpowers; [and] rapid economic growth brought the overwhelming technology of the West. These factors have given rise to a small number of militant Muslims who can cope with this imported culture of high technology only by fighting it" (Matar, 180).

c) The role of women is competitive with men. They are expected to be fully covered in public, separated from men at school, at work, and in transportation. They must adequately care for their domestic duties.

Fundamentalism in Islam and Christianity:

Muslims as a whole tend to be fundamentalist, because their lives are determined by the Qur'an. The text is an end in itself, the sole reliable reference. However, fundamentalism is not only displayed by Muslims, but the religious dimension of Zionism is highly politicized, while Christianity is not far from the issue. Although expressed differently, Christian fundamentalism is parallel to Muslim fundamentalism in its attempts at cornering God. Such cornering is exemplified by the manipulation of vast Christian subcultures by fundamentalist media personalities. Conservative evangelicalism can sadly become unhealthily fundamentalist in its self-confidence and control of truth. What is so good in conservative evangelicalism can easily become the property of the culturally-limited creature. God is then allowed to work only in the propositionally

permitted ways that we set up.

Nevertheless, if we were to compare between Islamic fundamentalism and Christianity, we discover that while the "Word" was made a "book" in Islam, it became "flesh" in Christianity. Moreover, the Islamic concept of revelation-inspiration is different from the biblical picture. In the Bible, God's characteristic manner of revealing His truth is by His word spoken through prophets. They are active, not passive, participants in that process.

While Christian fundamentalists emphasize [T#42]:

- a) The inerrancy of the Bible as the Word of God;
- b) The virgin birth of Jesus Christ from Mary;
- c) The doctrine of substitutionary atonement through Christ;
- d) The physical resurrection of the righteous and wicked;
- e) The literal second coming of the Lord Jesus Christ.

Muslim fundamentalists emphasize the following beliefs:

- a) The divine origin of the Qur'an;
- b) The prophethood of Muhammad;
- c) Obedience to the Islamic Law (Shari'a) and tradition;
- d) The kingdom of Allah is a unified setting of religion and state.

Fundamentalism, A Challenge:

Islamic fundamentalism shines above all others simply because of its militant nature and terroristic vigor. Islam and fundamentalism may not be fully equated; however,

it is more accurate to contend that Islam is a victim of fundamentalism. This is a tremendous challenge for all religious movements. Consequently, a religious movement only survives when it is prepared to accommodate all groups: conservatives, radicals, orthodox, liberals, and fundamentalists. Unfortunately, **Islamic fundamentalism does not want to be accommodated.** This is the reason behind the tensions within Islamic society.

The horror of hostage-taking, plane-hijacking, and mass demonstrations against foreign influences in Middle Eastern nations are visible expressions of resurgent Islamic fundamentalism. These revolutionary methods and rhetoric are understood by the West to be the Islamists' crude, inhumane, and irrational behavior to cope with their own problems of civilization. But this is not the case. Islamic fundamentalism may be furious with folk Islamic behavior, but are more indignant with Western imperialism, a symbol of colonialism. **They consider Western education, science, technology, lifestyle, media, and commerce as a competitive menace to the Islamic conservative way of life.** These are secularizing influences that result in the corruption of society.

Our investigation of the Islamic fundamentalist worldview certainly challenges those of us who have abandoned the possibility of public commitment to Christian truth in our own culture and agreed to the secularization of

our society. Our broader recognition of the phenomenon of fundamentalism surely forces us to ask ourselves whether a similar spirit does not easily invade our outlook as witnesses for Christ. **Do we think that dialoging with Islamic fundamentalists is impossible?** If we were Christian fundamentalists, calling society to return to basics, the original precepts of God, then we might be able to meet the Islamic fundamentalists on an equal footing. We would engage in discussion, and probably reach them with the message of Jesus.

Since the nineteenth century beginnings of Western colonization, Muslims have fought to defend their faith and land. The Qur'an urges spiritual and physical resistance to tyranny (Sura 2:191). Because of this concept, Islamic fundamentalism is alive today. However, the challenge of fundamentalism to Islam is as great. Muslims today are trying to expand their adaptability towards Westernization without departing from the Straight Path of the Qur'an and the *sunna* (prophet's example).

Review the handout and administer cognitive post-test.
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LESSON VI

THE ISLAMIC CONCEPT OF MARRIAGE AND FAMILY

Administer cognitive pre-test then give student's handout. Return the corrected post-test of Lesson 5.

Outline:

1. Marriage in Islam:
 - a. A divine institution.
 - b. A contractual agreement.
 - c. Endogamy.
 - d. Temporary marriages.
 - e. The marriage ceremony.
 - f. The dowry.
 - g. The wife's response to the dowry.
 - h. Celibacy.
 - i. Polygamy.
 - j. The two acts of worship.
2. Family in Islam:
 - a. The body of Islam.
 - b. The ideal role of men and women.
 - c. Infanticide.
 - d. The control over the Islamic family.

Introduction:

Prepare Transparencies # 43-45

In the fifth lecture we encountered a phenomenon found in most religions, fundamentalism. Today, fundamentalism is frequently identified with Islam because of its stringent regulations and militant attitudes. Its fundamentalism can be seen in the Muslim woman whom the

Qur'an (Sura 4:1) identifies as the spiritual equal of man in the Islamic concept of marriage and family.

[T#34] Islamic history reveals that Muslim women "were always active in communal and military affairs. In 656, the Prophet's wife Aisha took part in the Battle of the Camel. . . . Aisha was later buried in the Umayyad mosque. Women were also intellectually active: Aisha was well versed in Arabic poetry and genealogy. After the death of the Prophet, she became an authority on the Sunna, so much so, that over 200 authentic *Hadiths* are ascribed to her.

"[Muslim women] worship at the mosque. Decency, however, dictates a private quarter for them, and when such a quarter is not found, women pray in rows behind men. At the mosque, as well as in public places, women cover their heads and arms. The facial veil found in some Muslim countries is not a Koranic injunction, but a local custom. The Prophet invoked men to be gentle to their spouses: 'The most perfect in faith amongst believers is he who is best in manner and kindest to his wife.' 'Do not prohibit the handmaids of God from attending the mosques of God'" (Matar, 81).

The Institution of Marriage:

It is almost certain that the Western world today identifies Islam by its fundamentalistic face and polygamy. But this should not be confusing because marriage in Islam enjoys distinct aspects not common to Jews and Christians

who consider Muhammad an adventurer, "who imposed on the credulity of his followers and made religion an excuse for indulging his sexual appetite and securing his personal advancement" (Christopher, 1).

Nevertheless, "marriage is repeatedly represented in the Qur'an as a divine institution legalizing sexual intercourse, for the purpose of procreation" (Jones, 71). While this may not be the foremost reason, Muhammad's solemn charge to his followers remains a challenge: "Your wives are your field: go in, therefore, to your field as ye will: but do first some act for your soul's good: and fear ye God, and know that ye must meet Him; and bear these good tidings to the faithful" (Sura 2:223).

"I marry you to myself," is what the Muslim bride says, and the bridegroom answers: "I accept your marriage to me." Hence, the marriage service is a civil "contractual relationship or agreement, verbally exchanged between the two parties in the presence of witnesses [T#44.a]. It has no sacramental status or quality of 'one flesh' in the Christian sense of the 'estate' of matrimony" (Cragg, The House of Islam, 52). However, there are some implications:

1. **The Arranged Marriage:** This concept does not take into consideration the woman's opinion, because it is conceived as a family affair. Today, this practice is declining due to co-educational schools, the love factor that is an important prerequisite, and marriage as the

prerogative of the individual. Traditionally, parents are expected to seek the consent of their daughter, but this does not mean that they will abide by her decision.

Arranged marriages include: **endogamy, meaning the marriage within family relatives, usually cousins.** This practice shows that the family, rather than the individual, determines the fundamental social unit. One of the main advantages of endogamy is the strengthening of the family kinship relations, with a lower dowry and the retention of family wealth.

2. **The Engagement:** This preliminary step is a formal promise of a future marriage. This promise is not binding and can be broken without any legal implications. However, giving one's word is considered more than a promise, and becomes a moral obligation to be fulfilled as soon as both parties see fit.

3. **The Dowry and the Pledge of Obedience:** In the Islamic matrimonial contract, the **husband is responsible to support his wife, and the wife pledges obedience to her husband.** He exercises his authority, while the wife is in his protection. The husband's support is known as *al mahr* (dowry) [T#44.b], which constitutes a substantial sum of money paid by the husband to the wife. This sum may be impossible to pay all at once, so the husband prepares to negotiate what is known as "prompt" and "deferred" amounts. The prompt payment is given at the time of the marriage, and

the deferred sum is given in the case of the dissolution of the marriage, either by divorce or by the death of the husband. The sizeable legal debt owed to the wife, even after the consummation of the marriage, is a strong deterrent to divorce by the husband.

The wife does not change her basic identity, meaning that she retains her family name. Any property she brought into this marriage or acquired during the marriage is hers, unless she initiates the divorce. After the husband's death or divorce, the wife is rightfully entitled to the deferred portion of the dowry and is free to marry again after a three months waiting period to establish that she is not pregnant. But if the wife denies herself to her husband, she is denied her right to maintenance by the husband.

4. **The Temporary Marriage:** The *mut'a*, or the temporary marriage, is a contract that occurs **between a man and an unmarried woman**. In this contract, the amount of **time and money** will be specified, no registration is required, and could last from one to 99 years, to be terminated without any divorce procedures. Religious scholars say that the *mut'a* marriage serves the human need, while others condemn it as **a form of legalized prostitution**. What distinguishes such marriages is that the children who are born into this relationship are considered legitimate. Although temporary marriage is not mentioned in the Qur'an, the sanction for it could be deduced from Sura 4:24. While

the Shi'ite Muslim accepts temporary marriages, the Sunni Muslim forbids it, because when any limit is put on the length of a marriage it makes the marriage contract void.

5. **The Marriage:** The role of men and women in Islam is seen as **complementary rather than competitive**. Before God, men and women stand as equals. On this basis, the relationship between the husband and the wife is founded. The marriage service has no religious character, although it may be conducted either in the mosque or the home and the contract lists the terms by which the marriage is governed. A marriage is a great celebration throughout the Muslim world. "It serves to emphasize the great significance attached to family life as a force for unity in Islamic society" (C. Farah, 166).

When the contract is signed, the opening chapter (*fatihah*) of the Qur'an is recited by the assembled, and the couple are legally married. However, there remains a final ceremony to consummate the marriage, **the wedding eve feast**. This final ritual is conducted at the groom's home, where the guests arrive with gifts. The bride and her family arrive and she is seated next to the groom on a conspicuous platform for all the attendants to behold. Music and desserts are offered in honor of the couple.

In the *Hadith*, Muhammad once said: "**When a man marries verily he perfects half his religion,**" and "**there is no other act of worship except marriage and faith,** which has

continued from the days of Adam and which will continue in paradise as well." Meanwhile, **Celibacy is discouraged in Islam**, both by the prophet's example and by the *Hadith*. The prophet is quoted as saying: "There is no monasticism in Islam--**the monasticism of my community is the jihad.**" Islam also stresses virginity. Marrying a virgin is considered to be the main prerequisite for marriage. However, of the prophet's twelve wives, Aisha was the only virgin at their time of marriage. [T#44.c] The Qur'an forbids unions between Muslims and idolaters (Sura 2:220), but allows marriage to those who are virtuous Christian or Jewish women (Sura 5:5).

6. Equity in Polygamy: Muhammad allowed his followers certain privileges, but restrained polygamy by limiting the number of contemporaneous marriages to four!

And ye fear that ye cannot deal fairly between orphans, then marry what seems good to you of women, two and three and four; and if ye fear that ye cannot do justice [equity] then marry only one, or what your right hand possesses (Sura 4:3).

[T#44.d] This arrangement signifies not merely equality of treatment in the matter of lodging, clothing, and other domestic requisites, but also complete equity in love, affection, and esteem. Consequently, the specific arguments that sanction Islamic polygamy are: (a) the numerical excess of women over men; (b) the issue's association with the meritorious service of *jihad*; (c) in the case in which the first wife is barren; (d) In war situations, men marry

to protect the women; (e) The physical welfare of the society; and (f) **Man, by nature, is polygamous.**

7. **Adultery:** *Zina* (adultery) is usually punishable by death (stoning). The Qur'an calls for two penalties: either one hundred strokes for both parties (Sura 24:2), or they will be confined at home till they die (Sura 65:1). "The husband may slay the adulterer without being liable to retaliation" (Tritton, 134). Although shame is brought upon the woman, more shame is bestowed on her husband and family. The adultery charge must be supported by the evidence of four witnesses to be valid.

8. **The Divorce:** When a husband pronounces the word "divorce" three times, divorce becomes effective and irrevocable. However, when a remarriage is intended, the wife must go through temporary marriage with another man who in turn will divorce her later. This practice makes the remarriage lawful. Muhammad counseled the married:

If he divorce her she shall not be lawful to him after that, until she marry another husband, but if he divorce her, it is no crime in them both if they come together again, if they think that they can keep within God's bounds (Sura 2:230).

Islam has openly sanctioned the degradation of women, not only through polygamy, but wives can be divorced at the whim or caprice of the man. It is believed that loose divorce works more evil than polygamy. Nonetheless, the permanence of marriage is important in the Islamic religion,

because Islam considers marriage a very serious commitment, it has prescribed certain measures to make

the marital bond as permanent as humanly possible. The parties must strive to meet the conditions of proper age, general compatibility, reasonable dowry, good will, free consent, unselfish guardianship, honorable intentions, and judicious discretion. When the parties enter into a marital contract, the intention must be clear to make the bond permanent, free from the casual and temporary designations. . . In one of his most unequivocal statements, the Prophet declared that condemned are the men and women who relish the frequent change of marital partners (Abdalati, 116).

The Muslim Family:

The man is considered to be made from the goodliest fabric (Sura 95:4), the angels offered him obeisance, and the earth's creation do him service (Sura 2:29,34). The Islamic role for the man in the family is the guardian of the woman and the upholder of the rights as husband and father of his children. The father is security to his family and offers it peace and happiness. In Islam, the patriarchal tradition is upheld. Although the father holds the authority and responsibility and expects respect and compliance, tyranny and dictatorship by virtue of his leadership is not believed to be ideal.

The value of the family institution in the Islamic religious code is highly regarded just like a Muslim who highly regards the Qur'an.

If the Koran is the soul of Islam, then perhaps the institution of the Muslim family might be described as its body. In the past, individual men and women found their economic and emotional support within the traditional extended family structure; they were reassured as to their identity and their social position in the world and were encouraged to form new family units of their own. In exchange, the members of the family, both men and women, were expected to contribute

to the support and maintenance of the unit and to behave according to traditional codes of family honor. Honor meant, for women, a chaste reputation, and for men, courage, religiosity, hospitality (Fernea, 25).

The Islamic family is the "basic unit of social organization in traditional and temporary Arab society. At the center of social and economic activities it remains a relatively cohesive social institution" (Ibid., 27).

Henceforth, the family is looked upon as a society in miniature, while the success or failure of one individual becomes a family affair. Parents, especially the mother, deny themselves totally for the welfare of their children. Their happiness is established on the happiness and prosperity of their children. This socioeconomic unit is committed to the family institution, where loyalty is

one reason why many parents still desire large numbers of children. Children in peasant communities . . . work and earn . . . An extra child is seen not as another mouth to feed or another person to educate but as an extension of family power and prestige and an additional source of labor (Ibid., 30).

While labor is necessary to maintain a living, attention is also given to the raising and training of children. [T#45] Unfortunately, this may not always have been the case. "Not only in Arabia, but in many neighboring civilizations, **infanticide was commonly practiced**. Pagan Arabs killed their unwanted daughters by burying them alive after birth" (Matar, 34). Suras 6:137-140; 17:32; and 81:9-10 prohibit this murder.

The Qur'an says little about the training of

children. While children are considered a blessing from God, as is property and wealth, they may also be a snare and temptation. Sura 63:9 says: "O ye believers, let not your property nor your children divert you from the remembrance of God." Children are not held responsible for their moral acts until they reach the age of puberty.

The modern Islamic society emphasizes the roles of the husband, wife, father, mother, and child or children, the complete family. While Islam reaffirms the essential relationships of the family, be it marital or patriarchal, it also demands the establishment of new relationships with others who are on a common religious affiliation. It is perceived that since God replaces the father as the highest authority for the individual, the Islamic community replaces the family as the highest group to which the individual's responsibility is due. Since Islam considers mankind as one family, all members of this family are alike in the eyes of God and before the Law.

Islam is unique among all the religions of the world because it knows no distinction between the sacred and the secular. All principles are based on the prophet's words in the Qur'an and the *Hadith*. It is a fact that marriage and family in Islam are **controlled by the forces of religion rather than secular ideology**. These marital regulations are applied by all the adherents to the Islamic faith in the Middle East, Africa, and Asia. Be it Shi'ite or Sunni,

Druze or Sufi, all are careful to look for the eight qualities that render a conjugal happy life and that must be sought in the woman in order to assure the perpetuity of the marriage: piety, good character, beauty, a small dowry, ability to bear children, virginity, lineage, and she not a close relative.

Therefore, because the Islamic marriage is the foundation of the family, and the family is the basic unit of the society, its success depends on the husband and the wife, where their relationship is likened to a garment and its wearer (Sura 2:188). This must be taken into perspective when a missionary attempt targets the Muslim family. Understanding this Muslim worldview is important, although it may seem to be strange. What ought to be realized is that

Islam still has a number of trump cards to play against the modern world. . . . In the past Islam has been able to assimilate many cultures and it still retains its flexibility in the face of the modern world. . . . The capacity of Islam to adapt is always there, provided that its requirement of monotheism incarnate in a simplified liturgy has been met (Jomier, How to Understand Islam, 159-160).

Review the handout and administer cognitive post-test.
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LESSON VII

UNDERSTANDING ISLAM AND CONTEXTUALIZING THE MESSAGE

Administer cognitive pre-test then give student's handout. Return the corrected post-test of Lesson 6.

Outline:

1. Definition of Terms:
 - a. Worldview.
 - b. Contextualization.
 - c. Syncretism.
2. Worldview Model:
 - a. Family.
 - b. Education.
 - c. Religion.
 - d. Social Life.
3. Concepts of the Muslim Worldview:
 - a. Unity.
 - b. Time.
 - c. Family.
 - d. Peace.
 - e. Honor.
 - f. Status.
 - g. Individualism.
 - h. Secularism.
 - i. Change.
 - j. Equality.
 - k. Efficiency.

Introduction:

Prepare Transparencies # 46-48

The sixth lecture reviewed the Islamic concept of marriage and family. It is crucial to comprehend that the family is a great asset to an evangelistic ministry among

Muslims. The family is a bastion of strength in times of deep hurt or discouragement, therefore, it remains closely knit and united. Because of this quality, it is essential to understand the worldview that influences the Muslim family in particular and the Islamic community in general.

What is worldview?¹ Worldview is not synonymous with behavior. These two concepts have often been intermingled in people's minds. Behavior is on the outer rim, at the form level of culture. Worldview is at the hub, at the deep or meaning level of culture. The confusion arises from the fact that we as outsiders can discern worldview only by observing and analyzing behavioral patterns and then working back to the hub. There we find the core of individuals, their innermost being, their orientation to life on which their behaviors are based.

Specific definitions of worldview are varied. Some say it is a "system of values," or "the way a people characteristically looks out on the universe. It consists of general and comprehensive concepts and unstated assumptions about life." Consequently, "a world-view is a set of presuppositions which we hold about the basic makeup of our world." Worldview lies at the very heart of a culture, touching, interacting with and strongly influencing every other aspect of the culture.

¹This lesson is adapted from Phil Parshall's New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization.

The Muslim worldview is uniform in the midst of a broad ethnic, linguistic, geographic, and cultural diversity. Though there are significant differences, the various ethnic groups have enough in common to permit the establishment of a single Muslim worldview. A total understanding of a people's way of life includes much more, and an effective presentation of the message of Jesus Christ must be based on an appeal to felt needs that pervade a Muslim's total life and thought. But before we examine the Muslim worldview concepts, let us consider two approaches that we need to be aware of.

Contextualization and Syncretism:

Contextualization is a word that directs the attention to "context." This includes the total frame of society that encompasses the social patterns of a people, their economic policies, politics, and a host of other related areas. The gospel of Jesus Christ must be attractively presented into the context of any group of people. This process involves great sensitivity.

The Bible renders a wide display of approaches to people. The aim of the communicator is to maximize the impact of the gospel on the receptor community. A basic principle is to start where the person is in his own orientation to life. For example, the woman at the well was witnessed to in a very different manner than was Nicodemus. The rich young ruler heard a presentation of the gospel

quite distinct from the presentation to blind Bartimaeus. In each case, **Jesus was meeting people on their own unique level.** The needs of the receptor group were uppermost at all times in His thinking.

Contextualization is the effort to **understand and take seriously the specific context of each human group and person** on its own terms and in all its dimensions--cultural, religious, social, political, economic--and to **discern what the Bible says to people in that context.** Contextualization tries to discover in the Scriptures what God is saying to these people. It takes the example of Jesus in the sensitive and careful way He offered each person a gospel tailored to his or her own context.

However, this does not mean that Jesus presented a partial gospel. Neither was the message syncretistic. Some people take the concept of contextualization and utilize it in a way that is unacceptable. Theological truths have been reinterpreted to the point of syncretism. But what is syncretism? Some have defined syncretism as "a systematic attempt to combine, blend, and reconcile inharmonious, even often conflicting elements in a so-called synthesis," or "the attempt to unite or reconcile biblically revealed Christian truth with the diverse or opposing tenets and practices of non-Christian religions or other systems of thought that deny it" (Parshall, 45).

Consequently, syncretism occurs **when critical and**

basic elements of the gospel are lost in the process of contextualization. There is always some leakage of content in gospel transmission across cultures; the communicator must carefully monitor what is being lost. He should seek for an approach that faithfully expresses scriptural truth in a manner in which there is as little dilution of meaning as possible.

The Worldview Model:

People's worldviews touch everything. All areas of life are impregnated with the meaning given to them by that worldview. The norms of behavior in those various areas of life reflect that deeper meaning. The kind of structure given to family relationships, for example, depends upon what the worldview says is the family: nuclear or extended, patriarchal or matriarchal, etc. The surface customs of a culture are on show to all observers. In them are expressed the outworking of the deep-seated assumptions held at worldview level. The differentiated customs in the various areas of life each reflect the underlying worldview of a people.

[T#46] This could be applied to the Muslim culture. Islam's worldview centers on four essential aspects:

1. **Family:** Its members are interdependent, and the extended family receives equal importance. Old people are at the center of the home and individuals consult them and others in the family regarding issues such as marriage and

career.

2. **Education:** It is mostly rote learning and involves the memorization of lore. Education is life-centered and is considered as a reward for contributing towards family life.

3. **Religion:** It is communal, while the secular and sacred are integrated. Religion permeates all areas of life, while the brotherhood of Muslims is upheld and nurtured.

4. **Social Life:** Honoring people is a requirement and the segregation of the sexes is a dogma. While discrimination is considered to be right, importance lies in giving people time to do their duties.

Concepts of the Muslim Worldview:

[T#47] There is a great similarity between the worldviews of modern-day Muslims and Old Testament Hebrews. Both contrast sharply with Western values--at least in the eleven areas under consideration. To recognize these similarities and differences is of utmost importance in any attempt to understand Muslims.

1. **Unity:** **Emphasis is on unity in all of life,** while Western Christians emphasize unity only if it has pragmatic value. Muslims uphold love for unity or oneness. For example, as one enters into the mosque, he finds himself submerged in an atmosphere of total unity. No individual part or pattern is emphasized over the other. Muslim's love

for unity or oneness is by no means limited to religion. It is dominant in many areas of Arab culture and most notably in the material products, such as uniformity in houses and clothes.

2. Time: There is respect for the past and tradition, while Western Christians tend to be more oriented towards the future. The Jews gloried in what could be called "recital theology." How they loved to recite the works of God in the great deliverance from Egypt, the giving of the Ten Commandments, and the crossing of the Jordan into Canaan. They were dedicated to the perpetuation of tradition. The present is a definite consideration to the Jew and Muslim, but its impact is probably secondary to that of the past. In contrasting the Arab and Westerner, the Westerner will say, "I will come and visit you tomorrow at seven o'clock in the evening." An Arab would say, "I will come to see you tomorrow evening." The evening may mean anytime between five and eleven o'clock at night.

3. Family: Solidarity is an attribute of the Muslim family, while Western Christianity emphasizes the individual. Ties between family members run very deep and are generally a beautiful thing to behold. The family lives either in one big house, or in adjoining houses. Income and expenditure is shared by all members of the family, but controlled by its head. Property is also held in common by the extended family that enjoys a great measure of security

and solidarity. The Old Testament has close parallels to Muslim family structures. Arranged marriages, submission of the woman to the husband, the close-knit family, and the extended nature of relationships all bear strong resemblance to conditions in Islamic lands.

4. Peace: There is an internal and external characteristic, a total way of life. It means harmony and integration. The Western Christian perspective means contentment, a segment of life and an internal characteristic. The Muslim uses "Peace be upon you" as a greeting as well as a farewell. It embraces past, present, and future. The Western Christian tends to internalize peace and put it more in a spiritual category. The Christian concept is not as broad or all-inclusive as the Muslim view of peace.

5. Honor: This is an all-important consideration for the Muslim and a high priority for the Western Christian. The greatest tragedy in a Muslim's life is to see dishonor brought upon the family name. Such shame will cause internal convulsions within the complete extended-family structure. The hurt, embarrassment, and perplexity of family dishonor will have a negative effect on the name and reputation of future generations.

6. Status: This is a matter associated with wealth, family, name, and age. To the Western Christian, status is a result of accomplishment. In both Muslim and

Hebrew societies of old, status was more assigned than earned. This could arise from inherited wealth or property, an honored family name, or advanced age. A well-educated, middle-aged Muslim, will go to his illiterate aged father for counsel. The father has a dual status arising from kinship as well as advanced age. In the West, a Christian places emphasis on achieved status. A person can come from any background. The relevant criterion is what he has accomplished.

7. Individualism: In Islam this means subordination to the group, while Western Christians maintain high regard for independence. The Muslim does not value the autonomous approach to life. He derives strength and security from interrelatedness, not independence. Conformity has a much higher societal value than does nonconformity. The aspect of solidarity must be understood in the light that individual decisions are curtailed. Before any relatively significant decision is made, the group mind has to be formed and consensus obtained. Arabs do not like alienation. The whole of life is centered upon family, friends, and peer groups. Emphasis on an individualistic approach and extraction from evangelism creates unnecessary barriers.

8. Secularism: This is a totally unacceptable trend. However, it is largely acceptable to the Western Christian. In Old Testament times there was always a

tension between the true God and false gods. Both were religious forces. To the Muslim, God is still very real-- even in the midst of tremendous pressures to move toward a secularistic society. Current political events demonstrate a definite trend for Islamic nations to become even more orthodox in religious theory and practice. Islamic law is tied closely to nationalistic pride. A division between sacred and secular does not exist in Islam.

9. **Change:** This is an undesirable phenomenon, but highly desirable to the Western Christian because change is looked on as synonymous with progress. Innovation and a "new look" are good for society. The Muslim has been caught in an identity crisis in the twentieth century. Pressure from educated Muslim leadership influenced by Western norms has caused a great deal of tension at the grassroots level. On the other hand, continuing attempts to shift back to the seventh-century Qur'anic value system have had the effect of restoring equilibrium to vast segment of Muslim society. The rural Muslim masses can once more relax with the assurance that their revered traditional modes of life are secure.

10. **Equality:** This is a theoretical ideal that is not practiced but a common factor to Western Christianity. Muslims proudly proclaim that they are totally committed to the brotherhood and equality of all men. Often the example is given of the line of people at prayer time in the mosque.

Literally, a beggar can be seen saying his prayer next to the richest man in the village. However, there is often a great distance between people of various social and economic strata once the prayers are completed. Never would a person of status carry an article of great weight down a main street, nor would the same person stoop to clean a bathroom even in his own home.

11. **Efficiency:** This is a matter of little or no concern, while it is an imperative to the Western Christian. The West highly regards efficient production. The assembly line is the realization of a high goal in Western society. Quantity and profits are what count. But the Muslim has little concern for efficiency. He is person-oriented. His focus in life is much more on relationships with others. There are few assembly-line factories operating in Muslim countries.

Understanding Barriers:

There are external obstacles to useful communication of the gospel in a Muslim land. Before reaching the core of the Christian message, the inquirer often counts the cost and turns away. There seems to be many hindering factors that stand between the Muslim inquirer and Jesus Christ: the day of worship, church organization, Christian names, festival celebrations, capitalism, circumcision, birth ceremonies, marriage ceremonies, funeral ceremonies, pork eating, wine drinking, foreign identity, freedom of women,

dress, language, prayer forms, fasting, and music. If external barriers are removed and the Muslim can encounter Christ, we may be able to witness the change in allegiance that most Muslims experience as they move from traditional Islamic belief to faith in Jesus.

[T#48] What is really needed is a transformation of the worldview rather than the external behavioral standards. This type of witness centers on the felt needs of Muslims at the deep level of their worldview. As people change their worldviews, their behavior is affected. The Muslim needs to see Jesus as the initiator of a supracultural message for all mankind. To all Muslims, the worldview is very precious, it is their whole way of life. Jesus Christ desires to become the very center and core of that worldview.

Review the handout and administer cognitive post-test.

LESSON VIII

MISSION OUTREACH (1): PRINCIPLES

Administer cognitive pre-test then give student's handout. Return the corrected post-test of Lesson 7.

Outline:

1. Historical Attempts to Convert Muslims:
 - a. Pope Martin I.
 - b. The Crusades.
 - c. The Interfaith Dialogue Movement.
2. Prerequisites to Reaching Muslims:
 - a. The role of the Holy Spirit.
 - b. Commitment to Christ's two commandments.
 - c. Appropriate usage of language.
 - d. A biblical attitude approach.
 - e. Understanding Muslims' thought patterns.
3. Attitudes in the Outreach Methodology:
 - a. Avoiding arguments.
 - b. Direct presentation of Jesus.
 - c. The utilization of Christ's method.

Introduction:

No Transparencies for Lesson 8

The seventh lecture examined the Muslim's worldview and the importance of understanding it to enhance an effective missiological approach. The contextualization of the gospel message exemplified by Jesus Christ is an efficient way of presenting the Christian message. It is unfortunate that disregarding the Muslim worldview in the

past has caused more harm than good.

Although the beginning of Christian missions to Muslims remains an enigma, the general belief is that one of the first attempts was launched by the Roman pontiff, Martin I (A.D. 649-653), using letters, money, and "tomus" or instructions about their manner of belief. This occurred around A.D. 650, some eighteen years after the death of Muhammad and at the time Caliph Othman was about to establish the Qur'an. But the pope was criticized by the Byzantine emperor for his contact with Islam, and eventually was abducted to Constantinople, charged with treason, and exiled to the Crimea. This incident, as well as the growing Islamic military threat that called for a counter Christian defense, put a halt for more than five centuries to any missiological attempts when another conversion effort was launched by the Roman Catholic church.

These conversion attempts, otherwise known as the Crusades, were a combination of preaching and fighting, but the main aim was the re-establishment of Christian presence in Jerusalem. This all began with Pope Urban II when he preached his infamous sermon at Clermont in November A.D. 1095. The official papal idea to defend or spread Christendom, was conceived and directed by laymen who believed that the Crusades were holy wars. The first crusade was seen as a manifestation of the church's power, a symbol of God's victory, and the crusaders were His

instrument.

The crusaders' conquest of Jerusalem on July 15, 1099, in the name of Christian mission, converted the city into a Christian fortress, making it accessible to Western pilgrims for 88 years until it was re-captured by the Muslim, Saladin, in A.D. 1187. Although Christianity may have gained control of Jerusalem from this conquest, it lost the Muslims, who were so much shamed that it became a stigma in their minds as well as in the Jews' for centuries to come. It would be an unyielding hindrance for future contacts. One description of what happened in Jerusalem stated that

the Crusaders, maddened by so great a victory after such suffering, rushed through the streets and into the houses and mosques killing all that they met, men, women and children alike. All that afternoon and all through the night the massacre continued. Tancred's banner was not protection to the refugees in the Mosque of al-Aqsa. Early next morning a band of Crusaders forced an entry into the mosque and slew everyone. When Raymond of Aguilers later that morning went to visit the Temple area he had to pick his way through corpses and blood that reached up to his knees. The Jews of Jerusalem fled in a body to their chief synagogue. But they were held to have aided the Moslems; and no mercy was shown to them. The building was set on fire and they were all burnt within. The massacre at Jerusalem profoundly impressed all the world. . . . Many even of the Christians were horrified by what had been done; and amongst the Moslems, . . . there was henceforward a clear determination that the Franks must be driven out. It was this blood thirsty proof of Christian fanaticism that recreated the fanaticism of Islam. When, later, wiser Latins in the East sought to find some basis on which Christian and Moslem could work together, the memory of the massacre stood always in their way (Runciman, 229).

Meanwhile, conversions were not always Muslims

becoming Christians. Islam practiced luring techniques to attract Christians into its faith. It is believed that conversions from Christianity to Islam were not due to the convert's free choice, because

Islam lacks the spirituality of the Christian faith. It lacks the spiritual and moral example of Christ. Islam, it is claimed, is at best a Christian heresy, or to use the words of a more recent Christian savant [Palacius], it is "the bastard offspring of the Gospel and the Mosaic Law." Hence what is good and beautiful in Islam must be originally Christian; the rest is not worth bothering about. Conversions must therefore have been made by force for ulterior motives. Christians flocked to Islam, it is argued, either to avoid paying the *jizyah*, to avoid the humility and inconvenience of a second class status, or to secure a lucrative military or administrative post in the Islamic state (Gervers, 473-474).

Regardless of past controversies, today, the responsibility of approaching and transmitting the biblical truth of Jesus Christ and His salvation to the Islamic community is still alive, and the methods of conveying this truth are totally different. The subtle opportunity of engaging in a polemic activity with a Muslim is no longer an option, and the Christian conscience is agitated by the divine commission to witness the Word of God to a half-brother. Thus, great men and women who founded Christian missions to Muslims, like Henry Martyn, Samuel Zwemer, and Murray Titus, became involved in the translation and distribution of the Bible and other religious literature, the foundation of hospitals, orphanages, relief work, and the erection of schools for the education of the youth. The media ministry to its dedicated founders proved to be

another blessing in disguise, for their pioneering ministry of radio mission in Arabic conquered the Muslim home, captivating its listeners.

But before we review these communication channels (lesson 9), we must understand that Christians and Muslims have existed together through their mutual controversies for the past fourteen centuries. Currently, mistrust, antipathy, political upheavals, and fundamentalistic leanings are still extant. Islam and the West have been in a turbulent relationship for a long time, and the sentiment of outrage is widely maintained. While the Crusades triggered enmity, colonialism affirmed it:

The civilisation of the mediaeval West has been inferior to that of contemporary Islam; but at some time during the Ottoman period the West equalled and then surpassed Islam, whether we measure by military or industrial technology, by economic organisation and productivity, or by the development of new thought. The new nations of the West not only surpassed Islam in these ways, but they developed a consistently aggressive pattern of behaviour, and their penetration of the Muslim countries forced them to form new judgements (Daniel, xvi).

The time for Christians to communicate with Muslims with a whole new understanding of their religion is long overdue, and an attempt to reinstate dialogue has become the trend. Therefore, in an effort to improve the Christian-Muslim relations, the two largest global Christian institutions: **The World Council of Churches (WCC)** and the **Roman Catholic Church**, initiated programs in interfaith dialogue.

This interfaith dialogue of the World Council of

Churches and the Vatican leadership appears to be a comprehensive method of missionary approach, where meetings do not surpass the political, philosophical, and theological strategic exchange of beliefs (or as the title suggests, merely a dialogue, without any efforts directed towards conversion). Hence, **what is obviously lacking is the practical result of a Muslim's conversion.** It has always been known that Christians favor dialogue more than Muslims. Because of this accusation of Islamic unreceptivity, Islam tends to downplay this stigma by proposing dialogue.

What must be heeded are the psychological obstacles that dominate religious dialogues. What happens is that community members sense the obligation to stand up against others--not to enter into others' perspectives, but to protect, proclaim, and ascertain the specific values or unsurpassable authenticity of their own religion. On the other hand, the difficulty of finding common ground between Christians and Muslims is innately due to the Muslim's conception of a political role for religion, a fact that has become increasingly apparent to Westerners faced with Muslims in their midst.

Pope John Paul II said: "Dialogue with non-Christian religions is . . . spreading and developing. . . . As regards relations with Muslims, there are unfortunately misunderstanding and difficulties, even grave ones, at times due to serious social or political problems facing some

nations of Islamic majority." The Roman Catholic Church does not look at the dialogue movement as a means to conversion or sow seeds of doubt. However, it should be a stimulating experience to become better people and to improve relations with one another, so as to make the world a better place in which to live.

The dialogue movement is dependent upon common attitudes and fundamental doctrinal beliefs of both faiths. Since

the Muslim insists that God alone is divine and that humanity is human; the Christian insists that Christians be more accurately understood. The shared point between our dialogical partners is the need for self-definition. . . . The prerogative to say for oneself what one believes and what one holds as important. The hope in interreligious dialogue and relations is not that agreement will be struck but that respect will be forged (Fonner, 449).

In this process, there is a need to identify five important prerequisites to reach a Muslim (Challen, 61-68):

1. **Islam cannot be reached solely through human strength;** it is the Holy Spirit that assists in this spiritual battle. No missionaries can take the matter of witnessing to Muslims into their own hands. Nothing can be achieved by human power alone. It takes the power of God to grace the effort, anointing it with His spirit.

2. **Man must be committed to Jesus' two great commandments,** for in loving God and the Muslim neighbor, the Christian's witness will be conveyed correctly and more likely be accepted.

3. **The use of language must be appropriate,** assuming that no misconception will occur. The Arab culture tends to be clear and forward in its conversation. The missionary must be careful not to manipulate words and create an uncomfortable setting.

4. **Culture must be approached with the biblical attitude,** where the Muslim's culture must be interpreted and understood as being different from the other cultures. As Paul said he became a Jew to the Jew and a Greek to the Greek. Understanding the culture, what is acceptable and what is abhorred, is important to the success of the encounter.

5. **Muslim thought patterns need to be understood,** since it is necessary to present the gospel in a meaningful way. These thought patterns are governed by the Muslim's presuppositions and beliefs. The Christian message must be presented sensitively as it often contradicts the Muslim's habitual way of thinking.

These five prerequisites are equally important. However, why is it necessary in an outreach method to love the Muslim and how should this love be shown? The Christian-Muslim relationship must be founded on love and mutual respect since in many countries, both believers live together as nationals and neighbors, and the love of a neighbor is ordained by God. Moreover, God loves all mankind, that is why He sent Jesus Christ to die for Muslims

and all. Consequently, this love is shown by being friendly, exerting every effort to understand their faith, then finally sharing the gospel of Jesus Christ with will come naturally. Christians have been called to a more sensitive approach in dealing with Muslims. However, two mistakes must be avoided: being "aggressive" and "compromising," and being silent about one's faith in Christ.

As faithful missionaries in times past strove to present the Christian faith to Islam, they acted as if there were some kind of virtue in the strictly apologetic and argumentative method. But it is seen today that newer ways of approach are supplanting the old and are becoming more effective, since the obstacles are not the same as they were earlier this century. In any method of outreach three basic attitudes must be exercised that contribute to the successful transmission of the truth (Wilson, 40-49):

1. **Arguments must be avoided**, although intellectual disputation is recognized as a favorite activity for Muslims! But if a Muslim senses he is losing an argument, he may leave never to return again. Debate is a tested situation and it fails to lead men to Christ.

2. **The direct presentation of Jesus Christ** must be foundational, and Christians must be ready to answer the Muslim about the hope that is within. Often the older apologists used to quote from the Qur'an in an attempt to

gain additional support, not because they believed in it, but simply because it was the Muslim book. No matter how beneficial it is to know about Islam and the Qur'an, quoting from it should be rare, since it infers equality to the Bible. In presenting Christ to Muslims, it is safer that the Bible alone should be used.

3. Christ's method should be studied and utilized.

Jesus always gave definite and clear answers, touching the heart and the mind of the inquirers and winning their trust. Meanwhile, Christ contextualized the message, hence, putting it into the listeners context or frame of mind.

Since Islam was born on the parched desert plains of Arabia, Christianity has been there, disputing, watching, and pondering. However, it took a brave but an uncultured Roman pontiff to discover that this newly founded religion was gaining power and threatening its ancestral roots, Judaism and Christianity. The first lame approach to convert Islam back into the right path was a materialistic method, with no

genuine Christian witness to the Saviour of mankind. . . .
 [Today, and to the contrary, the approach to convert Islam is a spiritualistic method, where] most of the teaching of the Koran about Christianity is Christological also. Therefore, a strategic point of contact between Islam and Christianity is Jesus Christ. About Him we can speak from our Scripture (Injil) to their scripture (the Koran) legitimately and fruitfully (Abdul-Haqq, 21).

Currently, Islam may not be ready to hear the Christian message due to fanatical and political reasons.

Despite this, there are many individuals who are hungry to find the peace and forgiveness that is absent in Islam. But in making Muslim brothers and sisters in the faith--not the estranged half-brothers and -sisters they are now--will require continued work worldwide. The challenge to the Christian church is to avoid being too conservative, because

conservative evangelicalism can sadly become unhealthily 'fundamentalist' in its self-confidence and control of 'truth'. What is so good in conservative evangelicalism (reliance on the Scriptures, insistence upon justification by faith in Christ, assurance of salvation, and so on) can easily become the 'property' of the culturally-limited creature. God is then allowed to work only in the propositionally permitted ways that we set up. We lose sight of the scriptural insistence that 'truth' is primarily personal and relational (Musk, 218).

Islam believed it had found the truth, and by conquering geographic barriers, endeavored to share it; taking their great commission seriously. Barriers are still present, but are different. That is why Christianity is taking its great commission seriously as well, utilizing missionary methods of outreach to reveal the truth to Islam. What is needed is a constant prayer for the opportunities to reach and touch the life of all God's people with the gospel.

Review the handout and administer cognitive post-test.
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LESSON IX

MISSION OUTREACH (2): CHANNELS

Administer cognitive pre-test then give student's handout. Return the corrected post-test of Lesson 8.

Outline:

1. Public Evangelism:
 - a. The public approach.
 - b. Fear of public confession.
 - c. Muslim women and public meetings.
2. Channels of Approach and Extraction Evangelism:
 - a. Individual approach.
 - b. Media/Literature ministry.
 - c. Humanitarian aids.
 - d. Bible distribution.
 - e. Education.
 - f. Extraction evangelism.

Introduction:

No Transparencies for Lesson 9

After establishing in lesson 8 the behavioral principles behind a Christian-Muslim contact, we noted that an approach to the Muslim audience has gone through fundamental revisions, and some new methods have been devised to meet the need. This lesson will discuss five contemporary channels of approach in the evangelization of Muslims. One popular approach not included is the public preaching method, because

it still remains true, however, that far more fish are caught with a single hook and line in the Moslem world than by throwing the Gospel net and enclosing a multitude. **Personal evangelism rather than public preaching is the method which produces results. The prayerful reaching of men in personal interviews is the best of all methods to win souls.** The purpose of the interview is to produce a sacramental moment in which the human soul meets God as revealed in Christ. This may happen anywhere, but a private office beside a general evangelistic or reading room is one of the most fruitful modes of meeting men where the altar fire of Christian love may be lighted from heart to heart (Wilson, 97-98).

In spite of the negativity that surrounds public preaching among Muslims, it has its advantages and had its success in the past. For example, in 1900, Esselstyn went to Qum, Iran (the hometown of Khoumaini), and preached in the streets, then he headed to the city of Semnan and was offered an invitation by the *mujtahid* to preach from the pulpit of the city mosque. Amazingly, a Christian preaching from a mosque's pulpit! In India, the same thing had happened in 1891 with Bishop Thomas V. French.

In spite of these two exceptions, "the success of public preaching to Moslems has been limited by certain shortcomings inherent in this method of approach. . . . Public preaching has all the advantages of a dramatic presentation, but because of its impersonal character, it must be introductory to some other and more intimate approach" (Watson, 159-160). Muslims are tempted not to attend religious public meetings so they may not be classified with a certain group. Moreover, **Muslims are not likely to renounce their faith publicly; an action on their**

part that could prove unfavorable to others.

Reaching **Muslim women** is another case. Since they are not likely to be present in public evangelistic meetings because of fear of the gossiping tongues and her immediate family, and the dominion of man over her. Hence, the woman missionary who wishes to reach these women must first of all realize that she must not act in the fashion that says: "We are the people, and you just must listen to us." It is imperative that in this case the whole family be involved rather than one person in the family.

Missionary Approach Channels:

On the current religious scene, the Muslim masses are being exposed to the matchless person and claims of Jesus Christ through individualized approaches, media and literature ministries, humanitarian aids, Bible distribution, and education. It covers many Muslim lands and has been instrumental, to a significant degree, in arousing the interest of an increasing number of otherwise unreachable Muslims with the Gospel. Though hindered by their traditional attitude toward Christianity and notions about Christ, many of them today have a curiosity like the Hellenists of old who came to Philip saying, "Sir, we would see Jesus" (John 12:21). Only a very small number of these, however, find their way into Christian discipleship. The majority of them remain inquirers fascinated by and drawn to Jesus Christ, yet not joining the church but not negatively

disposed toward it either.

Therefore, the various channels through which the Christian message can be shared with Muslims are:

1. **The Individual Approach:** Every opportunity should be taken of giving the gospel message to groups of Muslims, but it is evident that especially at the beginning of their work Christians will be limited to individual contacts. Further, when God wanted to speak to us, He became man and learned to speak the language of His country, Palestine. He need not have done so, but this is His way. He set the pattern. It is difficult to communicate the gospel effectively to Muslims without knowing their language. It is during the long period of language study that the worker gets to know the mentality of the Muslim.

The Muslim can only be won for Christ by love. When he sees that someone cares enough for him to really sacrifice time in an effort to learn his tongue, it is an important step toward conversion. There is no easy way to win Muslims for Christ. No man or woman called to permanent work among them should presume to attempt such work without learning the language, and learning it well. This is the *sine qua non* of Muslim evangelization.

Take every opportunity of being friendly with Muslim neighbors, shopkeepers, or others. Show them that you love them in practical ways. Do not try to preach at them. Be a good listener. This is where we usually fail today. We

must listen to the other person sympathetically and patiently. Then we shall understand their points of view, their difficulties, and where they have misunderstood Christianity. Invite the Muslim to your home and always accept an invitation to their homes. In the beginning it is wise not to speak about spiritual topics with your Muslim friends in the presence of others. They will be embarrassed and forced into a defense of their own faith. Try to speak to them apart from others who are not immediate family.

In your conversations with individuals, remember the Lord's words: "A blind man cannot guide a blind man, can he? Will they not both fall into a pit?" (Luke 6:39). You must see clearly the way along which you want to lead people: the way that leads to life. Remember that although they are Muslims and you are Christian, you are both believers.

2. Media and Literature Ministry: Islam is conscious of the media that surrounds it. The letters to the stations indicate their interest in Christianity! Thanks to modern technology, Muslims are able to pick up television and radio programs through international satellite broadcasters, and Christians are taking advantage of the medium. "'Christian media have played a significant role in opening up the Islamic world,' [Howard] Brant says. 'It is no longer possible for Muslim leaders to play mind-control games. There is too much out there on the airwaves

and in the media today' " (Christianity Today, Dec 13, 1993).

As positive as this may sound, there are some serious restrictions concerning the use of media. To Middle East Union's Adventist World Radio director, Bert Smit,

those who are of the idea that the radio ministry will 'finish the task' with regard to converting the Middle East, will have to reconsider their ideas. We never use radio as the super-weapon in the hands of the church. It is a long-term evangelistic tool. One presentation of the Adventist message will not convert the Middle East. One of the major limitations for radio evangelism is the way in which we bring our message itself: radio waves . . . [and] the availability of short-wave receivers. . . The other major limitation is the willingness, or lack of willingness, of local churches and their members to be involved in the follow-up ministry (Hole, 234).

But perhaps where the broadcasted word cannot reach, the published word can. Tracts, leaflets, printed materials, correspondence lessons, and magazines can establish initial contacts. However, this flood of literature must take into consideration the social barriers and must be written "to make it suitable especially for the understanding of the Muslim. This does not mean that truth should be watered down or even hidden. But it does mean that the message should be presented in such a way that it does not offend the person from the very outset" (Matheny, 91).

Consequently, media and literature appear to be pre-evangelistic approaches, since they are not self-adequate, but could be used to arouse interest, leading towards contacts with Christians. Unfortunately, "literature and radio programs which are disseminated in Muslim countries

are all too frequently poorly produced. . . . It is time for radio programs, tracts, and books to be prepared by nationals in the countries in which the material will be utilized" (Parshall, Beyond the Mosque, 195-197).

3. **Humanitarian Aid:** For several decades, medical missionaries offered a high level of dedication in an effort to express the love of Christ through the art of healing the sick. Mission hospitals have practiced Christian witness within their programs, and doctors have shared their faith with their patients, but "there is no coercion; rather, one finds a sensitive, loving exhibition [sic] of Christian concern for the soul as well as for the body" (Ibid., 207).

The Adventist Development and Relief Agency (ADRA) is a Seventh-day Adventist Institution that is following the example of Jesus in ministering to the poor, sick, and needy. ADRA is one of the best approaches to begin work in a Muslim area since it can maintain its presence for a long period. It is hoped that as time passes, the Muslim would perceive the ADRA worker as God-sent. Hence, appropriate prayers with the Muslim can be one way the ADRA worker can establish a successful approach towards a spiritual bond.

With this in mind, the ADRA worker must remember that the primary goal is meeting the physical needs of the people, since the "gospel presentation could be [come] ineffective and even harmful to ADRA relationships if embarked upon before the groundwork of meeting needs,

establishing relationships, and awakening Muslim interest is laid" (Hole, A Reader, 95-99). However, it is important to note that ADRA offers its humanitarian aid irrespective of any conversions. ADRA believes and practices what is known as "disinterested benevolence," where no ulterior motives exist other than meeting first and foremost the physical need of the unfortunate.

4. Bible Distribution: Distributing Bibles of different translations, openly or secretly, to Muslims has been a historic approach. Many Muslims have been converted due to receiving portions, if not the whole Scriptures. Nevertheless, it is essential to regard the mood of the receiving community. Sometimes the Bible could be presented to a small group of inquirers through what is known as scripture sessions. These sessions are spent in teaching, then participants ask questions about certain texts, doctrines, or principles. Eventually, "Christians worldwide are rediscovering the relevance of the Scriptures to the pressing social and economic issues of the day. In the contemporary Islamic context too there is great need to emphasize the biblical teachings on love, freedom, justice, reconciliation and peace" (Nazir-Ali, Frontiers, 51-52).

Meanwhile, Arab Christian leaders have declared that currently there is a great demand for Bibles in the Middle East, and its distribution has never been higher! This renewed awareness is becoming one of the outreach channels

in presenting Christ to Islam. Henceforth, this is a good incentive to enlist Bible translation and distribution on the methodology list and increase in every possible way the distribution of the Scriptures.

5. **Education:** Historically, whenever a mission was to be established in an area, a church was built, followed by a school. The educational method has been extensively used, and it is believed that the school can present the gospel and reflect what Christianity is about. To Charles Watson,

the educational method is supremely penetrating in its influence. It directs upon life the influences of new ideas. . . . It also molds character by the discipline of ordered habit. . . . [However,] not all missionary educational work fulfills these ideal conditions. Far too often, the leaven of Christian influence is microscopically small for the great lump of school life to be leavened. . . . In appreciating the Christian mission school, it is important to remember that it is not merely its religious classes that justify its existence; it is the fact that in the whole round of school life, . . . it imparts the theistic conception of the universe and the Christian interpretation of life. Nor is the value of the educational method to be measured alone by its influence upon the individual in school. To hundreds of Moslem communities and to entire nations, . . . the mission school has helped to impart the vision of education and has provided the stimulus, sometimes even the actual models, for setting up national systems of education (Watson, 162-165).

The Christian church has truly contributed a great deal to Muslim lives, while Muslim parents frequently select Christian schools because they believe Christian education provides an atmosphere that develops their children's characters. Muslims also recognize that they need to provide their children with religious instruction, but the

Christian-Muslim dialogue movement has defined such an instruction as having Christian children receiving religious instruction from a Christian, and Muslim children receiving religious instruction from a Muslim. This movement refrains from what resembles a "form of 'compulsion in religion' for malleable, impressionable children in their formative years to be subject to religious training by instructors not of the faith of their parents" (Brown, 66-67).

The Seventh-day Adventist Church is also facing these educational dilemmas. Conversions to Christianity from Islam as a result of the educational work are almost nil. It may be that other curricular courses have contributed to the diminishing of the Bible's presence, making it appear as merely another course. Or simply that students are too young to take such a courageous stand, since their society proves to be more influential on their lives. At present, the educational missionary outreach may could be more of a "post-evangelistic function" than a "pre-evangelistic function." However, further studies on this topic must be conducted to discover how education can succeed in leading to the conversion and nurture of students and families in the Christian faith.

Extraction Evangelism:

There remains a valid question: What happens after Muslims have been reached, preached to, accepted Christ, and were baptized? The general notion would be to maintain

contact with the converts, otherwise they may become Christians in a vacuum. That is why post-baptismal care is necessary.

But there is an important factor that must be taken into consideration, a sociological issue that binds the Muslim convert. Extraction evangelism is one method that must be discouraged. The convert who accepts Christianity need not sever linkage to the Islamic community, but should be encouraged to remain in it as a light to others.

The process of extracting individuals from their setting in Arab communities does not build a church, but on the contrary it builds barriers against the spreading of the gospel. In spite of this, most Protestant missionaries and those of the churches of Christ have emphasized the right of the individual to make his own religious choices. This is not a basic Arab conception, because Arab society and Islam do not recognize the right of the individual to make his own religious decisions (Matheny, 117).

The real problem that Christians face in converting Muslims lies in the fact that while the Muslim is being familiarized with the truth that

becoming a Christian is no repudiation of community, that it does not rob Muslim society, as such, of a genuine servant and the local community of commitment? How can we demonstrate that to become a Christian is to remain responsible in some sense for "Muslim" citizenship? . . . If we believe in a Church within culture, shall we make the door into that Church a door right out of the culture? "Let not your good be evil spoken of," said St. Paul. He meant that we have a responsibility toward the concepts others form of our institutions insofar as we can affect and shape those concepts. What, then, can be done to encourage in Islam the truth that becoming a Christian is not ceasing to belong with Muslim need, Muslim thought, and Muslim kin? (Cragg, 318).

Review the handout and administer cognitive post-test.
--

LESSON X

SEVENTH-DAY ADVENTISTS AND ISLAM

Administer cognitive pre-test then give student's handout. Return the corrected post-test of Lesson 9.

Outline:

1. Common Adventist-Muslim Beliefs:
 - a. God.
 - b. The Scriptures.
 - c. Salvation.
 - d. Christ.
 - e. The laws.
 - f. Day of worship.
 - g. Fellowship of the believers.
 - h. Membership.
 - i. Healthful living.
 - j. Eschatology.
 - k. Heaven/Hell.
 - l. State of the dead.

Introduction:

Prepare Transparencies # 49-54

The ninth lesson discussed various contemporary channels available as Christian missiological approaches to Muslims. Nonetheless, it is intriguing to know that the Seventh-day Adventist Church is aware of the Muslim outreach challenge and is beginning to utilize these contemporary channels. The church is also expressing its concern about the presence of so many Muslims in the Western hemisphere.

While numerous dedicated missionaries have tried to find a way to penetrate distant Islamic countries, now these people are neighbors to Adventists, especially in Europe and the United States. Should not this be the greatest opportunity for meaningful witness and contact?

We must also focus on the opportunity that the Muslim immigrant's transition status offers for Christian witness. During this period the Muslim is inclined to listen to the Christian message more than any other time. Hence, despite the difficulties in gaining a foothold in Islamic countries, Muslims are living among us in the West, providing an opportunity for Adventism to interact in a long overdue relationship.

Meanwhile, the Adventist Church has instituted the Adventist Center for Islamic Studies, on the campus of Newbold College in England, to increase awareness and to educate those who are interested in reaching a Muslim neighbor. In the past, the Adventist Church conducted institutes to discuss the work of the church among Muslims. Today the church seems to be more intent about the situation, not only looking for opportunities to minister, but working with church Islamacists towards more effective strategies and implementations. This does not mean that the path taken is uncomplicated. Challenges and obstacles are well known, but the Spirit of God is working, especially with those who attempt "tent making," or use the radio to

transmit the gospel, or contextualize the message to the Muslim culture, free from Western biases.

Adventist-Muslim Beliefs:

In a comparative study between twelve fundamental beliefs of Seventh-day Adventists and Islam,¹ we find similarities and differences. However, it should be pointed out that this matching process is only helpful in soul-winning endeavors when it is done with understanding, care, and sensitivity. Fundamental beliefs have different meanings and functions for the adherents of different faiths and they only make sense in their cultural setting and in the context of the whole scripture on which they are based. It is not only what words express, but it is a matter of patterns of thought, motivations, value-systems, and the assumptions of the believer.

The 12 beliefs shared between Seventh-day Adventists and Muslims are:

1. **God-Allah [T#49-a]:**

Adventists believe that there is one God--Father, Son, and Holy Spirit, a unity of three co-eternal Persons commonly called the Trinity. God the Father is the Creator, Source, Sustainer, and Sovereign of all creation. God the Son became incarnate in Jesus Christ, through Whom all things were created, the character of God is revealed, the

¹This section is adapted from Borge Schantz's Your Muslim Neighbour and You, 32-38.

salvation of humanity is accomplished, and the world is judged. God the Holy Spirit draws men and women to Himself and extends spiritual gifts to the church.

Muslims believe that there is no god but Allah, He is one and none is like Him. He is separate, unified, has no equal, and has neither children nor partners. He is the Creator and Sustainer, and controls everything. Men and women were created by Allah but not in His image. Allah is all-powerful, merciful, benevolent, all-wise, and all-knowing; this is revealed in the 99 "most beautiful" names attributed to Him. There is no Trinity, Christ is only an honored prophet, and the Spirit of God is nothing more than a special name used for Jesus, and sometimes also for Adam and angel Gabriel.

2. The Scriptures [T#49-b]:

Adventists believe that the Old and New Testaments are the written Word of God, given by divine inspiration through men by God. The Scriptures, although given in human language, present a full revelation of God's will.

Muslims believe that the Qur'an is the word of Allah, revealed to Muhammad in the Arabic language through the archangel Gabriel from an original tablet preserved in the seventh heaven. The Qur'an is a summary and guardian of all previous revelations through Moses, David, and Jesus. The Qur'an is eternal and uncreated. Inspiration includes not only words, but also grammar and spelling. The true

Qur'an exists only in Arabic (the angels' language) and therefore cannot be translated; translations are called explanations.

3. Salvation [T#50-a]:

Adventists believe that salvation is a free gift offered to sinful man through God's grace and love. It can never be earned or merited by the sinner, but must be received by faith. This leads to repentance, confession, regeneration, and the new birth. In this state of justification, the sinner is accepted by God and grows in sanctification.

Muslims understand salvation as deliverance from "Hell" and admittance to "Paradise;" the general idea is of rescue. Salvation is obtained by: a) Repentance, which means a return to a state of obedience; b) Faith in Allah and obedience to Muhammad; and c) Good works in accordance with the Five Pillars of faith. In Islam, good works are as important as beliefs for salvation; however, practicing Islam is no guarantee of redemption. Only Allah gives salvation, and His will is not known to man.

4. Christ [T#50-b]:

Adventists believe that in Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, and that those who by faith accept this atonement may have eternal life.

Muslims believe that although Jesus Christ (*'Isa*) is honored as one of the greatest prophets of Allah, He is not divine. Christ is mentioned 93 times in the Qur'an. He was born by Allah's decree of the virgin Mary and His names and titles include Messiah, Word of God, Spirit of God, Prophet, and Messenger. He also performed miracles. However, Christ is not the second person in the Godhead, He was not crucified, rather He was taken up to heaven by Allah. Trinitarianism is blasphemous to Muslims and Christ's mediatory role is not needed since salvation is obtained by submission to Allah and by good works.

5. **The Laws [T#51-a]:**

Adventists believe that the Ten Commandments, the great principles of God's law, are exemplified in the life of Christ. They express God's love, will, and purpose concerning human conduct and relationships. Salvation is all of grace and not of works, but its fruitage is obedience to the commandments, not in a hopeless effort to earn salvation, but in a grateful harmony with the will of Jesus.

Muslims believe in what they regard to be a universal moral law which approximates the last six of the Ten Commandments; those which deal with our relationship to our fellow men. These are part of the *Shari'ah* law revealed to mankind by Allah, and facilitate success and welfare in this life and after death. The *Shari'ah* brings humans into line with Allah's will, therefore, obedience is a condition

of salvation.

6. The Day of Worship [T#51-b]:

Adventists believe that the seventh day of the week, Saturday, is to be observed as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. We joyfully observe this holy time from Friday evening to Saturday evening, from sunset to sunset, as a celebration of God's creative and redemptive acts.

Muslims consider Friday as the Day of Assembly. It is not a day of rest (*Allah* needs no rest), but a day where Muslims at noon prayer show their spirit of unity by taking part in common worship and listening to the weekly sermon. Both before and after the noon prayer a Muslim can attend to his business and work. In the Qur'an, however, the seventh-day Sabbath has an elevated position as a memorial to God's creation. But although the Qur'an reproves transgressors of the Sabbath, the day is not obligatory as a holy day for Muslims.

7. The Fellowship of Believers [T#52-a]:

Adventists believe that the church is the community of believers who confess Jesus Christ as Lord and Savior. They join together for worship, fellowship, instruction in the Word, celebration of the Lord's Supper, service to their neighbors, and a world-wide proclamation of the gospel.

Muslims believe that the *Ummah* (community) is a theocratic society that transcends ethnic or political definition. It is the world-wide fellowship of all believers, under Allah's legislative direction in both public and private matters. Under *Shari'ah* law, the *Ummah* has strict control over Muslims. It enforces brotherhood as the paramount social ideal and has political overtones which are not found in Christian concepts. The work of the *Ummah* is to proclaim the message of Islam to the whole world.

8. Joining the Community of Believers [T#52-b]:

Adventists believe in baptism by immersion as a symbol of their union with Christ, the forgiveness of sins, and the reception of the Holy Spirit. It is a public expression of a serious commitment to Christ and His church, and precedes church membership.

Muslims believe that the only requirement for a person to join Islam is through the recitation of the *Shahada* (There is no God but Allah. Muhammad is the apostle of Allah) in Arabic and before witnesses. Prior to the testimony and the formal acceptance of the new convert, the *Ghusl* (a ceremonial washing of the whole body) must occur. As *Ghusl* is also performed after touching the dead, a major blood-letting, it is not fully equated with baptism.

9. Healthful Living [T#53-a]:

Adventists believe that the Bible presents great principles whereby the Christian may honor God in body and

spirit. The gospel calls for a dedication of the entire person to the claims of Christ. It is our privilege to honor God in our eating and drinking and in all we do. In a spirit of Christian liberty, the Adventist will seek to live a healthy and balanced life.

Muslims believe that food and drink should not be taken for granted. They should be accepted with gratitude as gifts from Allah and used wisely for maintenance of health. Islamic regulations stipulate that excessive eating is wrong; all food must be nutritious and tasty, not causing health hazards but ensuring moral and spiritual health. Forbidden in Islam are intoxicating substances and beverages, swine's flesh, blood, carrion, and meat not dedicated to Allah or otherwise offered to idols.

10. Eschatology [T#53-b]:

Adventists believe in the second coming of Christ as the blessed hope of the church and the grand climax of the gospel. His coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected and together with the righteous living will be glorified and taken to heaven. The unrighteous--those who have rejected divine grace--will die.

Muslims believe that in the end time the conditions in the world will be chaotic with violence, destruction, and spiritual darkness. In general terms, Muslims also believe that the *Mahdi* (the guided one) will come at the end of time

to briefly reintroduce Muhammad's rule, but the Antichrist will appear and lead away his followers. Then Jesus will come and destroy the Antichrist at the close of history and will give authority to Muhammad. At the Day of Judgement, the dead will be resurrected by a trumpet call and their deeds will be weighed on the scales.

11. Heaven and Hell [T#54-a]:

Adventists believe that in the new earth, where righteousness dwells, God will provide a glorious home for the redeemed with a perfect environment for everlasting life, love, joy, and learning. God Himself will dwell with His people, and suffering and death will exist no more. The unrighteous, together with Satan and his angels, will be completely consumed by fire from heaven and the universe will forever be cleansed from sin and sinners.

Muslims believe that paradise is an enclosed garden with delights which in the present state of existence are not obtainable. These blessings are contrasted with the sterile desert existence. In paradise there will be shade, clear water, rivers of milk, wine, and pure honey. There are numerous kinds of fruits and young virgins to attend the blessed. The inhabitants are forever young and will abide in paradise forever. Hell, where the damned will go, is a pit of torment and eternal flames with seven doors. The food is liquid pus, sores, boiling springs, and thorns. It is a limbo with neither life nor death. The skin will burn

off, and the inhabitants will be beaten with iron rods. But there are special people (non-idolaters) who have a chance to be released from hell after intercession by divine messengers.

12. State of the Dead [T#54-b]:

Adventists believe that the wages of sin is death, but God will grant eternal life to His redeemed. Death is an unconscious state for all people and they will remain in the grave until Christ at His second coming will resurrect all the righteous people. Only God has immortality and He will give it as a gift to the redeemed in that great day.

Muslims believe that life in the world is limited to a brief time. However, there is life after death. Reward and punishment is not necessarily kept for the Day of Judgement, but may begin immediately after the funeral which usually takes place the same day a person dies. In the grave, angels will interrogate the dead about their relationship to Allah and Muhammad, and their fate depends on the answers to these questions. Death puts an end to the human body, but does not destroy the soul. Prayer for the dead is recommended.

Conclusion:

The construction of a bridge between Islam and Christianity is a matter of great complexity. Sociologists and theologians must first survey the terrain with meticulous care in order to choose the best possible site.

A raging current flows between the banks of Islam and Christianity. In certain places, the river is narrow and the banks are close to each other, while in other areas the gap appears unbridgeable. Can Qur'anic teaching concerning Jesus Christ be a valid bridge to a vital experience of salvation and assurance of eternal life? Is the God of Christianity and of Islam one and the same? What about the Trinity?

These questions reveal some of the serious gaps between Christianity and Islam. However, the bridge of the person of Christ is central to the task of Muslim evangelism. Utilization of this bridge will demand careful and sensitive exegesis of relevant Scriptures. Qur'anic truth can be utilized in the process of sharing the gospel, but in the end, the Muslim must come to an acceptance of the stumbling block that has hindered conversion over the centuries, that is, the "absolute truth" that Jesus Christ is God incarnate.

<p>Review the handout and administer cognitive post-test. Also administer the modification of affect post-test. Notify that Lesson 10 cognitive post-test will be handed out on the next class period. Distribute the gift booklet on Islam to each of the learners as a token of appreciation for their participation.</p>

APPENDIX F

PARTICIPANTS' MANUAL

LESSON I - THE MUSLIM FAITH (1): BACKGROUND AND PILLARS

STUDENT'S HANDOUTThe Founder of Islam:

Muhammad is considered to be the founder of Islam. He had often secluded himself in meditation. His call to prophethood came in July (Ramadan) A.D. 610. It is believed that God called Muhammad to prophethood by revealing His words through _____. That night of revelation is known as "The Night of Glory."

In A.D. 621, Muhammad underwent the night journey from Mecca to Jerusalem. There as he was praying, he was _____ where he received a vision of the prophets of monotheism.

On the night of Muhammad's flight from Mecca, he knew of a plot to kill him. So he escaped to Yathrib (Medina). When the Meccans caught up with Muhammad, he found shelter inside a cave. This emigration or flight took place in the summer of A.D. 622. It is the *Hijra* whence the _____.

The Holy Qur'an:

The word Qur'an means: "_____." It is chanted during the reading process. Only the original heavenly language of _____ is holy and perfect.

The Qur'an's 114 chapters or _____ are translated into other languages, but are considered: "_____, " because they are not supposed to be translated.

The Five Pillars:

1. The _____ pillar is a statement of belief that mentions submission to God and admission to Muhammad.
2. The _____ pillar includes the observance of the *Qibla* (the prayer direction towards Mecca).
3. The _____ pillar is associated with worship and is an expression of faith in God through deeds.
4. The _____ pillar is observed during the month of Ramadan, the most important month in Islam.
5. The _____ pillar is an event that must occur at least once in a lifetime.

LESSON II - THE MUSLIM FAITH (2): PRACTICES AND ARTICLES

STUDENT'S HANDOUTThe Holy War (Jihad):

The concept of holy war in Islam is unique. *Jihad* literally means: _____. It is popularly interpreted as _____

The Mosque:

The *mihrab* (refuge) is a niche within the Qibla wall which emphasizes _____. The *mihrab* is not sacred; it is the direction it expresses which is sacred.

The *minbar* (pulpit) consists of narrow steps leading to a platform. When the *imam* (prayer leader) stands to preach, he never occupies the top step of the *minbar*, it is always left empty _____.

The minaret allows the muezzin to call the believers to prayer. The structure of the minaret _____

_____.

The Five Articles:

1. The most highly esteemed doctrine in Islam is the doctrine of _____.
2. Each person has two angels. Angels are believed to be created by _____, while *Jinns* are believed to be created by _____. Satan is considered to be a *jinn*.
3. Islam accepts the Jewish and Christian biblical books of _____, _____, and _____. However, Islam considers these books to have been subjected to _____.
4. The Qur'anic leadership figures are divided between:
 - a) _____: Who did not receive a particular mission.
 - b) _____: Who received a particular mission.
5. Islam believes in the eschatological events of the terrible day of _____, and the miraculous re-creation act of _____. They also believe in heaven and hell. All will face God at the end, including jinns, angels, and animals.

LESSON III - THE SEED OF ABRAHAM: ISHMAEL AND ISAAC

STUDENT'S HANDOUT

Judaism and Islam:

When Abraham married Hagar, he begat _____,
whose name means: _____. His descendants
became known as Muslims, establishing themselves in the
_____.

When Abraham begat the child of promise from Sarah,
he was called _____, which means: _____.
His descendants became known as Jews, establishing
themselves in the _____.

In an effort to gain the favor of Jews, Muhammad
attempted two maneuvers:

1. _____,
2. _____.

Categorical Similarities:

The following categories include beliefs and
practices that are shared between Muslims and Jews:

1. Linguistic Concepts: _____

_____.
2. Stories and Characters: _____

_____.
3. Religious Doctrines: _____

_____.
4. Moral and Legal Rules: _____

_____.
5. Cultural Traditions: _____

_____.

LESSON IV - THE MESSAGE OF THE PROPHETS: MUHAMMAD AND JESUS

STUDENT'S HANDOUT

Jesus by the Standard of Islam:

Because submission to God is central to the message of the Qur'an, how does Jesus measure up to this teaching?

Jesus was a submissive Messiah-:

- 1. _____.
- 2. _____.
- 3. _____.
- 4. _____.

The Measure of the Qur'an:

The struggle over the prophets has been going on for many centuries. What is the Qur'an's perspective on Jesus?

- 1. _____.
- 2. _____.
- 3. _____.
- 4. _____.

Muhammad by the Standard of Jesus:

While Christian Scriptures teach _____, the religion of Islam is heavily founded on _____.

For Muhammad to be consistent with the prophets before him, he has to teach that God saves on the basis of _____.

While Muhammad offered immortality to those who _____, Jesus offered paradise to those who _____.

The difference between Jesus and Muhammad is the absence of Christian qualities of _____ and _____ from the Islamic formula.

LESSON V - FUNDAMENTALISM IN MODERN ISLAM

STUDENT'S HANDOUT

Definition and Background:

Islamic fundamentalism is: _____

Islamic liberalism is: _____

A similarity and a difference: _____

When, who, where, and why did the Islamic fundamentalist movement originate? _____

What is its "package deal?" _____

Influence of Fundamentalism:

Islamic fundamentalism brought changes to:

1. Law: _____

2. Economy: _____

3. Culture: _____

Four fundamentals emphasized by Muslims?

1. _____; 3. _____;

2. _____; 4. _____

Fundamentalism, A Challenge:

Islamic fundamentalism does not want _____

Islamic fundamentalism is furious over _____

Fundamentalism is visibly expressed in _____

The Christian challenging dialogue with Islamic fundamentalists is _____

LESSON VI - THE ISLAMIC CONCEPT OF MARRIAGE AND FAMILY

STUDENT'S HANDOUT

The Institution of Marriage and Family in Islam:

Marriage is represented in the Qur'an as a _____

_____.

The marriage service is a civil _____

_____.

Endogamy is allowed. It is the _____

_____.

The temporary marriage (Shi'ites) means that _____

_____.

The 3 steps in the marriage ceremony are:

1. _____;
2. _____;
3. _____.

If the Qur'an is the _____ of Islam, then the Muslim family institution is described as its _____.

The marriage dowry is _____

_____.

The wife's response to the dowry is the _____

_____.

The ideal role of men and women _____

_____.

The two acts of worship are: _____.

Celibacy or monasticism is _____.

Polygamy is practiced because _____

_____.

The act of infanticide is _____

_____.

The institution of marriage and family is controlled by _____.

LESSON VII

UNDERSTANDING ISLAM AND CONTEXTUALIZING THE MESSAGE

STUDENT'S HANDOUT

Definition of Terms:

Worldview is _____

Contextualization is _____

Syncretism is _____

Worldview Model:

The four essential aspects of the Muslim life are:

1. _____; 2. _____; 3. _____; 4. _____.

Concepts of the Muslim Worldview:

The 11 concepts that comprise the Muslim Worldview:

1. Unity: _____

2. Time: _____

3. Family: _____

4. Peace: _____

5. Honor: _____

6. Status: _____

7. Individualism: _____

8. Secularism: _____

9. Change: _____

10. Equality: _____

11. Efficiency: _____

LESSON VIII - MISSION OUTREACH (1): PRINCIPLES

STUDENT'S HANDOUTHistorical Attempts to Convert Muslims:

Among the earliest attempts by Christians to convert Muslims was the one launched by _____, in A.D. _____, eighteen years after the death of Muhammad.

These conversion attempts between Christians and Muslims combined _____ and _____. They were coercive efforts known as _____, whose aim was to re-establish the Christian presence in _____. This became the new approach to Muslim conversion.

The _____ and the _____ initiated the Interfaith Dialogue Movement with Islam. It involves a strategic exchange of views and beliefs, but lacks the _____ of the Muslim conversion.

Five Prerequisites to Reaching Muslims:

1. _____

2. _____

3. _____

4. _____

5. _____

Three Attitudes in the Outreach Methodology:

1. _____
2. _____
3. _____

LESSON IX - MISSION OUTREACH (2): CHANNELS

STUDENT'S HANDOUTPublic Evangelism:

There are various channels of outreach to share Christ with Muslims. Today, one method proves to be unpopular: the public evangelism approach.

1. More Muslims have been converted through the _____ approach than the _____ approach.
2. Muslims are _____ to renounce their religion in public. This can result with their excommunication, if not more serious consequences.
3. Muslim women are not likely to attend public evangelistic meetings because _____
_____.

Five Modern Channels of Approach and Extraction Evangelism:

1. Individual Approach. _____

_____.
2. Media/Literature Ministry. _____

_____.
3. Humanitarian Aids. _____

_____.
4. Bible Distribution. _____

_____.
5. Education. _____

_____.
6. Extraction Evangelism. _____

_____.

LESSON X - SEVENTH-DAY ADVENTISTS AND ISLAM

STUDENT'S HANDOUT

Twelve Common Adventist-Muslim Beliefs:

1. God-Allah. _____

_____.
2. The Scriptures. _____

_____.
3. Salvation. _____

_____.
4. Christ. _____

_____.
5. The Laws. _____

_____.
6. Day of Worship. _____

_____.
7. Fellowship of the Believers. _____

_____.
8. Membership. _____

_____.
9. Healthful Living. _____

_____.
10. Eschatology. _____

_____.
11. Heaven/Hell. _____

_____.
12. State of the Dead. _____

_____.

APPENDIX G

TRANSPARENCIES

March 19, 1996

To: Ms. Patricia A. Allen
Writers and Readers Publishing, Inc.
P. O. Box 461, Village Station
New York, NY 10014

From: Raja D. Farah
500 Garland Ave., E-27
Berrien Springs, MI 49103
(Tel.) (616) 471-6990

Dear Ms. Allen:

Regards! I am a doctoral candidate attending the School of Education at Andrews University, Berrien Springs, Michigan. For my dissertation project, I have empirically developed an instructional product on the religion of Islam geared to undergraduate students, primarily religion and ministerial majors.

During the research process, I came across a large number of references that proved to be extremely beneficial. However, N. I. Matar's book: Islam For Beginners, with its fascinating illustrations and eloquent text, has intrigued me the most. In my estimation, the author's style and concise approach on the religion of Islam was depicted masterfully.

Therefore, I kindly request that you will consider granting me permission to copy 33 pages from Matar's book (pages 3-6, 12, 15-17, 24, 28, 34-38, 51-55, 68, 69, 74-77, 79, 81, 140, 167, 177, 178, and 180). Copies of these pages will be included in the appendix of my dissertation, thus becoming the illustrative or visual-aid reference to the instructional product on the religion of Islam. On each copied page the source will be footnoted, and the book will be included in the dissertation's bibliography.

I hope my request will receive your approval. I do believe that the illustrations in the book will help make my instructional product on Islam more effective and interesting. Thank you.

Sincerely yours,

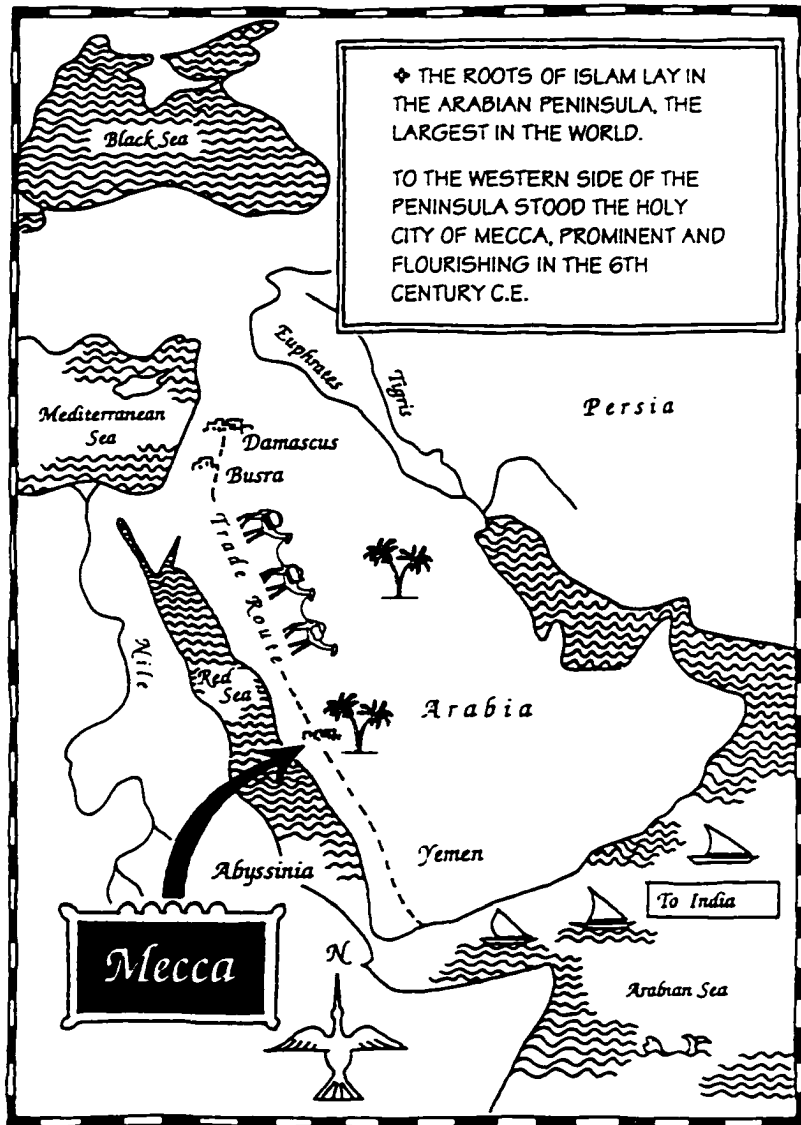
Raja D. Farah

Raja D. Farah
Doctoral Candidate

Permission to copy the above indicated pages from N. I. Matar's Islam For Beginners is hereby granted by Patricia A. Allen.

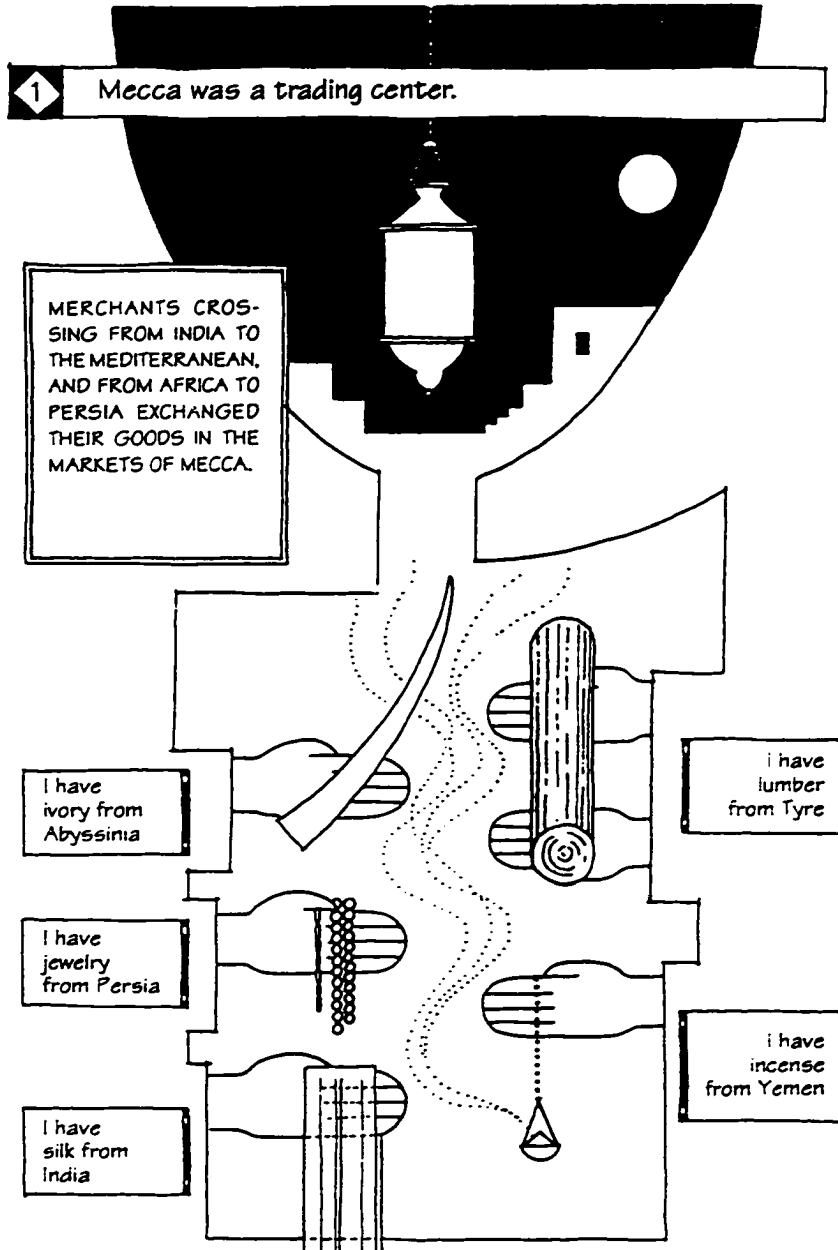
Signature: _____
Patricia A. Allen
March 19, 1996

Transparency 1. The Arabian Peninsula



Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 3.

Transparency 2. Mecca: A Trading Center



Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 4.

Transparency 3. Mecca: A Cultural Center



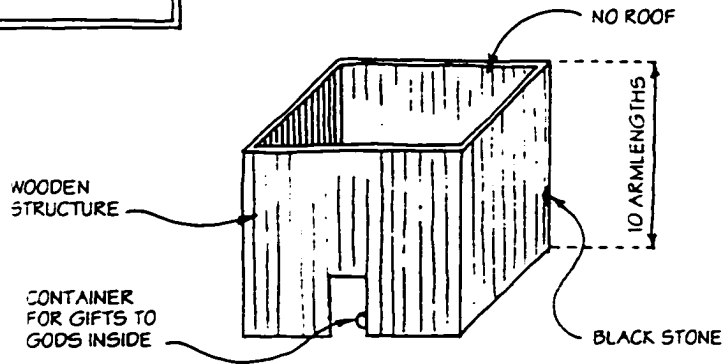
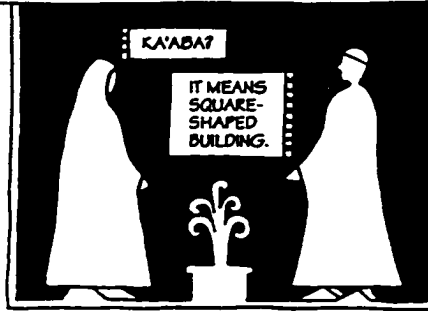
Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 5.

Transparency 4. Mecca: A Religious Center

3 Most importantly, it was a religious center.

The Ka'aba was a house of Gods.

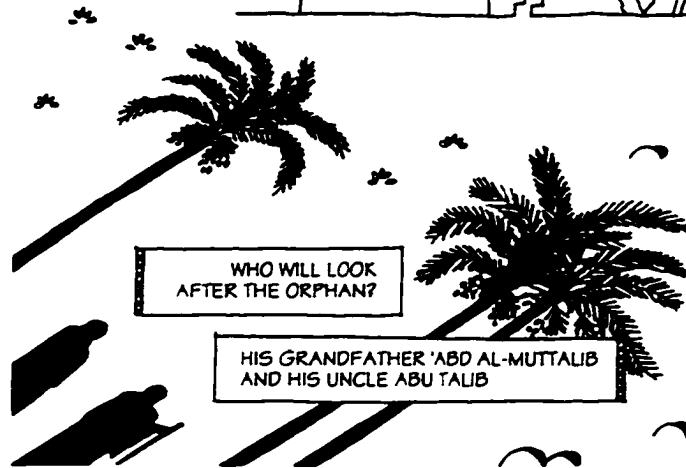
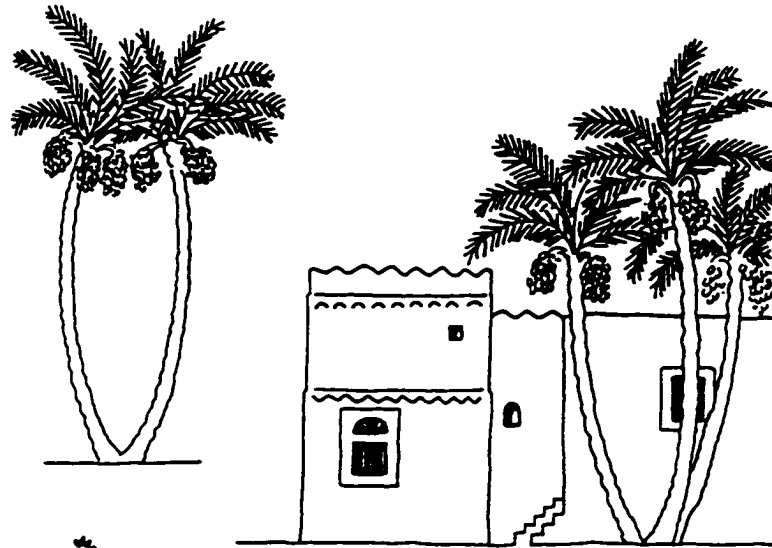
Once a year, Arab tribes went there on pilgrimage.



In Mecca stood the Ka'aba, a wooden structure encasing a circular black stone. Inside and around it were 360 deffies brought by pilgrims from across the peninsula.

Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 6.

Transparency 5. The Birth of Muhammad

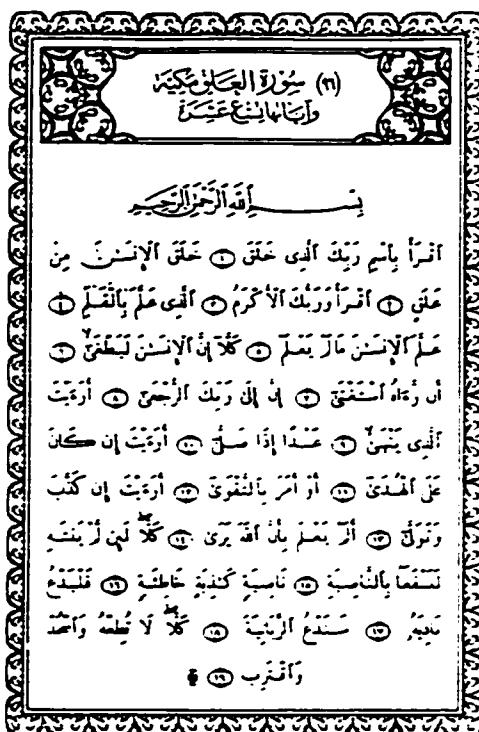


In August of that year, a boy was born in Mecca and given the name Mohammad (praiser), an uncommon name at the time. His father, Abdallah, a Kuraishite of the clan of Hashem, had recently died. The child's mother was called Amina and she too died a few years later.

Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 12.

Transparency 6. The Revelation to Muhammad

These are the first words that were revealed to Him. Muhammad ﷺ was an unlettered Prophet, and what He recited were the wondrous verses of God (ayat ul-Lah), not man-made words.



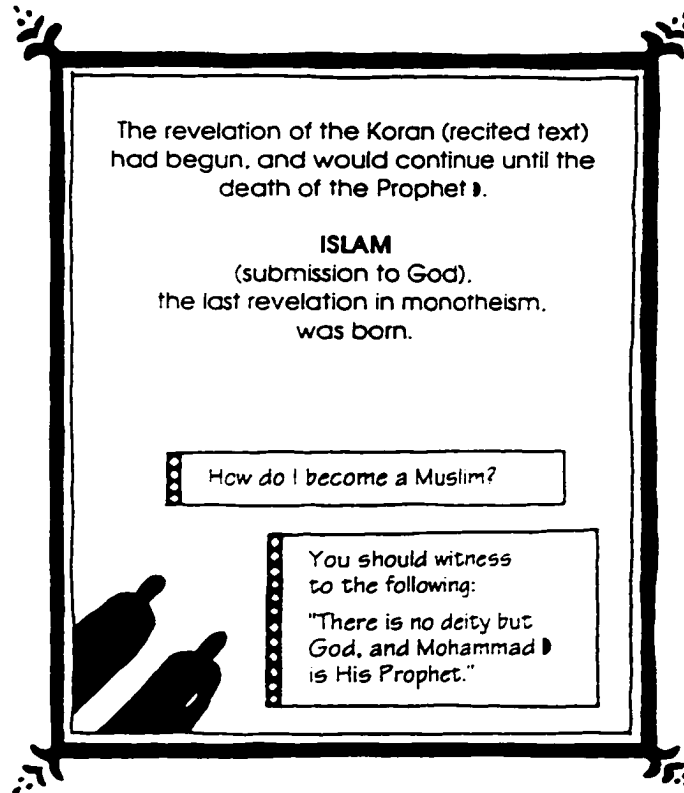
*'In the name of God, the Compassionate, the Merciful,
Recite in the name of your Lord who created
Created man from clots of blood.
Recite! Your Lord is the Most Bountiful One,
Who by the pen taught man what he did not know.'*

Koran 96:1-5

Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 15.

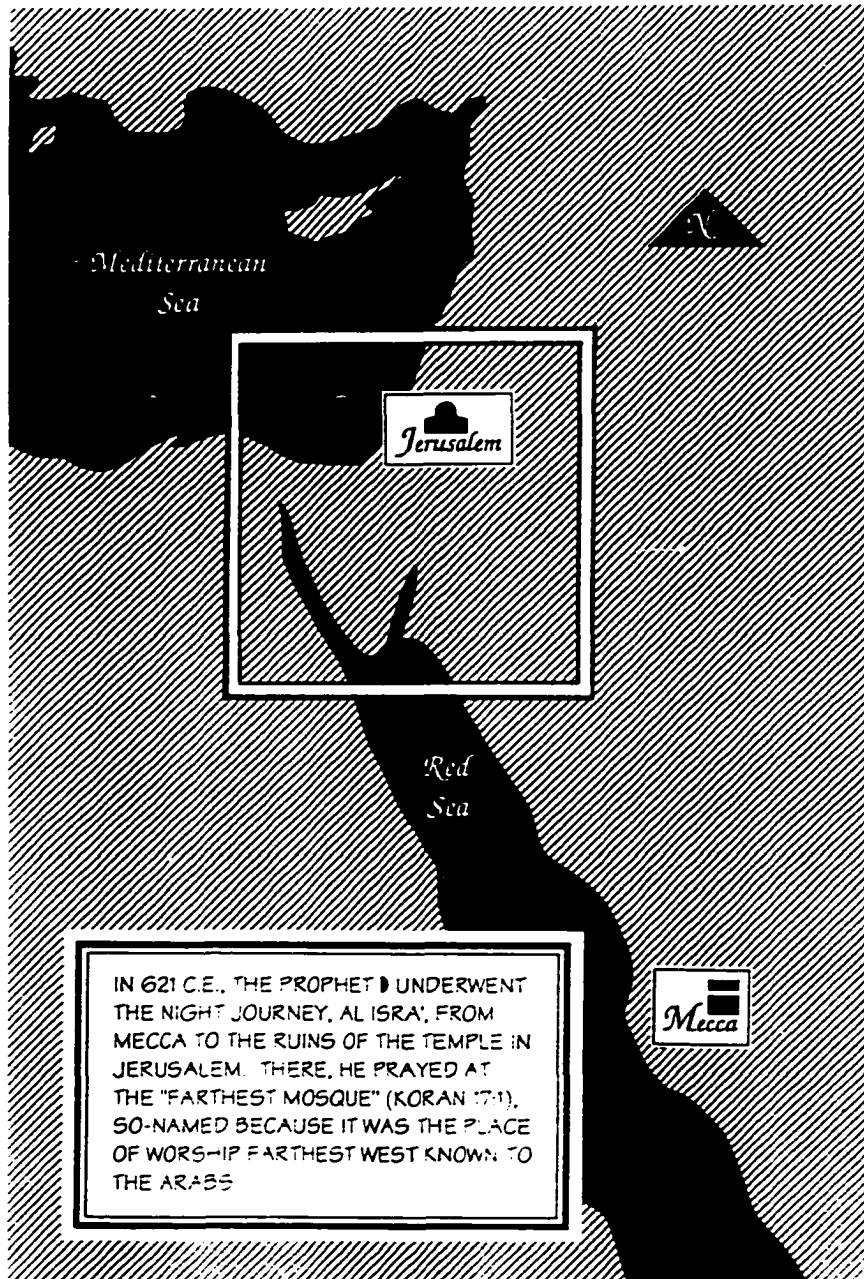
Transparency 7. The Birth of Islam

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ



Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 16.

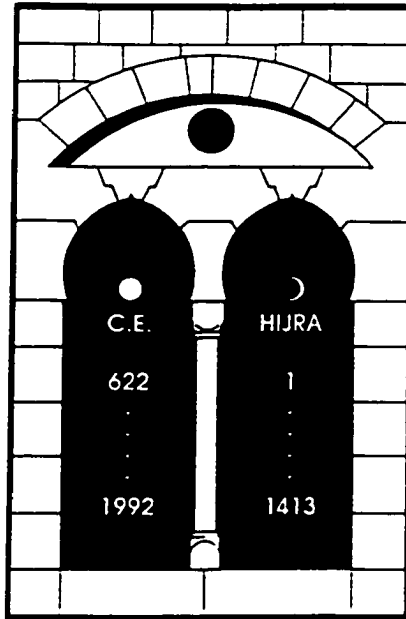
Transparency 8. Muhammad's Visit to Jerusalem



Source: N. I. Matar, *Islam For Beginners* (New York: Writers and Readers Publishing, Incorporated, 1992), 24.

Transparency 9. The Hijra

This emigration/flight took place in the summer of 622 C.E. It is the **HIJRA** whence the Muslim calendar begins.



These are the months of the Muslim year:
 Muharram, Safar, Rabee' Awal, Rabee' Thani, Jamadi Awal,
 Jamadi Thani, Rajab, Sha'aban, Ramadan, Shawwal, Dhul
 Qi'da and Dhul Hijra.

Because the year was measured by the lunar cycle, the crescent became the symbol of Islam. The lunar year is shorter than its solar counterpart by about 11 days.

To convert from Common Era to Hijra.
 $(C.E. - 622) \times 33/32 = H$

Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 28.

Transparency 10. The Qur'an's Introduction.

Al Fatihah

(The Opening)

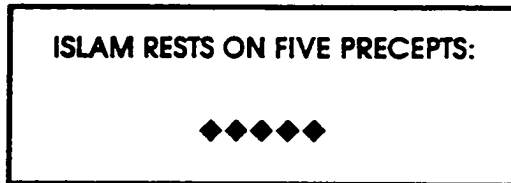
"In the name of Allah, Most Gracious, Most Merciful.

*Praise be to Allah the Cherisher and Sustainer
of the Worlds;
Most Gracious, Most Merciful;
Master of the Day of Judgement.*

*Thee do we worship, and Thine aid we seek.
Show us the straight way,
The way of those on whom Thou hast bestowed Thy
Grace,
Those whose (portion) is not wrath,
and who go not astray."*

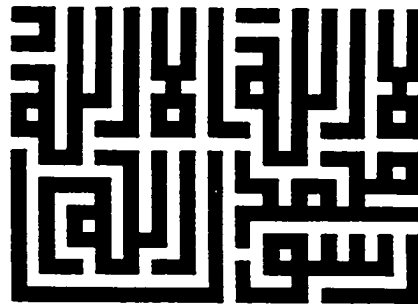
(Sura 1:1-7)

Transparency 11. The First Pillar



WITNESS: 'SHAHADAH'

The essence of Islam is submission to God and admission that Mohammad ﷺ is His messenger.



The *Shahadah* in geometric Kufic calligraphy (see page 82 below).

Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 51.

Transparency 12. The Second Pillar

◆◆◆◆◆
 PRAYER: "SALAT"



The Muslim prays five times a day at sunrise, midday, afternoon, sunset and evening. Before prayer, the Muslim prepares by the washing of the head, hands and feet.

Prayer is adoration and gratitude to God. It is for all men and women and can be performed in any unpolluted place facing Mecca. The Muslim can pray alone or with others, although the Friday midday prayer is better in community.

Prayer involves prostration where the forehead touches the ground. Prostration is in acknowledgement of the majesty of God.

Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 52.

Transparency 13. The Third Pillar

◆◆❖◆◆◆
ALMS: 'ZAKAT'

Zakat is prescribed alms. In the Koran, it is always associated with the observation of worship since faith in God is expressed through good deeds. Once a year, the Muslim pays 2 1/2% of his or her capital as alms to the needy.



اللاجئون والمهاجرون

صادقة بصرية؟

«وتلك الأيام نداولها بين الناس»

للنعيم
من الذين أخرجوا
من ديارهم بغير حق
إلا أن يقولوا ربنا الله ..
سورة ص: ٤١

صحة... كان مهنتاً ومديراً لشركة كبيرة في
بنغلاديش والآن في مخيمات اللاجئين البهاريين في
دكا حيث لا عمل ولا مستقبل للأطفال !!

صحة... كان مدرساً في مدرسة ثانوية .. الآن
في مخيمات اللاجئين الأفغان يعلم أطفال للصغير
وأما أطفاله فقد ماتوا أثناء هجرتهم :

صحة... كانت سيدة بيت تعيش مع أسرتها في
بلغاريا .. طردها الشيوعيون من بلادها وقرق
البحار بينها وبين زوجها وأطفالها .. الآن تعيش في
تركيا !!

صحة... هجرتهم وموتة لعدة كبيرة من الناس ..
أكثرها هاجرت فرارا منبها وحماتها عن حرمان
نهلها .

هؤلاء هم المهاجرون فآين الانتصار !!





An advertisement in a Saudi newspaper asking for donations to help Muslim refugees and emigrants in Somalia, Afghanistan and Turkey. Islam (submission) to God enjoined social responsibility to mankind.




Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 53.


Transparency 14. The Fourth Pillar

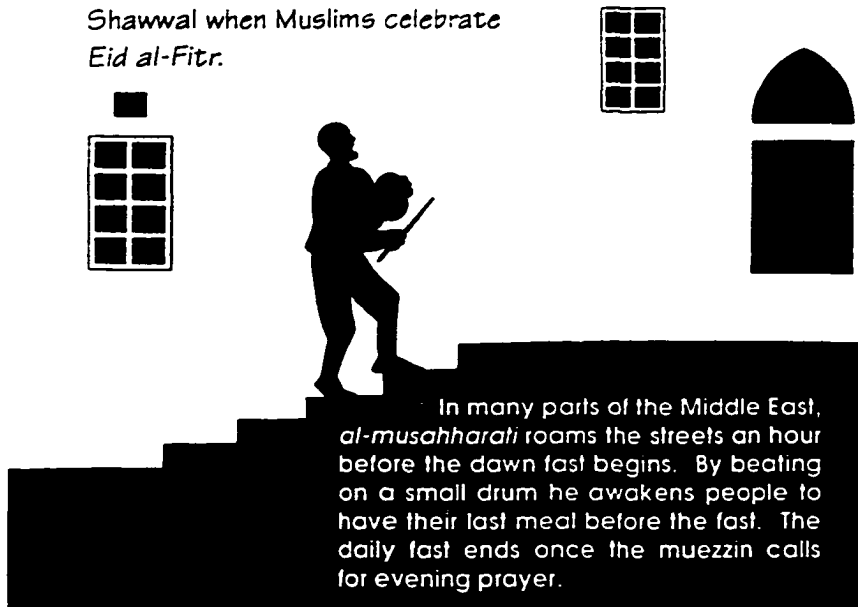


◆◆◆◆◆
 FASTING: "SAWM"

The Muslim fasts for the whole of the month of Ramadan. The fast begins at sunrise ("when a  white thread is barely distinguished from a black  thread") and ends at sunset.

Throughout, the faster neither eats, drinks, smokes, nor indulges in  sexual activity. Children and old people are *ex-*  cused, while the sick and the traveling, along  with pregnant women, can postpone their fast until they are fit.

The fast teaches discipline to the soul and recalls for the believer the month in which the first verses of the Koran were revealed. The fast ends on the first  day of Shawwal when Muslims celebrate *Eid al-Fitr*.



Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 54.

Transparency 15. The Fifth Pillar

**PILGRIMAGE: 'HAJJ'**

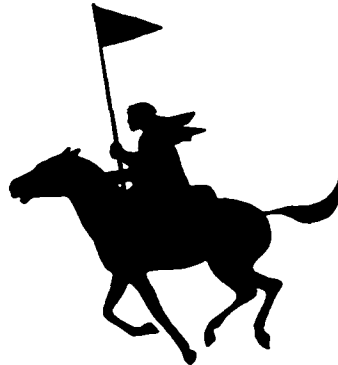
Once in a lifetime at least, the Muslim should go on pilgrimage to the Ka'aba in Mecca. In that pilgrimage, which is Abrahamic in origin and which stretches between the 7th and the 10th of the month of Dhul Hijja, the last in the Muslim calendar, the believers focus on the one point in space and time wherein the whole Islamic world acknowledges the might and oneness of God.



The black stone of the Ka'aba, now encased in silver, has no special properties whatsoever. Muslims salute it only because the Prophet ﷺ Himself had done so on His final pilgrimage.

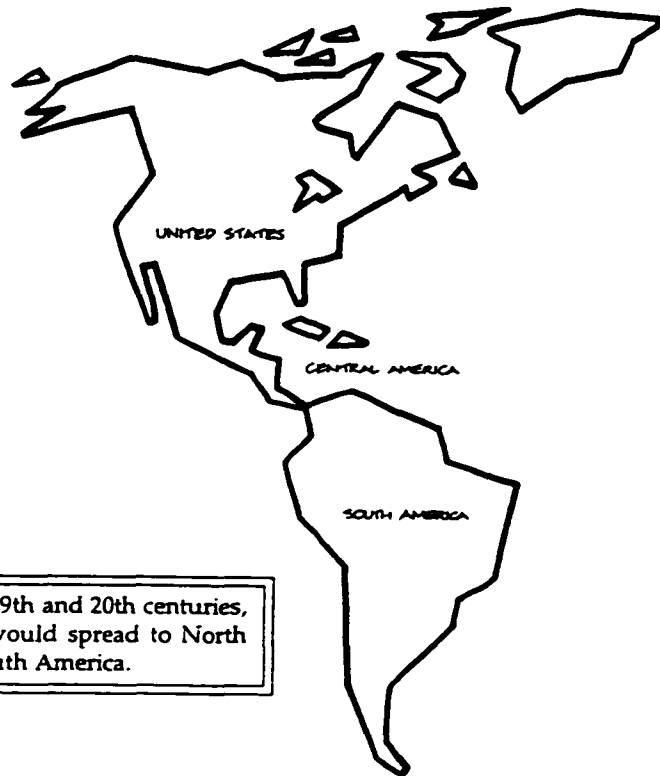
Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 55.

Transparency 16. The Spread of Islam (1)



The Reach

Islam stamped five highly-developed civilizations with its own religious character:



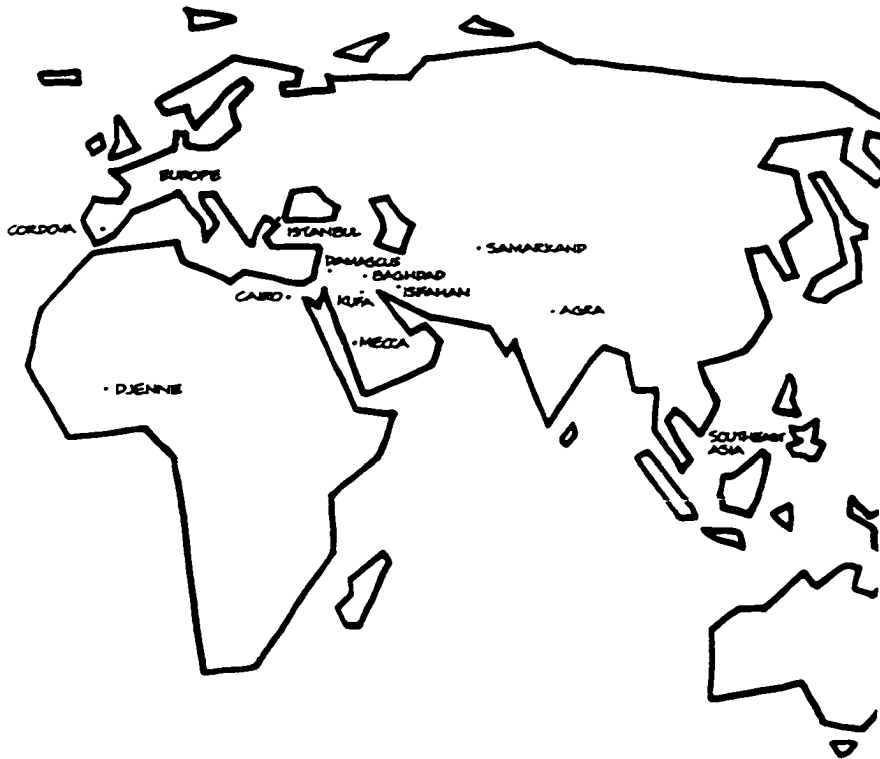
In the 19th and 20th centuries, Islam would spread to North and South America.

Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 68.

Transparency 17. The Spread of Islam (2)

of Islam

The Byzantine,
Persian,
Berber/African,
Turkish, and
Indian civilizations.

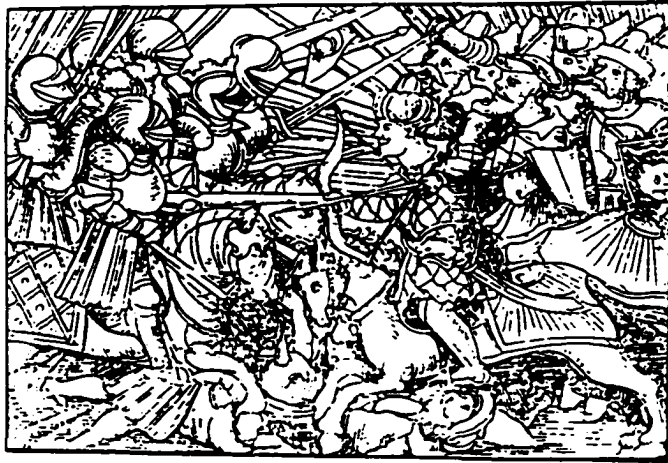


Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 69.

Transparency 18. The Jihad

■ The Koran did not prohibit war, but limited its application to particular conditions. War was not to be waged for territorial gain, nor for racial superiority, nor for power. War was for the establishment of faith and social justice and for the eradication of evil.

A 16th-century woodcut from Germany. Contrast the Turkish horsemen (right) in their light armor and the ponderous Christian cavalry.



Women and children, the religious and the aged, were not to be harmed. Those who died in battle were to be remembered as martyrs of faith:

Never think that those who were slain in the cause of God are dead. They are alive, and will be provided for by their Lord.

Koran 3:169

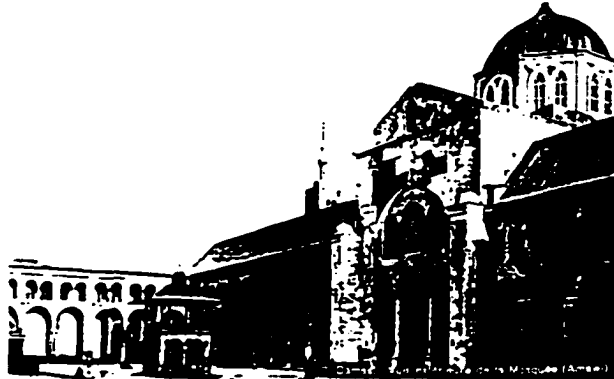
Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 140.

Transparency 19. The Mosque

■ The courtyard of the Prophet's ﷺ house in Medina served as the first mosque, the concept of which developed over the years to include additional features. These can be found in the Umayyad Mosque in Damascus, a fine example of the

❖ COMMUNITY MOSQUE ❖

With the spread of Islam, mosques adapted to indigenous traditional architecture, resulting in a variety of styles. Whether Arabic or Iranian, Turkish, Indian or African, a Muslim House of Worship will always share the principles of the Umayyad Mosque.



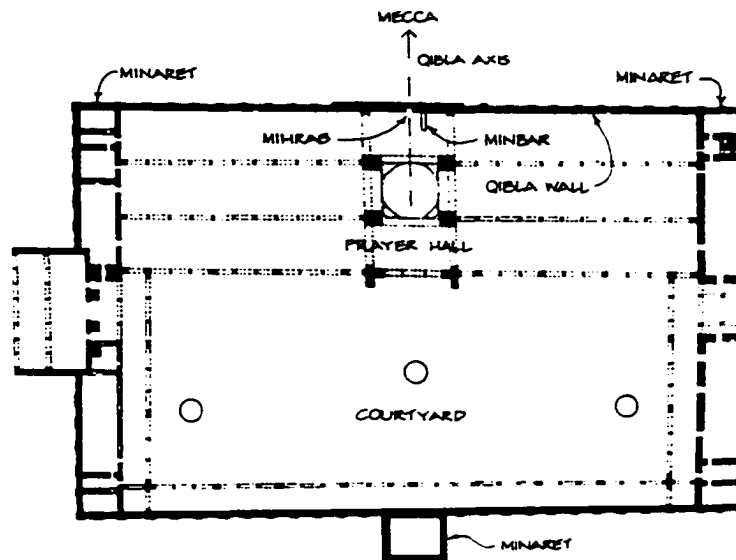
The Umayyad Mosque, Damascus, built 706-715.

In Islam, the building of a mosque is an act of great merit. The Prophet ﷺ said in the *Hadith*:
"Whoever builds a mosque, desiring thereby God's pleasure, God builds for him the like of it in paradise."

Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 74.

Transparency 20. The Plan of the Umayyad Mosque

The mosque is designed to create a space of serenity, rather than exaltation.



Plan of the Umayyad Mosque, Damascus.

Islam discouraged the portrayal of human and animal forms for fear of idolatry. The Muslims turned their artistic imagination towards the abstract, decorating their mosques with geometrical patterns, arabesques and the calligraphy (beautiful handwriting) of Koranic verses.

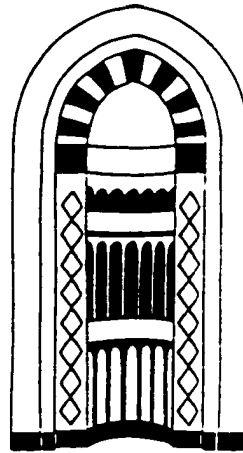
Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 75.

Transparency 21. The *Mihrab*

During prayer, worshippers form long rows facing the Qibla wall.

The
 ♦ MIHRAB ♦
 refuge

a niche within that wall, emphasizes the direction of Mecca. The *mihrab*, although a central feature in the mosque, is not sacred; it is the direction it expresses which is sacred.



There is no processional worship in Islam. The rectangular shape of the Prayer Hall fulfills the worshippers' need to pray as close to the Qibla wall (hence, Mecca) as possible. Neither are there any priests in Islam: holiness resides solely in God and the Koran, and not in any special individual or class of persons. Even the Prophet ﷺ is viewed as just a simple human being, with no supernatural qualities (Koran 3:144-145).

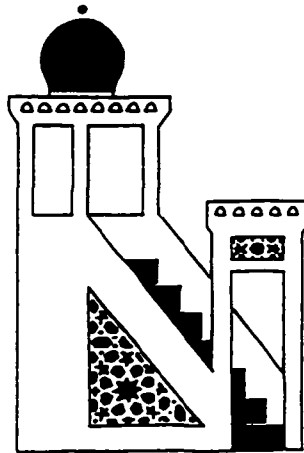
Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 76.

Transparency 22. The Minbar

To the right of the *mihrab* stands

_____ the
 ♦ MINBAR ♦
 pulpit

which consists of narrow steps enclosed by hand-rails and leading to a platform often covered by a canopy. It is from this *minbar* that the Friday noon sermon is delivered, Friday being Islam's holy day (Koran 62:9).

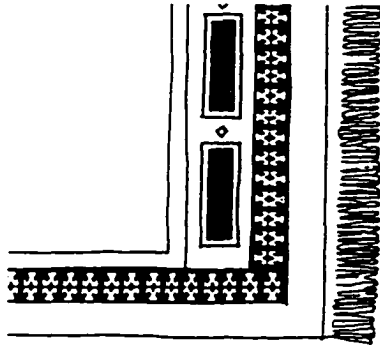


When the Imam (leader of the prayer) stands to preach, he never occupies the top step of the *minbar*. That is always left empty in recognition of the Prophet's pre-eminence.

Because there is no separation between secular and religious life in Islam, the sermon addresses social, political, international and doctrinal matters.

Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 77.

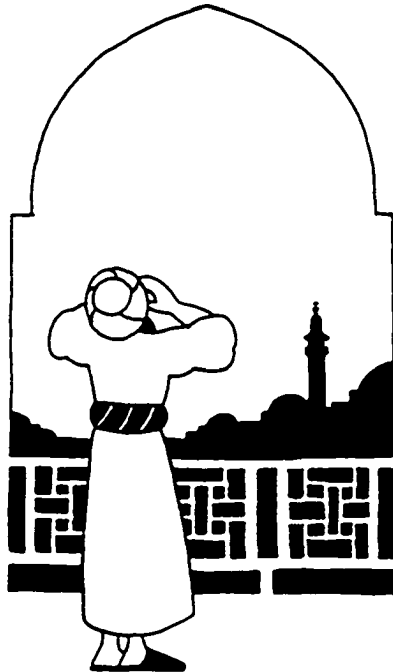
Transparency 23. The Call to Prayer



❖ ADHAN ❖
Call to Prayer

The Muslims used to assemble around the Prophet ﷺ for prayer. As their numbers grew, there was need to call them together, and the Prophet ﷺ chose as the first muezzin (caller to prayer) a slave from Africa. Bilal, who had been

freed after accepting Islam, climbed the roof of a house near the mosque which the Prophet ﷺ had helped build, and recited the Adhan. To the present day, the muezzin uses these words in his call to prayer:



*Allah u Akbar.
God is greater.
God is greater.
I witness that there is no god but God.
I witness that Mohammad is the prophet of God.
Rise to prayer.
Rise to felicity.
God is greater.
God is greater.
There is no god but God.*



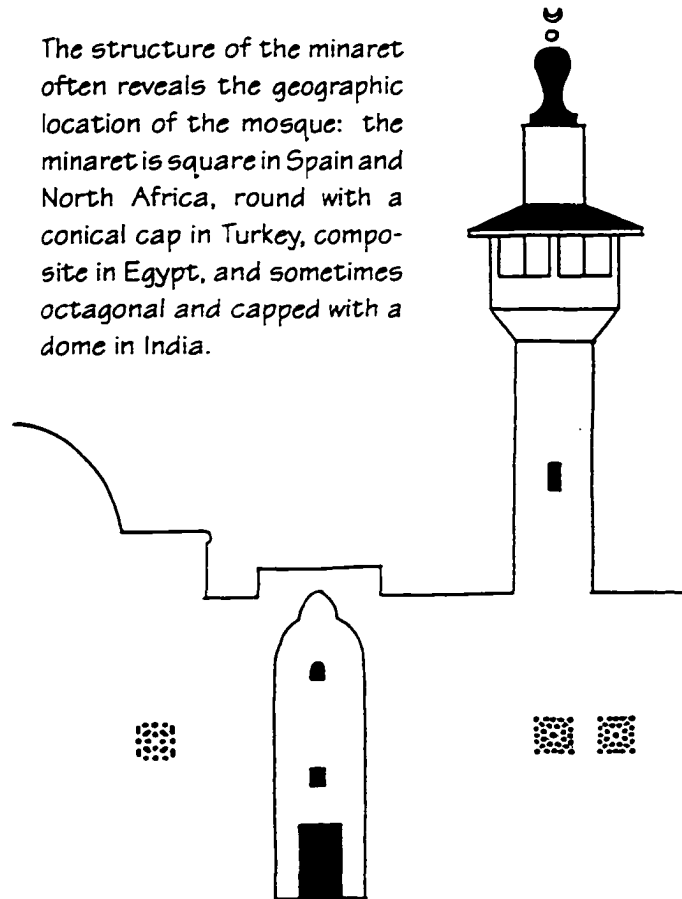
Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 36.

Transparency 24. The Minaret

The
 ❖ MINARET ❖

allows the muezzin to call the believers to prayer. In small communities, he chants the words himself; in large cities, loudspeakers are used and the call is synchronized among all the mosques. In nearly all Islamic countries, the call to prayer is in Arabic.

The structure of the minaret often reveals the geographic location of the mosque: the minaret is square in Spain and North Africa, round with a conical cap in Turkey, composite in Egypt, and sometimes octagonal and capped with a dome in India.



Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 79.

Transparency 25. Monotheism: The Qur'an's Theme

The Koran has one overpowering theme:



GOD has no associate, no rival, no like. In HIM is the beginning of the creation, and its end; to HIM the human soul should turn; by HIM the universe continues until the "Last Scream" of Judgement Day.

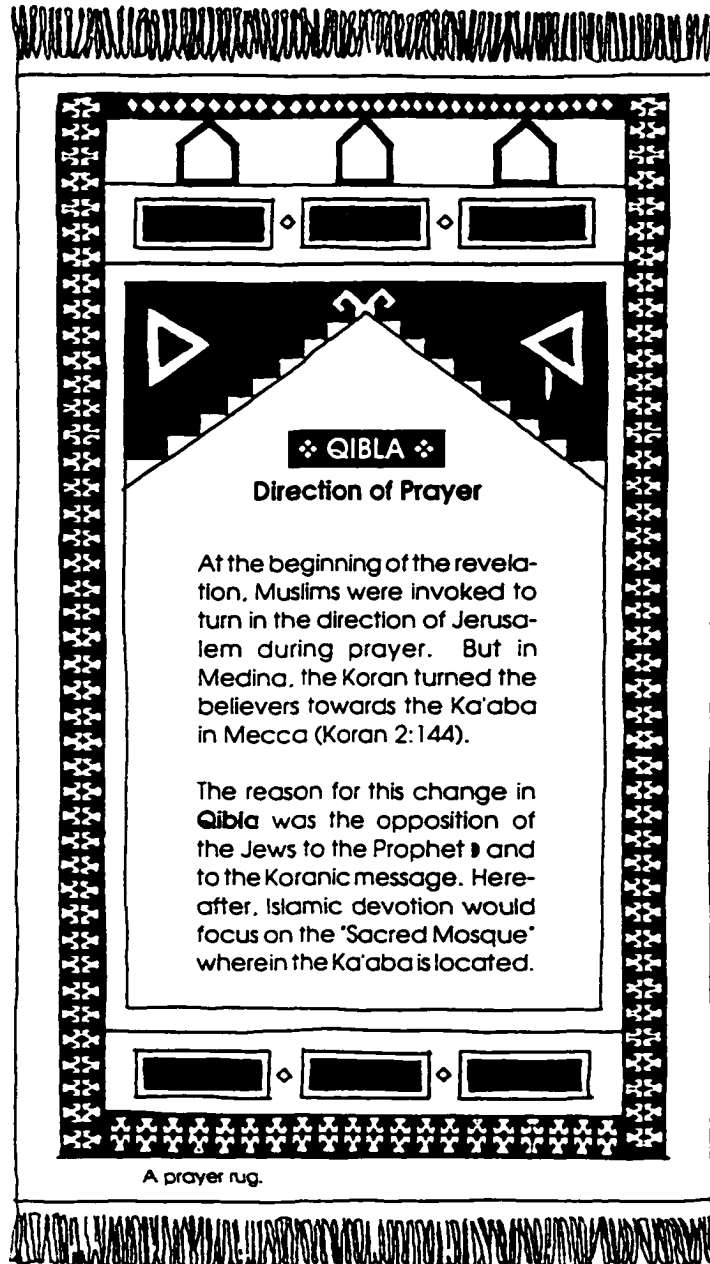
GOD is above human reasoning and imagination, whatever mankind thinks about HIM,

**HE
is
ALLAH-U AKBAR**

beyond and greater, transcendent yet imminent, infinite yet as close to man as his "Jugular vein".

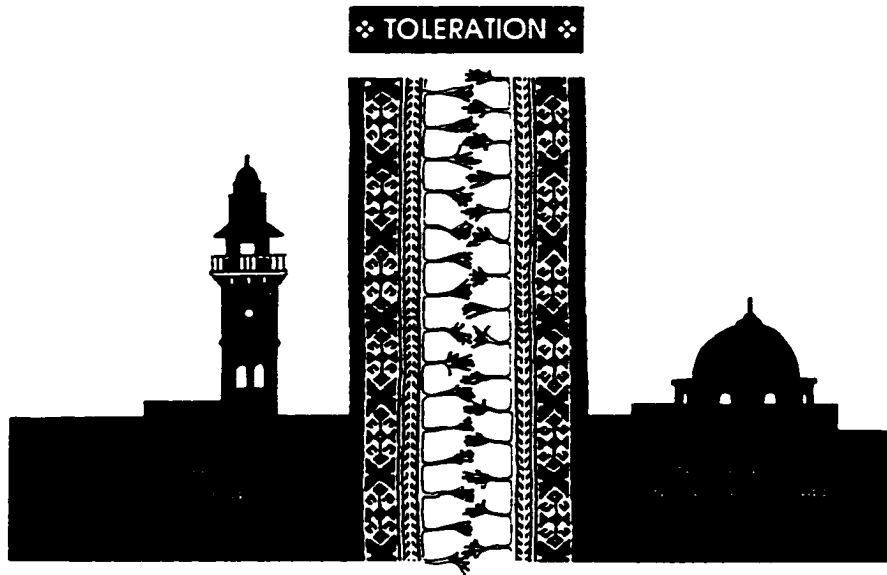
Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 17.

Transparency 26. The Prayer Direction



Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 37.

Transparency 27. The Concept of Toleration



Still the Koran prescribed toleration to the *People of the Book*-the Jews and the Christians. The Koran sanctified God's prophetic revelation to these two communities in the Torah and the New Testament, but accused Jews and Christians of straying from the Straight Path.

The *People of the Book* were part of the Umma and were to be protected in their religious freedom, rights and properties. Because they were not allowed to participate in the military, they were to pay an extra tax.

'There shall be no compulsion in religion.'

Koran 2:256

In 635 C.E., the Caliph Omar declined an offer by the Bishop of Jerusalem to pray inside the Church of the Holy Sepulchre lest Muslims build a mosque on that site. He prayed outside where the Mosque of Omar now stands

Source: N. I. Matar, *Islam For Beginners* (New York: Writers and Readers Publishing, Incorporated, 1992), 38.

Transparency 28.

1. Linguistic Concepts:

- a. Ark (Tabout)**
- b. The Law (Taurat)**
- c. Paradise (Jannat ‘Adn)**
- d. Hell (Jahannam)**
- e. Teacher (Rabbi)**
- f. Day of Rest (Sabt)**
- g. God’s Presence (Shekinah)**

Transparency 29.

2. Stories/Characters:

- | | |
|-------------------------------|------------------------------|
| a. The Creation of Man | b. Cain and Abel |
| c. Enoch (Idris) | d. Noah and the Flood |
| e. Hud (Eber) | f. Abraham |
| g. Lot . | h. Angels and Abraham |
| i. Ishmael and Isaac | j. Jacob |
| k. Joseph | l. Moses |
| m. Saul | n. David and Solomon |
| o. Elijah (Khidr) | p. Jonah (Younis) |
| q. Job | r. Ezekiel . . . |

Transparency 30.

3. Religious Doctrines:

a. Unity of God (Monotheism)

b. Creation of the World

c. Death, Judgment, and Resurrection

d. Holy Spirit

e. Angels

Transparency 31.

4. Moral and Legal Rules:

a. Respect for Parents

b. Prayer

c. Nursing of Babies

**d. Against Eating Swine Flesh
and Sacrifices
Offered to Idols**

Transparency 32.

5. Cultural Traditions:

- a. Reverence for Jerusalem**
- b. Day of Worship**
- c. Fasting**
- d. The Arabic Language**
- e. Clergy**
- f. The Law**
- g. Jurisprudence**
- h. Art and Architecture**
- i. Dietary Laws**
- j. Attitudes towards Each Other**
- k. Polygamy**
- l. The Messiah vs. The Mahdi**
- m. Prophets**

Transparency 33.

*The Four Submissions
of Jesus Christ*

Jesus Christ was a Submissive Messiah-

PROPHET

PRIEST

KING

SON

Transparency 34.

***The Sayings of Muhammad
and the Qur'an on
Jesus Christ***

- 1. The Qur'an affirms earlier Scripture.**
- 2. Muhammad recognized Jesus as Messiah.**
- 3. Muhammad said NOT to call Jesus more than a man.**
- 4. Muhammad said that Jesus could NOT die for sin.**

Transparency 35. The 100

1. Muhammad
2. Isaac Newton
3. Jesus Christ
4. Buddha
5. Confucius
6. St. Paul
7. Ts'ai Lun
8. Johann Gutenberg
9. Christopher Columbus
10. Albert Einstein
11. Louis Pasteur
12. Galileo Galilei
13. Aristotle
14. Elucid
15. Moses
16. Charles Darwin
17. Shih Huang Ti
18. Augustus Caesar
19. Nicolaus Copernicus
20. Antoine Laurent Lavoisier
21. Constantine the Great
22. James Watt
23. Michael Faraday

Transparency 36.

Islamic Fundamentalism
vs.
Islamic Liberalism

- a. **Fundamentalism:** To Revive Old Islam
Criticizes the Present
Explains the Ills of the World
Presents Program for Remedy
-
- b. **Liberalism:** Re-interprets the Qur'an
Gives Answers to the Modern World
Attempts to Meet Foreign Cultures

Fundamentalists and Liberals have really the same purpose: To purify and strengthen Islam. However, their means differ: Fundamentalists prefer returning to the old, while Liberals prefer to move into the future.

Transparency 37. Western Colonialism

By the end of World War I in 1918,
nearly all the lands of Islam were ruled by
Britain, France, Holland, Russia, and Italy.

Capitals like Damascus and Baghdad which
had never been conquered came under
Western colonization, and in 1917, British
forces led by General Allenby entered
Jerusalem. Indicative of Britain's dismissive
attitude towards the inhabitants of
Palestine, the Proclamation was published in
English, French and Italian, but not in the
native language of the people, Arabic.

PROCLAMATION OF MARTIAL LAW IN JERUSALEM.

To the inhabitants of Jerusalem the Blessed and the people dwelling in its vicinity.
The defeat inflicted upon the Turks by the troops under my command has resulted in the
occupation of your City by my forces. I therefore have and now proclaim it to be under Martial
Law, under which form of administration it will remain so long as military considerations make
it necessary.
However, lest any of you should be alarmed by reason of your experiences at the hands of
the enemy who has retired, I hereby inform you that it is my desire that every person should
pursue his lawful business without fear of interruption. Furthermore, since your City is regarded
with affection by the adherents of three of the great religions of mankind, and its soil has
been consecrated by the prayers and pilgrimages of devout people of those three religions for many
centuries, therefore do I make known to you that every sacred building, monument, holy spot,
shrine, traditional site, endowment, poem, legend or customary place of prayer, of whatsoever form
of the three religions, will be maintained and protected according to the existing customs and
beliefs of those to whose faith they are sacred.

Number 107.

EDMUND HENRY HYNMAN ALLENBY, General.

The only Muslim capital that was spared
was Istanbul.

The Western countries exploited the natural
resources of Dar-al-Islam, "Abode of Islam,"
and turned it into a market for their ex-
ports. In so doing, they divided the Muslim
Umma into...

Source: N. I. Matar, Islam For Beginners (New York: Writers
and Readers Publishing, Incorporated, 1992), 167.

Transparency 38.

The Influence of Islamic Fundamentalism

Islamic Fundamentalism has brought about changes:

1. Fundamentalism and Law:

- a. Colonial Influence.
- b. The Return to the Qur'an and Shari'ah.
- c. Restrictions on Conversion from Islam.

2. Fundamentalism and Economy:

- a. No Interest Taken (Riba).
- b. Taxation and Zakat.

3. Fundamentalism and Culture:

- a. Mosque as a cultural center.
- b. Role of Women.
- c. Religious Students Union.

Transparency 39. The Islamic State

The Kingdom of Saudi Arabia, along with the neighboring trucional states, has pursued the goal of government by Koranic law.



The flag of the Kingdom with the *Shahada*
 "There is no deity but God,
 and Muhammad is His Prophet".
 The state is God's.

In 1947, Pakistan became a state for Muslims with a constitution that confirmed:

"Steps shall be taken to enable the Muslims of Pakistan individually and collectively to order their lives in accordance with the Holy Koran and the Shari'a."

In Malaysia, consciousness of an Islamic identity grew into political opposition among the native Malayan.

Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 178.

Transparency 40. The Islamic Banking

Thus
ISLAMIC BANKING.

The Koran prohibited usury ("riba" 2:275). An alternative form of investment was proposed in Islamic society where no prior interest rate was to be fixed, but where the lender shared in the profit of an enterprise after its completion.



The Islamic bank is an international financial organization consisting of governments that are part of the Organization of the Islamic Conference. Since initiating its first major project in 1975, the Bank has established branches in over 30 Islamic countries.

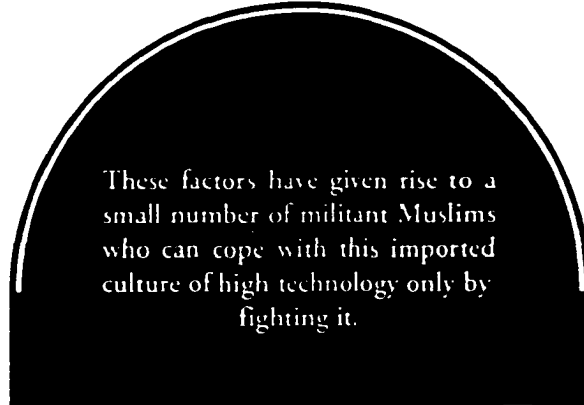
Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 177.

Transparency 41. Islamic Attractions



In the past two decades, the Islamic simplicity and equality has attracted Muslims in countries where:

- ◆ a non-Islamic ideology was used by a nationalist government to unify the people;
- ◆ rapid urbanization resulted in polarizing the rich and the poor;
- ◆ a ruling class was supported by non-Islamic superpowers;
- ◆ rapid economic growth brought the overwhelming technology of the West.



Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 180.

Transparency 42.

Fundamentalists Emphasize:

Christian:

- 1. The Inerrancy of the Bible**
- 2. The Virgin Birth of Jesus Christ**
- 3. Substitutionary Atonement**
- 4. Physical Resurrection**
- 5. The Literal Second Coming of Christ**

Muslim:

- 1. The Divine Origin of the Qur'an**
- 2. The Prophethood of Muhammad**
- 3. Obedience to the Islamic Law and Tradition**
- 4. The Kingdom of God (Religion and State)**

Transparency 43. Women in Islam

❖ WOMEN ❖

the spiritual equals of men (Koran 4:1), also worship at the mosque. Decency, however, dictates a private quarter for them, and when such a quarter is not found, women pray in rows behind men. At the mosque, as well as in public spaces, women cover their heads and arms. The facial veil found in some Muslim countries is not a Koranic injunction, but a local custom.

One of the *Hadiths* of the Prophet ﷺ stated:

"Do not prohibit the handmaids of God from attending the mosques of God."

The Prophet ﷺ invoked men to be gentle to their spouses:

"The most perfect in faith amongst believers is he who is best in manner and kindest to his wife."

Women were always active in communal and military affairs. In 656, the Prophet's ﷺ wife Aisha took part in the Battle of the Camel (so named because the battle centered around the camel she rode). Aisha was later buried in the Umayyad mosque.

Women were also intellectually active: Aisha was well-versed in Arabic poetry and genealogy. After the death of the Prophet ﷺ, she became an authority on the Sunna, so much so, that over 200 authentic *Hadiths* are ascribed to her.

Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 81.

Transparency 44. Marriage in Islam

❖ MARRIAGE ❖

In order to regulate family life, the Koran instituted marriage as a legal agreement, not a sacrament.

The Koran granted the woman rights that had previously been denied her. In marriage, the woman was to receive the dowry herself, to inherit her husband, to own property, and to engage in financial affairs.

The Koran prohibited Muslim women from marrying outside Islam, but it allowed Muslim men to marry Jewish and Christian women. Those wives could retain and practice their faith, but their children were to be raised Muslim.

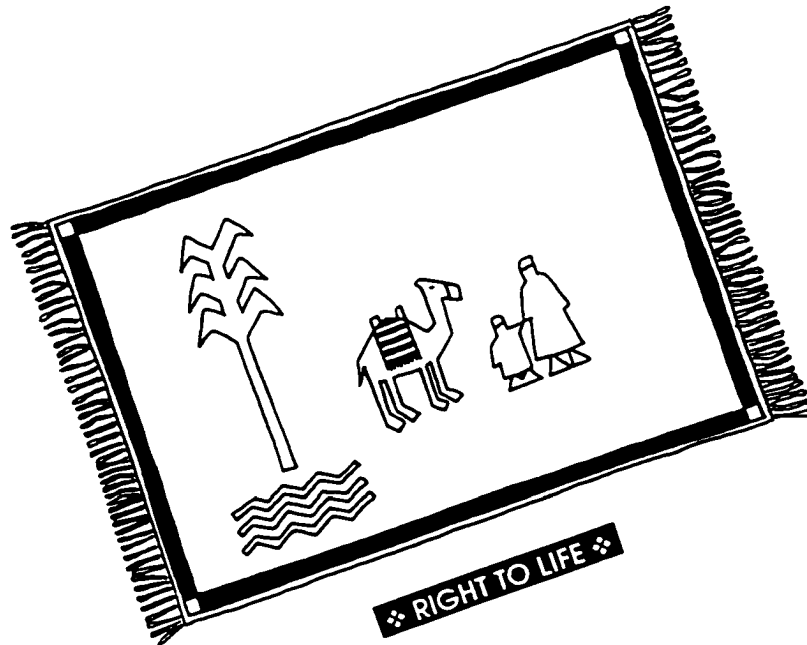
In order to protect orphaned girls and widows, the Koran permitted polygyny (Koran 4:3), but this was an option, not an injunction, and was strictly predicated on the individual's ability to be just.



A Turkoman "asmalyk" used to decorate the bride's camel.

Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 35.

Transparency 45. Infanticide



Not only in Arabia, but in many neighboring civilizations, infanticide was commonly practiced. Pagan Arabs killed their unwanted daughters by burying them alive after birth.

The Koran prohibited this murder:

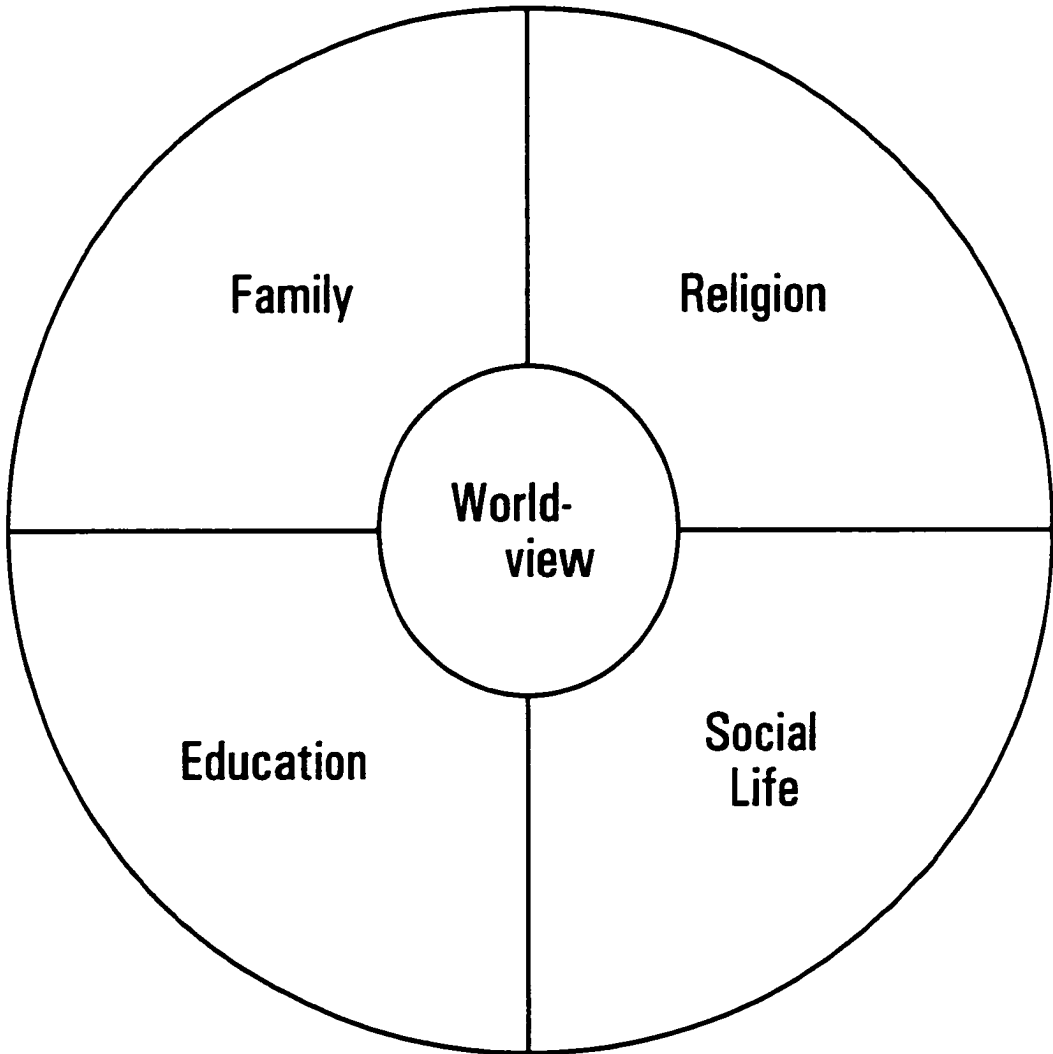
'You shall not kill your children for fear of want. We will provide for them and for you. To kill them is a great sin.'



Koran 17:31

Source: N. I. Matar, Islam For Beginners (New York: Writers and Readers Publishing, Incorporated, 1992), 34.

Transparency 46. The Islamic Worldview



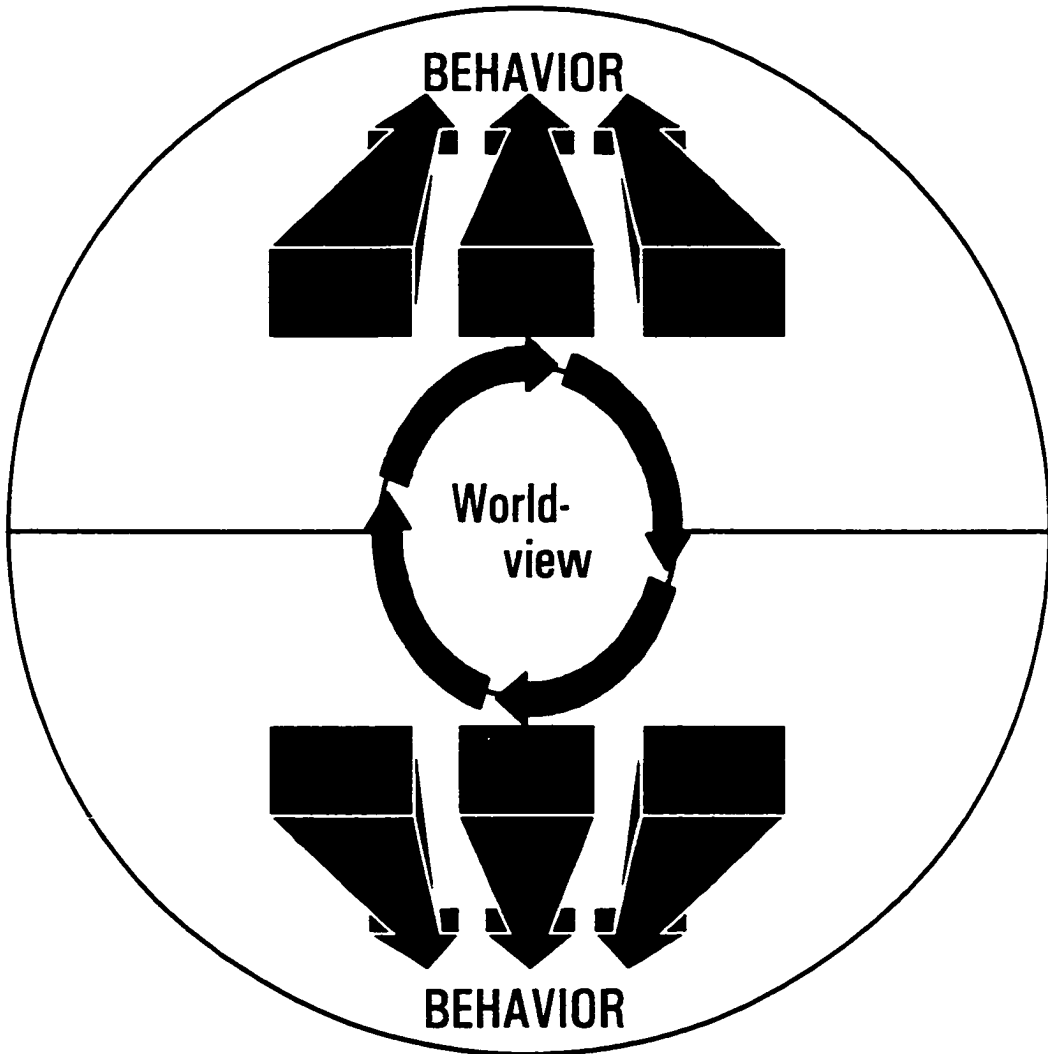
Transparency 47. Worldview Concepts

COMPARISON OF WORLDVIEWS

CONCEPT	MUSLIM & HEBREW	WESTERN CHRISTIAN
(1) Unity	Emphasis on unity in all of life	Emphasis on unity only if pragmatic
(2) Time	High respect for the past and tradition	Orientation toward the future
(3) Family	Solidarity	Emphasis on individual
(4) Peace	Harmony, a total way of life	Contentment, a segment of life
(5) Honor	All-important consideration	High priority
(6) Status	A matter associated with wealth, family, name, age	A result of accomplishment
(7) Individualism	Subordination to emphasis on group	High regard for independence
(8) Secularism	A totally unacceptable trend	A largely acceptable trend
(9) Change	An undesirable phenomenon	A highly desirable phenomenon
(10) Equality	A theoretical ideal not practiced	A theoretical ideal not practiced
(11) Efficiency	A matter of little or no concern	An imperative

Adapted from: Phil Parshall, New Paths in Muslim Evangelism (Grand Rapids, Michigan: Baker Book House, 1980).

Transparency 48. Changing of the Worldview



Transparency 49.

Seventh-day Adventists and Islam

1. God-Allah:

Muslims believe that there is no god but *Allah*, He is one and none is like Him. He is separate, unified, has no equal, and has neither children nor partners. He is the Creator and Sustainer, and controls everything. Men and women were created by *Allah* but not in His image. *Allah* is all-powerful, merciful, benevolent, all-wise, and all-knowing; this is revealed in the 99 most beautiful names attributed to Him. While there is no Trinity, Christ is only an honored prophet, and the Spirit of God is nothing more than a special name used for Jesus, and sometimes also for Adam.

2. The Scriptures:

Muslims believe that the Qur'an is the word of *Allah*, revealed to Muhammad in the Arabic language through the archangel Gabriel from an original tablet preserved in the seventh heaven. The Qur'an is a summary and guardian of all previous revelations through Moses, David, and Jesus. The Qur'an is eternal and uncreated. Inspiration includes not only words, but also grammar and spelling. The true Qur'an exists only in Arabic (the angels' language) and therefore cannot be translated; translations are called explanations.

Transparency 50.

Seventh-day Adventists and Islam

3. Salvation:

Muslims understand salvation as deliverance from "Hell" and admittance to "Paradise;" a general idea of rescue. Salvation is obtained by: a) Repentance, which means return to a state of obedience; b) Faith in *Allah* and obedience to Muhammad; and c) Good works in accordance with the Five Pillars of faith. In Islam, good works are as important as beliefs for salvation, however, practicing Islam is no guarantee of redemption. Only *Allah* gives salvation, and His will is not known to man.

4. Christ:

Muslims believe that although Jesus Christ (*'Isa*) is honored as one of the greatest prophets of *Allah*, He is not divine. Christ is mentioned 93 times in the Qur'an. He was born by *Allah's* decree of the virgin Mary and His names and titles include Messiah, Word of God, Spirit of God, Prophet, and Messenger. He also performed miracles. However, Christ is not the second person in the Godhead, He was not crucified, rather He was taken up to heaven by *Allah*. Trinitarianism is blasphemous to Muslims and Christ's mediatory role is not needed since salvation is obtained by submission to *Allah* and by good works.

Transparency 51.

Seventh-day Adventists and Islam

5. The Laws:

Muslims believe in what they have as a universal moral law which approximates to the last six of the Ten Commandments; those which deal with relationship to fellow men. These are part of the *Shari'ah* law revealed to mankind by *Allah*, and are aimed towards the success and welfare in this life and after death. The *Shari'ah* brings humans into line with *Allah's* will, therefore, obedience is a condition of salvation.

6. The Day of Worship:

Muslims consider Friday as the Day of Assembly. It is not a day of rest (*Allah* needs no rest), but a day where Muslims at noon prayer show their spirit of unity by taking part in common worship and listening to the weekly sermon. Both before and after the noon prayer a Muslim can attend to his business and work. In the Qur'an, however, the seventh-day Sabbath has an elevated position as a memorial to God's creation. But although the Qur'an reproves transgressors of the Sabbath, the day is not obligatory as a holy day for Muslims.

Transparency 52.

Seventh-day Adventists and Islam

7. The Fellowship of Believers:

Muslims believe that the *Ummah* (community) is a theocratic society which transcends ethnic or political definition. It is the world-wide fellowship of all believers, under *Allah's* legislative direction in both public and private matters. Under *Shari'ah* law, the *Ummah* has strict control over Muslims. It enforces brotherhood as the paramount social ideal and has political overtones which are not found in Christian concepts. The work of the *Ummah* is to proclaim the message of Islam to the whole world.

8. Joining the Community of Believers:

Muslims believe that the only requirement for a person to join Islam is through the recitation of the *Shahada* (There is no God but Allah. Muhammad is the apostle of Allah) in Arabic and before witnesses. Prior to the testimony and the formal acceptance of the new convert, the *Ghusl* (a ceremonial washing of the whole body) must occur. As *Ghusl* is also performed after touching the dead, a major blood-letting, etc., it is not fully equated with baptism.

Transparency 53.

Seventh-day Adventists and Islam

9. Healthful Living:

Muslims believe that food and drink should not be taken for granted. They should be accepted with gratitude as gifts from *Allah* and used wisely for maintenance of health. Islamic regulations stipulate that excessive eating is wrong; all food must be nutritious and tasty, not causing health hazards but ensuring moral and spiritual health. Forbidden in Islam are intoxicating substances and beverages, swine's flesh, blood, carrion, and meat not dedicated to Allah or otherwise offered to the idols.

10. Eschatology:

Muslims believe that in the end time the conditions in the world will be chaotic with violence, destruction, and spiritual darkness. In general terms, Muslims also believe that the *Mahdi* (the guided one) will come at the end of time to briefly reintroduce Muhammad's rule, but the Antichrist will appear and lead away his followers. Then Jesus will come and destroy the Antichrist at the close of history and will give authority to Muhammad. At the Day of Judgement, the dead will be resurrected by a trumpet call and their deeds will be weighed on the scales.

Transparency 54.

Seventh-day Adventists and Islam

11. Heaven and Hell:

Muslims believe that paradise is an enclosed garden with delights which in the present state of existence are not obtainable. These blessings are contrasted with the sterile desert existence. In paradise there will be shade, clear water, rivers of milk, wine, and pure honey. . . The inhabitants are forever young and will abide in paradise forever. Hell, where the damned will go is a pit of torment and eternal flames with seven doors. . . It is a limbo with neither life nor death. The skin will burn off, and the inhabitants will be beaten with iron rods. But there are special people (non-idolaters) who have a chance to be released from hell after intercession by divine messengers.

12. State of the Dead:

Muslims believe that life in the world is limited to a brief time. However, there is life after death. Reward and punishment is not necessarily kept for the Day of Judgement, but may begin immediately after the funeral which usually takes place the same day a person dies. In the grave, angels will interrogate the dead about their relationship to *Allah* and Muhammad, and their fate depends on the answers to these questions. Death puts an end to the human body, but does not destroy the soul. Prayer for the dead is recommended.

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