

# INTERCEDE

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## Addressing the Key Myths of African American Islam

By M. L. Rogers

The old Cadillac sat like a relic in the grocery store parking lot, telling stories of better days. An elderly African American woman slowly emerged from its rusty shell, listlessly clutching a fistful of coupons. A casual observer would have thought this woman's life reflected the values of her church-going peers, but the red and white bumper sticker affixed to the rear of the steel beast revealed the divergent path she had trod.

Whatever compelling reasons led this aged woman to outfit her vehicle with a sticker that read, "Islam made the difference," one could be sure that this was no flippant statement, nor was this woman an anomaly. On the contrary, Islam is growing fastest in the United States among African Americans, most of whom at one time described themselves as Christians. Along with Southeast Asians and those from the Middle East, African Americans comprise one of the three largest ethnic groups of American Muslims and make up about 20 percent of the total U.S. Muslim population.

The reasons for this attraction to Islam within African American communities are convincing. Proponents of this faith have constructed false narratives concerning roots, racism, and retaliation that present a strong pull for many within communities of color. The following refutes these narratives

and shows that only in Christ will African Americans find their truest identity, dignity, and peace. The Christian faith is the superior choice for people of African descent.

### Myths About Roots

"Most of the Africans that came over in slavery were Muslims," said Abdul as we shared a meal in a small mid-western restaurant. Having left behind the Christian faith, he now proudly embraces the religion of his ancestors. Abdul's thinking coincides with that of many African American Muslims throughout the twentieth century who "would testify later that by practicing Islam, they were reclaiming a religious and spiritual heritage that had been stolen from them when their ancestors were kidnapped in Africa."

While Islam certainly held sway in certain pockets of Africa during the Transatlantic Slave Trade, no one knows for sure how many Muslims came through the Middle Passage to the Americas. Richard Turner estimates that Muslims constituted at least 15 percent of the slave population of North America. Jane Smith cautiously places her estimate at 20 percent. Edward Curtis concedes that estimates widely range between the thousands to more than a million. Jacob S. Dor-

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# Until All Have Heard

*How then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? – Romans 10:14*

**Mark Brink**

International Director  
Global Initiative:  
Reaching Muslim Peoples



This year, the Islamic fasting month of Ramadan begins around March 23, depending on the country where the Muslim lives—and lasts for thirty days. Unity within the Islamic community is on display during the month of Ramadan. The mandatory month of fasting applies to all capable Muslims from sunrise to sunset. Surah 2:185 states: “Ramadan is the month in which was sent down the Quran, as a guide to mankind, also clear signs for guidance and judgment. So everyone of you who is present during that month should spend it in fasting.”

Ramadan is considered a holy month. Muslims believe they gain special merit and forgiveness of sins through their acts of devotion during Ramadan. Faithful Muslims also believe that each person’s destiny for the next year is determined during Ramadan. Therefore, it is essential that they seek Allah through special prayers, fasting, and reading the Quran. It is a time of self-denial and self-reflection for the religiously devout in Islam.

During the month of Ramadan, we encourage Christians to specifically focus on interceding for the Muslim world. As you pray, consider implementing one or more of these ideas:

1. Dedicate special times to cry out to God for the salvation of Muslim people.
2. Pray that the spiritual veil of darkness would be removed from their eyes.
3. Intercede for individual Muslims that you know. Call their names out to the Lord and ask for their salvation.
4. Adopt a country or people group and intercede for their salvation. Take time to visit [joshuaproject.net](http://joshuaproject.net) for excellent information on Muslims and Muslim nations.
5. Seek out Muslims in your city and let Christ use you to share the gospel with them. Be bold in hospitality and witness.
6. Ask the Lord to create a hunger for Christ in the hearts of Muslim peoples. Pray that they will experience dreams, visions, and miraculous interventions.
7. In Muslim-majority countries, churches engage in focused outreach during this month. Pray for a powerful anointing to rest upon their outreach ministries.

As you read this edition of *Intercede*, you will be challenged with the spiritual lostness of African American Muslims. May we hear the Spirit’s voice as He calls us to intercede and witness!

## Prayer Profile - Muslim Unreached People Group

### The Aceh People of Sumatra, Indonesia - Population: 4.8 million – 99.9% Muslim

The Aceh people live on the northern tip of the island of Sumatra. They are known as devout followers of Islam. Their lives are strongly influenced by Islamic law instead of Indonesian national law in certain cases. The Aceh speak their own language, but most also speak the Indonesian national language.

The Aceh have been very instrumental in spreading Islam throughout Indonesia and other Southeast Asian countries. It is often said that “to be Aceh is to be Muslim.” The Aceh people have strongly and even violently opposed other Aceh people who converted to other religions. Orthodox Islam for many Aceh people is combined with animistic beliefs in spirits and various superstitions. These beliefs center on seeking protection through magic by either appeasing or controlling both good and evil spirits.

### Prayer Points

1. Safety and health for Indonesian Christians who are trying to reach the Aceh;
2. Men and women of peace (Luke 10:6) in Aceh villages;
3. Dreams and visions among open-hearted Aceh, both young and old;
4. The breaking down of Islamic spiritual strongholds and Holy Spirit anointing on the Aceh people as they watch the Jesus Film, both in urban and rural areas.

*\* For further information on the Aceh people, see [www.joshuaproject.net](http://www.joshuaproject.net)*

# Muslim World News



## **US: Professor Fired for Painting of Muhammad**

Hamline University in St. Paul, Minnesota, has dismissed an instructor who included a painting of Muhammed in a course on Islamic art. After an article in the November 18 edition of *The Oracle*, the student newspaper, described the painting's inclusion under "incidents of hate and discrimination," the associate vice president of inclusive excellence of the university declared the classroom exercise "undeniably inconsiderate, disrespectful and Islamophobic."

The artwork that landed the instructor in trouble depicts Muhammad receiving his first quranic revelation. The painting has been termed "Islamophobic." Islamophobia is a term used to describe the fear of, hatred of, or prejudice against Islam or Muslims, in general. Some scholars even consider it as a form of xenophobia. – *The Siasat Daily*

## **US: New Jersey Muslim Heritage Month**

New Jersey lawmakers are considering naming January as "Muslim Heritage Month." Lawmakers have introduced a bill in accordance, Senate Joint Resolution 105. The Council of American-Islamic Relations (CAIR) recently testified on behalf of the new legislation: "If the state of New Jersey truly takes great pride in the religious and cultural diversity of its residents, it is critical to pass Senate Joint Resolution, SJR-105, which would recognize our large community in the state," says Madina Ouedraogo, government affairs manager for CAIR-NJ. CAIR is an unindicted co-conspirator in the 2009 Holy Land Foundation (HLF) retrial. – *News12*

## **Nigeria: Pre-Christmas Massacre of Christians**

A Nigerian bishop has denounced "a deliberate plan to unleash evil" on Christian villagers following reports that dozens of people were killed in a violent nighttime attack December 18, 2022, in Kaduna State. "The motivation for these attacks as far as we know is that it's a deliberate plan to unleash evil and to terrify our people because we do not profess the same religion or because we oppose their violent activities on our land," Bishop Yakubu Kundi wrote in a text to CNA.

Witnesses say a group of approximately 100 armed men, dressed in army fatigues or black tunics, arrived in Mallagum on motorcycles and trucks. Media reports say as many as forty-six people were killed in four villages over three days. Thousands of other residents have been displaced from their homes because of the violence. – *Catholic News Agency*

## **Bangladesh: Muslim Plants Quran to Incite Riots**

Bangladeshi police have arrested a Muslim man for placing a copy of the Quran inside a church. The incident occurred in Rajshahi on December 25, 2022. The accused has been identified as 36-year-old Golam Chowdhury. Planting a copy of the Quran at the religious establishments of non-Muslims and then attacking the non-Muslims, accusing them of blasphemy and insulting the Quran, has become commonplace in Bangladesh. – *The Daily Observer*

# Addressing the Key Myths

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man contends that almost no Muslim slaves arrived in North America after 1770. Knowing or even accurately estimating the number of African Muslims brought to North America during the Transatlantic Slave Trade seems impossible.

While history does not provide clear answers on the religious roots of enslaved Africans, this much is certain: whatever the religious background, enslaved African Americans largely embraced Christianity. Those who came over on slave ships as Muslims did not, by and large, pass their faith on to future generations. The Islamic movements among African Americans during the twentieth century occurred without a generational link to Muslim slaves of the South, for Islam did not survive the days of slavery. This means one of two things or perhaps both: (1) either the number of practicing Muslims forced into the Transatlantic Slave Trade was not as great as some say and, therefore, not large enough to ensure a critical mass of ongoing followers, or (2) the problems borne during the dark and painful days of slavery necessitated a more robust solution than Islam could offer. Whether born into African Traditional Religion or Islam, many of these precious people left these religions behind and embraced Christ. According to Jemar Tisby, African Americans

saw the truth of the gospel message even as slaveholders... distorted [it]...[They] looked to the exodus of the Hebrews from Egypt as a model for their own exodus from American slavery. Black Christians saw in Scripture a God who “sits high and looks low”—one who saw their oppression and was outraged by it.<sup>10</sup>

Born in the hot fields of racial injustice and oppression, the Black Church “emerged as the ark of safety for people of African descent.” In the face of the hardships of slavery, the hope of the Christian faith shined. Since its inception, “No pillar of the African American community has been more central to its history, identity, and social justice vision than the Black Church.”

A search for one’s roots has a great deal to do with the quest for identity. As the dignity and identity of African Americans sat in shambles because of the abhorrent slave trade, many found a new identity in the refuge of the Christian faith. As image-bearers of God (Gen 1:27), they discovered dignity that could not be dismantled.

Still today, the Black Church “animate[s] Black identity.” African Americans who have left the church for the mosque in search of their roots should consider what they have passed over. In an age when atrocities like police brutality, racial profiling, and mass incarceration persist, is Islam up to the task of providing hope and a refuge? Or, like their ancestors who courageously endured the barbarity of slavery, will they find their identity through a superior way? Juxtaposed to the impossibility of knowing how much Islam truly impacted

their family tree prior to the slave trade, African Americans can know that Christianity played a vital role in the Black community then and now. These are the true religious roots of a shining people, forged in the fires of hardship.

## Myths About Racism

“What factors led you to convert to Islam?” I asked carefully. Our conversation had been cordial but guarded. Abruptly, Abdul’s pleasant countenance wrinkled into a scowl as memories of racism and injustice overtook his thoughts like monsoon winds. “Racism was the factor,” he responded. Sitting across from me at the restaurant, the lines on this former churchgoer’s face told many tales of a painful past. Though once a committed Christian, Abdul had become a Muslim in a prison cell after reading literature from the Nation of Islam.



Stories like Abdul’s populate the landscape of Black Islam. It was the seed of racism planted in the fertile Jim Crow soil that led to a burgeoning crop of Islamic movements among African Americans in the early twentieth century, the most prominent of which was the Nation of Islam. Today, many African Americans, like Abdul, still cross the threshold of Islam through the doorway of this movement.

Black Muslims have rightly confronted Christians on our past prejudices and, at times, outright racism. Sadly, this confrontation has confused the actions of an imperfect people with the ethics of a Perfect Message; the problem has never been with the latter. Writer and professor Esau McCaulley captures this concept:

I did not join the Nation of Islam for a variety of reasons, even when I most despaired of a hopeful future for African Americans in this country. Why? I came to believe that we must ask questions in their proper order. The fundamental question was whether or not the Christian story was true. I believed that the tomb was empty on the third day. White

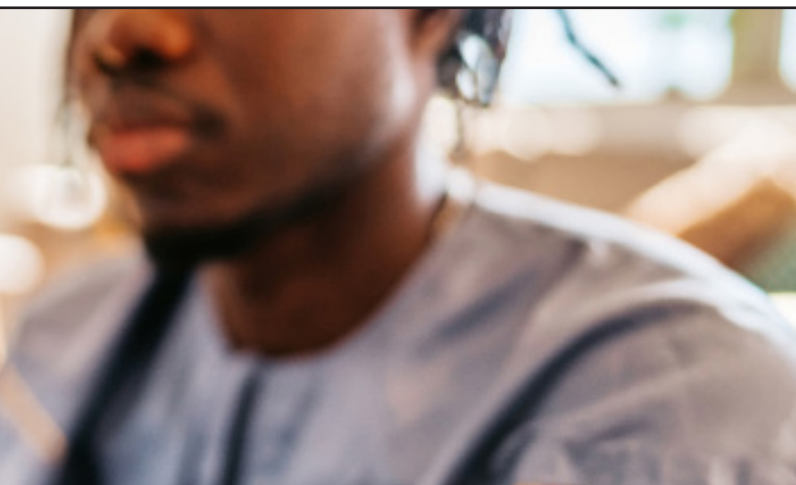
# of African American Islam

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supremacy, even when practiced by Christians, cannot overcome the fact of the resurrection (emphasis added).<sup>14</sup>

In leaving the church for the mosque, Black Muslims have left behind the truth. In a sad twist, they have also forsaken a Message of equality for one of Arab supremacy. Rather than promoting one culture over another, as Islam does, the Christian faith elevates all cultures, and, therefore, innately eschews the sin of racism.

In Ephesians 2:11-22, the Apostle Paul reminds his Gentile audience that they no longer hold second-class status, but have attained equal footing with their Jewish counterparts (v. 19). This new unity and equality between Jew and Gentile does not extinguish diversity. The Gentiles do not become Jewish, or the other way around. The Cross brings them together, yet they retain their cultural identities. This ideal plays out in countless Bible translation projects. Lan-



guage is intimately wedded to culture, and Christians have understood since the beginning that God wants to speak to His people in their mother tongue. In the Christian faith, a diversity of cultures is truly celebrated.

In contrast, when visiting an American mosque, one will encounter Asians, Africans, Latinos, Blacks, and Whites all chanting Arabic prayers, with or without understanding of what is being said. Islam lays a heavy yoke of Arabic culture over any people group that embraces it, including Arabic dress, gender customs, and language. This means that one cannot truly read the Qur'an unless he or she understands Arabic. For this reason, Abdul reluctantly admitted, "There's a lot of Arab-centrism in Islam." While Muslims promote an air of unity, if anything, it is a unity of uniformity under the banner of Arab superiority.

It is this ethic that gave rise to the Arab Slave Trade, which lasted for more than thirteen centuries, and enslaved roughly 11 million Africans to serve in Muslim harems, households, and armies. This slave trade left many African towns and

cities decimated and depopulated. While the flames of this unholy fire raged on, some Muslims in Africa participated in the Transatlantic Slave Trade. Jacob Dorman tells how Muslim theocratic warlords captured many non-Muslim Africans as slaves, and sent as many as half a million of them into the misery of the Middle Passage between 1711 and 1810. Other Muslim groups, like the Fulani, participated in the slave trade as well.

In light of Islam's elevation of one culture over another, Black Islamic scholar, Richard Turner, describes what he calls "the myth of a race-blind Islam"—a discourse and an intellectual tradition "that have created and perpetuated ahistorical conceptions of Islam." In other words, the Islamic narrative that promotes itself as anti-racist disregards centuries of racial injustice and the harmfulness of Arab superiority.

African Americans who have left the church for the mosque because of racism should consider what they have traded. The Christian message, rooted in an understanding of the value of all human life (Gen. 1:27), does not elevate one culture over another and, therefore, is inconsistent with racist ideology. In Galatians 3:28, Paul states, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus." In Christ, there is a new unity that incorporates these three major divisions of humanity: race (Jew/Greek), economics (slave/free), and gender (male/female). The seeds of equality and unity found in the Bible would lead to a bountiful harvest of abolitionism in the eighteenth and nineteenth centuries. This message resounds so loudly in the pages of Scripture that Hugh Auld, the slaveowner of the renowned Frederick Douglass, said, "If [a slave] learns to read the Bible it will forever unfit him to be a slave." The gospel is the perfect Message. In this Truth, people like Abdul can find true equality and unified diversity.

## Myths About Retaliation

"Turn the other cheek?" questioned Abdul as our conversation continued. "Nah, man, I'm not doin' that." For many African American Muslims like Abdul, Jesus' call to forgive our enemies stands in harmful opposition to resistance of oppression. For them, Islam provides the platform to give full vent to anger and retribution.

History shows, however, that people of passivity have never populated the Black Church. This church became a cauldron of Black political action, even dating back to the late eighteenth century; this activism did not come about in spite of but because of the faith of these early African Americans. Like Esau McCauley, they saw "the theological energy

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of the Bible [as moving] toward liberation” and, therefore, found biblical models to resist oppression.

This resistance does not diminish the need to forgive. But how does one do that, considering past and present injustices? There is no room for flippant answers here. The pain is real, and the solution cannot be trivial. Enter the gospel. Ephesians 2:16 presents a beautiful picture of reconciliation between Jews and Gentiles after centuries of animosity: these two groups come together “in one body through the Cross, thereby killing the hostility” (emphasis added). The fruit of forgiveness, cut from the Cross, brings unity out of an impossible impasse. Only in the Cross does anyone possess the true power to forgive. At the Cross, God’s divine judgment and glorious grace intersect. It is there that injustice meets its match, as God shows himself as supremely just. It is there that the high price of forgiveness is paid once and for all. McCaulley asserts, “It is only by remembering that God’s forgiveness costs him something that I find the divinely given power to pay the cost of forgiveness instead of revenge.”

Without a Cross, Muslims have nothing to do with their bitterness and hurts but let them mutate into cancer cells of rage and retaliation. Civil Rights activist John Perkins, whose hardships would have led many down a vengeful path, contends, “Revenge is dangerous because it’s never really satisfied with an eye for an eye. Instead, it rushes quickly into punitive excess, taking much more from the offender than is due.” Further, holding on to anger and bitterness “damages [one’s] very soul” causing him or her to view everything that others do or that happens to them “through the eyes of

hurt.” The sacrificial death of Christ on the Cross enabled Perkins to let go of his pain and to forgive, thus releasing hate’s heavy harness over his life. According to Tim Keller, offering forgiveness for past injustices is an absolute necessity for living a happy and whole life:

If you are made in the image of God, who is a forgiver, then it is a directive—you must forgive. In the short run it can feel good to be angry at somebody who has wronged you, or to pay them back. But in the long run what is going to happen? Disintegration. It can hurt your body to be angry. It can certainly hurt your relationships, making it harder to trust and commit. It can distort your whole life. Why? Because when you are disobeying a moral directive from God, you are going against the grain of your own nature, against the grain of the universe.<sup>27</sup>

Here again, the Christian faith shines as the superior choice, as it gives voice to critical resistance while giving believers the power to lay aside the burden of anger and to forgive. Today, Jesus is inviting African American Muslims like Abdul to bring their painful experiences to the foot of the Cross where they will find rest for their souls, for His yoke is easy and His burden is light (Matt. 11:29-30).

Whether it is a question of roots, racism, or retaliation, the gospel provides the answer for Black Muslims today. It is our prayer that those who have left the church for the mosque will come back home to the One who is ready to meet them right where they are—because every African American Muslim deserves to know the Truth about Jesus.

## Endnotes:

<sup>1</sup>Mark Hausfeld, “Islam in America: Understanding and Engaging Diaspora Muslims Through the Local Church,” J. Philip Hogan World Missions Monograph, Vol. II, 12.

<sup>2</sup>Carl Ellis, ed., *Saving Our Sons: Confronting the Lure of Islam with Truth, Faith, & Courage* (Chicago, IL: Imani Books, 2007), 9.

<sup>3</sup>Global Initiative: Reaching Muslims Peoples, *Journey to Understanding: Equipping Christians to Engage Muslims with Faith* (Springfield, MO: Onward Books, 2018), 16.

<sup>4</sup>“Black Muslims Account for a Fifth of all U.S. Muslims, and About Half are Converts to Islam,” Pew Research Center, accessed April 16, 2019, <https://www.pewresearch.org/fact-tank/2019/01/17/black-muslims-account-for-a-fifth-of-all-u-s-muslims-and-about-half-are-converts-to-islam/>.

<sup>5</sup>Edward E. Curtis, IV., *Muslims in America: A Short History* (New York, NY: Oxford University Press, 2009), 22.

<sup>6</sup>Richard Brent Turner, *Islam in the African-American Experience*, 2nd ed. (Indianapolis, IN: Indiana University Press, 2003), xvii.

<sup>7</sup>Jane I. Smith, *Islam in America* (New York, NY: Columbia University Press, 1999), 76.

<sup>8</sup>Curtis, *Muslims in America*, 4.

<sup>9</sup>Jacob S. Dorman, *The Princess and the Prophet: The Secret History of Magic, Race, and Black Muslims in America* (Boston, MA: Beacon Press, 2020), 36.

<sup>10</sup>Jemar Tisby, *The Color of Compromise: The Truth about the American Church’s Complicity in Racism* (Grand Rapids, MI: Zondervan, 2019), 19-20.

<sup>11</sup>Tisby, *The Color of Compromise*, 19.

<sup>12</sup>Henry Louis Gates, Jr., *The Black Church: This is Our Story, This is Our Song* (New York, NY: Penguin Press, 2021), 1.

<sup>13</sup>Gates, *The Black Church*, 2.

<sup>14</sup>Esau McCaulley, *Reading While Black: African American Biblical Interpretation as an Exercise in Hope* (Downers Grove, IL: InterVarsity Press, 2020), 72-73.

<sup>15</sup>Dorman, *The Princess and the Prophet*, 34-35.

<sup>16</sup>Ibid., 37.

<sup>17</sup>Curtis, *Muslims in America*, 6.

<sup>18</sup>Turner, *Islam in the African-American Experience*, 55-56.

<sup>19</sup>James D. G. Dunn and John W. Rogerson, eds. *Eerdman’s Commentary on the Bible* (Grand Rapids, MI: Eerdman’s, 2003), 1380.

<sup>20</sup>J. Albert Harrill, *Slaves in the New Testament: Literary, Social, and Moral Dimensions* (Minneapolis, MN: Fortress Press, 2006), 178.

<sup>21</sup>Gates, *The Black Church*, xix.

<sup>22</sup>Ibid., xix, xx.

<sup>23</sup>McCaulley, *Reading While Black*, 133.

<sup>24</sup>Ibid., 132.

<sup>25</sup>John Perkins, *One Blood*, 107.

<sup>26</sup>Perkins, *One Blood*, 107.

<sup>27</sup>Timothy Keller, *Making Sense of God: Finding God in the Modern World* (New York, NY: Penguin Books, 2016), 115-116.



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## **Friday, March 3, 2023. Please pray for**

...*deliverance for Mahmoud*, a Christian convert from Islam in Libya. The courts recently accused him of apostasy and sentenced him to death as a result of his refusal to return to Islam. Of Libya's population of 6.7 million, 97% are Muslim.  
...*the salvation of Muslims* in Pakistan's Punjab province as they are influenced by Christian agencies engaged in restoration efforts in Punjab's previously flooded areas. The Punjab province is home to half of Pakistan's population of 235 million.  
...*protection for Pastor Enoch* in northern Nigeria. He states: "The gospel cannot be preached in these Islamic parts of Nigeria without casualties. We are increasingly at risk, but nothing compares to the joy of sharing the gospel, especially with Muslims."

## **Friday, March 10, 2023. Please pray for**

...*courage and protection for Christians* in the disputed Nagorno-Karabakh region located between Azerbaijan and Armenia. Islamic Azerbaijan wishes to destroy all vestiges of Christianity. Satellite imagery shows ongoing "disappearances" of churches.  
...*Christian doctors and nurses* who speak Bengali and serve in the American prison system. They are asking the Lord to give them strategic opportunities to witness, especially to Muslim prisoners from South Asia.  
...*wisdom for Brother Javid*, a house church network leader in Iran. He says, "Everything happens through prayer. We lift our voices as a rich aroma to the Lord and miracles happen, especially miracles of salvation among our Muslim friends."

## **Friday, March 17, 2023. Please pray for**

...*the worldwide Muslim community* of 1.9 billion souls as they start their annual 30-day fasting month of Ramadan on March 22. Ask the Lord to create spiritual hunger in their hearts that will lead them to the truth about Jesus.  
...*encouragement for Christians in Iraq*. The Christian population has decreased from 1.5 million in 2003 to 200,000 in 2023. The Archbishop of Erbil states: "We Christians of Iraq find ourselves on the brink of extinction."  
...*increasing faith* for a house cell group ministry in a predominately Muslim country of Central Asia. Local believers state: "We are now ready to open some very special home fellowships; they are very special because they will be for teenagers."

## **Friday, March 24, 2023. Please pray for**

...*the Bible distribution ministry* of Vahid in Iran. He says, "I see miracles all the time. Recently I was caught with 75 Bibles in my bag. The 'Islamic policeman' put me in his car. Suddenly he said 'I am a believer. I would like three Bibles. Take the rest and run.'"  
...*new converts from Islam* in Saudi Arabia who are receiving discipleship training. In one city, several home cell group attendees have recently been baptized. Of Saudi Arabia's population of 36 million, 92% are Muslim.  
...*the expansion of house cell groups* in a North African Arab country. The overseer in this 99% Muslim country says, "Pray for this ministry. We are in the process of launching seven more home fellowships in order to reach our Muslim neighbors."

## **Friday, March 31, 2023. Please pray for**

...*success for a missions team* that will soon seek to enter the restricted-access country of Maldives on a government-endorsed business visa. Of the Maldives' population of 497,000, 98% are Muslim.  
...*born-again Christian soccer players*, who have signed contracts with professional teams in predominately Muslim countries, to have many opportunities to witness.  
...*wisdom and compassion for church leaders* in India who are helping with the huge influx of mostly Muslim Afghan refugees. Pray especially for a vibrant Afghan congregation in New Delhi.



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## **Friday, April 7, 2023. Please pray for**

...*courage and perseverance* for Christians from a Muslim background in Kyrgyzstan. Umida, a recent convert, says: “Almost all of us who are converts from Islam have been abandoned by our relatives because of our decision to follow Christ. Please support us with your prayers.”

...*women converts from Islam in Eritrea*. Many fled their home country and found refuge in “safe houses” in neighboring countries. Of Eritrea’s population of 3.6 million, 46% are Muslim.

...*Vangay, a convert from Islam in Afghanistan*. Her Muslim husband poured acid on her face. A missionary shared Jesus with Vangay and arranged for her to receive plastic surgery. Vangay says, “Once I received Jesus, there was nothing more important. There is no turning back.”

## **Friday, April 14, 2023. Please pray for**

...*spiritual growth for Samiim*, a Muslim pharmacist in a Central Asian country who learned of Jesus via Facebook. After studying the Bible, he was convinced to accept Jesus as Savior. He says: “I am very happy in Jesus, but now I need to grow.”

...*a powerful Holy Spirit anointing* to rest on a new church planting effort among an unreached Muslim people group in Uzbekistan. Brother Bular, a Tajik believer from a Muslim background, is leading the effort.

...*Han Chinese believers* to heed the promptings of the Holy Spirit as they seek opportunities to reach Muslim Uyghurs who have “graduated” from forced prison stays and now labor in Chinese factories.

## **Friday, April 21, 2023. Please pray for**

...*the worldwide Muslim community* as it ends the 30-day fasting month of Ramadan today. Pray that seeking Muslims will recognize the futility of their endless cycle of trying to gain God’s favor through works.

...*God to open more doors* for local believers in a predominately Muslim country in the Middle East. They report: “In the last few months new house cell groups have started—and 100% of the attendees are Muslim. Many have accepted Christ as Savior.”

...*mission workers in France* who have patiently worked among Soninke Muslim immigrants from West Africa and are now seeing fruit from their labors. This ministry is centered in Paris, but is active in other cities of France.

## **Friday, April 28, 2023. Please pray for**

...*the 1 million Rohingya*s, a displaced Muslim people group from Myanmar, who are now in Bangladesh refugee camps. Pray that they would receive compassionate help and hear and embrace the gospel.

...*an Arabic-language ministry* in the Middle East that is using social media technology to reach Yemeni Muslims for Christ. Of Yemen’s population of 33 million, 98% are Muslim.

... *God’s protection over house churches in Somalia*. While regularly threatened by Muslim fanatics, a group of Somali believers report that their favorite Arabic song is “I Have Decided to Follow Jesus.” Of Somalia’s population of 17 million, 99% are Muslim.

*\*All personal names used herein are pseudonyms*

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