

# INTERCEDE

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## WHY MUSLIM WOMEN COME TO CHRIST



by Miriam Adency

Hagar. Single mother. Victim of forced sex. Abandoned in the desert with no child support. Yet an integral part of the story of Abraham, that great leader of faith. Jews, Christians and Muslims all trace their heritage through Abraham.

Originally Hagar was a slave. Her owner was Sarah, Abraham's wife. But Sarah was infertile. For years she struggled to get pregnant. After awhile it was heartbreaking. Finally, still determined to have children in the house, Sarah did what she thought was the next best thing: she pushed Hagar at Abraham. Maybe her marriage contract required her to provide an heir through a servant if she couldn't produce one herself.

Then the plot thickened. As soon as Hagar got pregnant, Sarah regretted her move. Hagar started showing off. Sarah retaliated by abusing her servant. Hagar couldn't take it. She ran off.

Alone in the desert, Hagar had no future. But God came to Hagar and stopped her in her tracks with His presence and His promises.

*The angel of the LORD found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. And he said, "Hagar, servant of Sarai, where have you come from, and where are you going?"*

*"I'm running away from my mistress Sarai," she answered.*

*Then the angel of the LORD told her, "Go back to your mistress and submit to her. I will so increase your descendants that they will be too numerous to count."*

*The angel of the LORD also said to her: "You are now with child and you will have a son. You shall name him Ishmael, for the LORD has heard of your misery...."*

*She gave this name to the LORD who spoke to her: "You are the God who sees me," for she said, "I have now seen the One who sees me" (Genesis 16:7-11,13).*

When God confronted this pregnant, single nobody, how did she respond? She said, "God, you see me." In spite of the desolate wilderness that surrounded her, in spite of the social structure in which she was insignificant, the miracle was that God saw

her. God knew her as an individual. She was not alone in the universe. She was a creature of God. That changed the direction of her life. She turned around, went back and was obedient to Sarah.

Still, 14 years later, Hagar got kicked out again. This time it was permanent. The reason was simple. Some years after Hagar's baby was born, Sarah surprised everybody, most of all herself. She got pregnant and gave birth to a boy.

One day Hagar's son teased Sarah's.

Sarah exploded. "Get rid of that slave woman and her son!" she said to Abraham. "That slave woman's son will never share in the inheritance with my son Isaac!"

So Abraham turned Hagar and Ishmael out of his camp. He gave them food and water and sent them away.

Hagar hiked with her boy. Maybe she hoped for a passing caravan where they could hitch a ride. But none appeared. The day came when the water was all used up. This time there was no spring.

*When the water in the skin was gone, she put the boy under one of the bushes. Then she went off and sat down nearby, about a bow-shot away, for she thought, "I cannot watch the boy die." And as she sat there nearby, she began to sob (Genesis 21:15-16).*

Then God came to Hagar again.

*God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, "What is the matter, Hagar?" (v. 17).*

What was the matter? Hagar must have been ready to spit out a bitter riposte, when the angel continued:

*"Do not be afraid. God has heard the boy crying as he lies there. Lift the boy up and take him by the hand, for I will make him into a great nation."*

*Then God opened her eyes and she saw a well of water (vv. 17-19).*

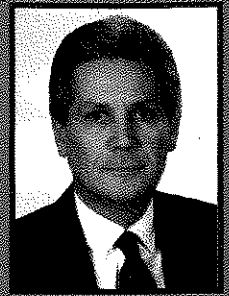
In Muslim tradition, too, God provided water for Hagar and Ishmael, although the details differ from the biblical story.

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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)*

**Jim Bennett, Director**  
Center for  
Ministry to Muslims



A few days ago, it was sobering to be reminded that almost one-tenth of the world's population are Muslim women. Of six billion people on the earth, 600 million are Muslim women! The task of communicating the gospel to them must take into account an incredible diversity. On the one hand, Muslim women may be well-educated and sophisticated, while a huge number may be functionally illiterate.

Two years ago in a predominantly Islamic nation, I stood in the dining room of a unique restaurant. Discreetly known as an eating place for women only, this peaceful and culturally-relevant setting provided a haven for Muslim ladies. Mostly well-educated, some were members of the diplomatic community. No preaching or overt proselytizing occurred there; but in a quiet, yet powerful way, this Christian restaurant conveyed the gospel to its female Muslim patrons.

Two weeks ago, I was in the city of Linxia in the Gansu Province of Northwest China. Linxia is predominantly Muslim and refers to itself as *Little Mecca*, mainly because it contains 28 mosques. There seems to be an internet cafe/shop on every corner, each packed with the young. I quietly watched information-hungry young people devouring international news. Interestingly, most of the visitors to the shop seemed to be young, educated Muslim women.

On the other hand, two veteran women missionaries living in the Middle East recently reminded us that nearly half the Muslim world is functionally illiterate, and a significant portion in that category are women. Most can read and write a few words, but do not have the ability to gain information through written form. These missionaries pleaded for materials designed to reach Muslim women using oral and visual communication methods,

such as cassettes, videos, and radio and television programs.

A good example of this is Afghanistan, where the 2001 edition of *Operation World* notes the literacy rate is generally 10-31 percent, but much lower for women. It states: *Women in the cities have been severely repressed by the Taliban regime. They have been banished from public life, forbidden employment, restricted to the home, denied education and health services and suffer at the hands of men, with no recourse to any justice. One out of every four women is a widow, and many are destitute. Depression and suicide are commonplace.* The plight of women is beginning to improve in the post-Taliban era, but they still suffer major injustices; and they still wait for an adequate presentation of the gospel in a culturally-relevant manner.

Whether educated or illiterate, all Muslim women have the same need to be touched with the redeeming grace of Jesus Christ.

*What can we do to reach them?*

A CMM team member suggests:

1) We must pray that the Lord of the harvest will send forth more laborers whose focus will be the women of Islam. We must pray for Muslim women to be receptive to the message of truth, *for if the Son sets you free, you will be free indeed* (John 8:36, NIV).

2) We must practice the biblical fast: *to loose the chains of injustice, and untie the cords of the yoke, to set the oppressed free and break every yoke* (Isaiah 58:6).

3) We must proclaim the message of hope: *For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you a future and a hope* (Jeremiah 29:11).

We have the answers for the questions Muslim women have been asking for centuries.

*Will their questions continue to go unanswered?*



**Whether educated or illiterate, all Muslim women have the same need to be touched with the redeeming grace of Jesus Christ.**



# Muslim World News



## Israel

The government reports 137,000 Christians among the country's 6.5 million people, up from 120,000 in 1995. Among the Christians, 115,000 are Arabs, while the remainder are immigrants from Poland, Romania and the former Soviet Union.... A bill, aimed primarily at Messianic Christians, appears to be dead. The measure would have severely crippled all attempts at any kind of evangelism and missionary activity—even e-mails and letters about Jesus.

—Pulse

## Egypt

Forty-seven suspects were detained for investigation in the February attack against a Coptic Orthodox church in Upper Egypt. Most of those arrested and detained were Muslims, 19 of them minors. A handful of Christians were also detained, including the church's bell ringer, who had fired shots into the air early that Sunday morning, celebrating the local bishop's arrival. The bell ringer's shots, along with his vigorous ringing of the newly installed church bell, were blamed in security police statements for irritating local Muslims and inciting them to attack the church just minutes after the bishop's arrival. When Muslim youths began pelting the church with rocks and fire-bombs, the scene quickly became violent, with local police unprepared to stop the mob action.

—Compass

## Kyrgyzstan

The government has invited Christians to help improve the failing public school system. They will teach seminars on Christian ethics to public school teachers. The minister of education wants public schools to offer moral training. Christians have been asked to start 60 pilot schools.

—Pulse

## Senegal

Churches and mission agencies have formed the Wolof Consultation to foster cooperation in ministries. Church-planting efforts among the Wolofs have produced little fruit. One of the consultation's first efforts will be Christian songs in Wolof cultural style.... About half of Senegal's 9.5 million are Wolofs. The country has about a half million Christians among 8.7 million Muslims.

—Pulse

## Nigeria

Hundreds of children were reported missing and held captive after an armory blast in Lagos killed more than 600. The Red Cross feared that many missing children are alive but are not being returned to their families in a region where child trafficking is rampant.

—Pulse

## Indonesia

On February 12, a second peace accord in the space of three months between Christians and Muslims in one of Indonesia's trouble spots got off to a rocky start. The eleven-point Peace accord was barely signed in war-torn Ambon, Indonesia when Mr. Jafar Uman Thalib, commander of

Laskar Jihad extremists, said in a press conference two days later that he did not recognize the agreement. Local Christian leaders warned that the agreement will only work with greater government determination to deal even-handedly with extremist groups dedicated to violence. Over 5,000 people have been killed and 250,000 have been left in refugee camps as a result of the violence that has erupted on Ambon and the surrounding Maluku Islands since December 1998.

—Compass

## Sudan

Sudanese security police have mounted a widening manhunt to track down a local convert to Christianity who went into hiding during early February in Khartoum to escape arrest and possible death. Aladin Omer Agabni Mohammed, a former Muslim who left Islam 11 years ago, is subject to the death penalty under Sudanese criminal law. According to a church leader, Mohammed is in "a real tough situation now. ... He is being hunted everywhere ... I am not sure how he is going to survive, because he's really being threatened." Now 34 and unmarried, Mohammed has been jailed on several occasions for months at a time. But so far as Mohammed knows, formal legal charges have never been filed against him. Instead, authorities of the Islamist Khartoum regime have resorted to a pattern of harassment, trying to force him to renounce his faith and return to Islam. Since late January, Mohammed has been subjected to ongoing interrogations, beatings, drug injections and death threats by Khartoum authorities.

—Compass



# WHY MUSLIM WOMEN COME TO CHRIST

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When Abraham sent Hagar and Ishmael away, according to Muslim teaching, he resettled them in Mecca, a desolate place in the wilderness. He commissioned them to be pioneer missionaries, spreading the true faith in this unreached region. Together Abraham and Hagar built the Ka'bah, a small building, and dedicated it to the worship of the one God. Later, when Hagar searched desperately for water, the fountain of Zamzum [Zamzam] miraculously sprang up.<sup>1</sup> Twenty-five hundred years later, the Ka'bah and Zamzum [Zamzam] would figure in the story of the prophet Muhammad. Today they are central sites, visited by those who make the annual pilgrimage to Mecca.

Muslims trace their heritage from Abraham through Ishmael, Abraham's oldest son. Some consider this their genetic ancestry. For others it is metaphorical. Either way, Hagar stands as the mother of the line.

In Jewish-Christian tradition, Hagar, along with Abraham and Sarah, is one of the people of God who has shown us a little more of what it means to interact with God. She is part of our roots.

The book, *Daughters of Islam*, focuses on "daughters of Hagar," women of Muslim ancestry who have experienced the grace of God through the Lord Jesus Christ. As God provided a spring in the desert for a needy woman 4,000 years ago, so today he pours out life and freshness for vulnerable women all over the globe.

## WHO ARE MUSLIM WOMEN?

Almost one-tenth of the world's population are Muslim women.

Who are they? Arabs, first of all. The prophet Muhammad was an Arab, and Islam's most sacred site is in Arabia. To Arabia, pilgrims journey by the millions every year. Beyond Arabia, the Arab world extends north through the Fertile Crescent and west across North Africa.

East from Arabia we find Iranian Muslim women, who are different from Arabs ethnically and religiously. Most are *Shiite* Muslims rather than *Sunni*. West and North is Turkey. This nation once dominated the Muslim world. It hosted the last great caliphate. Today Muslims speaking Turkic languages number well over one hundred million. Over sixty million live in the region of the former Soviet Union, in the great frontier states of Central Asia. Because of a robust birth rate, this population is growing fast.

The biggest bloc of Muslims in the world is in South Asia—Pakistan, India, Bangladesh, Afghanistan. In Southeast Asia is the single largest Muslim-majority nation, Indonesia. Here too are Muslim-oriented Malaysia and the Muslim section of the Philippines. Women tend to take active roles in leadership in daily life in these Southeast Asian communities.

Mosques are being constructed up and down the continent

of Africa, where many Muslims live. Islam is most pervasive in East Africa, just a dhow's sail away from Arabia. China supports nearly 25 million Muslims, who live especially in the northwest, but also in little enclaves scattered throughout the country. Europe is building new mosques rapidly, both for the "guest workers" and immigrants from Muslim countries and for local converts. It is estimated that in the United States there are 4 to 6 million Muslims.

Who are Muslim women? Clearly they differ according to their national or ethnic identity. A woman's concerns also will be shaped by her

- role in the life cycle
- economic condition
- ideological community
- personality

Consider the life cycle. Women dream new dreams and feel fresh needs at different points in their lives, such as a daughter in her father's house, a single professional woman sharing an apartment with other young women, a married mother, a childless married woman, a divorced mother, head of household, or a widowed grandmother living in her son's household. Sometimes knowing a woman's role in the life cycle is more important than knowing her nationality.

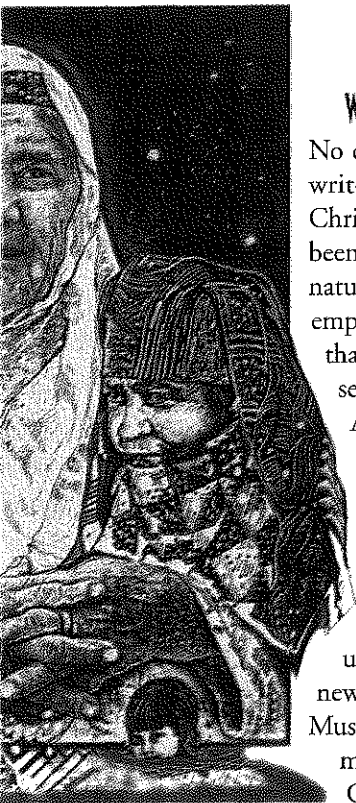
Economically, several of the richest countries in the world are Arab. Yet in other Arab communities poverty is cruel. Among the Muslims of South Asia are many malnourished women, side by side with millionaires. Some Muslim women have Ph.D.s and big stock portfolios. Millions of others are illiterate. Some rich women move regularly between homes in Arabia, France, London and the United States. These are not necessarily "liberated" women. Some may not even be allowed to drive cars or to go out without a male companion or a veil.

As for religion, many Muslim women have been taught little about Islamic doctrines and theology. They resort to folk religion, shrines, sacrifices, amulets, divination and spirit possession as often as they turn to Muslim institutions. Others are well grounded in the teachings of the faith. Some belong to radical fundamentalist sisterhoods. For others, political activism in solidarity with other Muslims or conationals is what counts, rather than religious activism.

Vocationally, too, there is diversity. Even in a simple village some women may specialize as herbalists, while others are textile weavers, food dryers, cheese makers, perfumists, Qur'anic reciters, musicians, occult women and land speculators.

Finally, each woman has unique gifts from God, a distinct personality and distinct life experiences and opportunities.





## WHAT DRAWS MUSLIM WOMEN TO CHRIST

No disrespect for Islam is intended when we write about Muslim women coming to Christ. Spending time with Muslims, I have been blessed by their high concept of the nature of God. Their prayerful life. Their emphasis on community. Their insistence that faith must be expressed in the public sector. Their concern for ethics in society.

Again and again, Islam points us to our Creator.

Yet if a faith doesn't lead to God in Christ, it misses the core. In Christ, God visited this planet in human form. In Christ's death, God experienced the depths of human pain. In Christ's resurrection, God generated the power for new beginnings, for transformation of life. Muslims continually refer to God as "the merciful and compassionate." It is in Christ that God most fully demonstrates these qualities. This is why Muslim

women come to Christ. Through Christ, the God whom they knew far off and incompletely, becomes their personal Father.

There are all sorts of specific paths by which Muslim women come to the Lord Jesus Christ. Some come when they read the gospel story. Others come because they see Jesus in visions or dreams. Others, during a struggle with demons or spirits, find that the name of Jesus brings liberation and help.

Some have been abused in dysfunctional relationships and find Jesus offering them healing and dignity. Others have been schooled in the ideals of righteousness and long for justice in their society. They find the power for this in the Lord Jesus. Some come because of Christ's affirmation of women. Some who have lived promiscuously cry out for a moral foundation for their own lives. Others fear death and long for an assurance of paradise.

Two women I interviewed hungered for God almost single-mindedly from their earliest childhood. Many come because their family has decided jointly to follow the Lord Jesus Christ.

Muslim women are human beings and their motives are complex. However, several milestones recur on these journeys again and again: Scripture, spiritual power encounters, the love of Christians, sex and beauty issues and social justice issues.

## MYTHS ABOUT MINISTRY WITH MUSLIM WOMEN

In the popular mind and in anthropological studies, missionaries often have been labeled paternalistic, judgmental, condescending and colonialist. In his book *Orientalism*, for example, Edward Said argues that missionaries and other expatriates during the Age of Empire viewed Muslim history, culture and ethics through Western lenses. Therefore their reports were faulty.<sup>2</sup>

There is some truth to this. An article in the magazine of the

premier American women's mission agency observed in 1866: The degradation of the female sex in many parts of the East is not sufficiently considered in Christian lands.... They are utterly destitute of nearly all those blessings which distinguish us, as rational and religious beings, and without which we should deem life insupportable.<sup>3</sup>

The "deplorable state of heathen women" ... "utterly benighted" ... "less favored sisters" ... "pathetic, pitiable, down-trodden"—such phrases were common during the nineteenth century, the "Great Century" for missions in general and for women's missions in particular.

Certainly there were abused women in Muslim countries, as elsewhere. Even in loving Muslim families today there are millions of women who need schooling, health care, income-generating skills and, above all, the words of the gospel.

Yet when we focus on the weaknesses of another culture, we miss its strengths and beauties. We also miss the sins in our own culture. For example, Muslims are appalled at Western family life when they hear about abortions, promiscuity, disrespect for parents and neglect of the elderly.

In any case, even at the height of the Age of Empire, *women* missionaries often lived and worked closely with local women. Women's ministry never has been merely cerebral. It always has been holistic, involving body, mind and spirit. And as women have worked together, rested together, laughed together and cried together, *de facto* empathy has grown. Sisterhood has bonded women across cultures, whatever the missionaries' ideology.<sup>4</sup>

And some early women missionaries did see the difference between their culture and the gospel. In Iran in 1903, Dr. Winifred Westlake wrote, "We don't want to Anglicize the Persian women, do we? No, if we may be used to set them free from the trammels of Mohammedanism, placing them in the light of the Gospel of Christ, they will develop as God wills, and who can tell what they may do in His honour and glory?"<sup>5</sup>

Today there are new assumptions, new "myths" about ministry with Muslim women. Some focus on ministry strategy. Such myths can mislead us. They include:

*Myth 1. Muslim women are passive and submissive. They rarely think for themselves or exert much leadership.*

*Myth 2. Muslim women usually cannot come to Christ and grow in Christ unless their husbands become believers too.*

*Myth 3. A Muslim family will feel more threatened if a daughter or wife believes in Christ as Lord than if a son or husband does.*

*Myth 4. Muslim women and men can be evangelized and disciplined together effectively, using the same strategies and the same Scripture texts.*

*Myth 5. Muslim women ought not to be evangelized until there is a Christian man available to evangelize the men. To do otherwise would be poor stewardship of personnel, since women will not lead a lasting fellowship.*

This book gives some background for evaluating these myths. Consider myths 4 and 5. Can women be evangelized and disciplined just like men? Should women's evangelism be subsumed

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# WHY MUSLIM WOMEN COME TO CHRIST

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under men's? The short answer is, "Sometimes." How beautiful it is when a household follows Jesus together. How natural it is in places where most important decisions are made corporately. Unfortunately, Islam so resists the lordship of Jesus that even if a kin group initially hears the gospel together, members may hold each other back from moving closer. Then individual seekers have to pursue truth privately.

Sometimes the opportunities to speak to women arise before there are opportunities to speak to men. Sometimes Christian women are available to reach out before there are Christian men to do the same. Sometimes the abuses women have suffered or, alternatively, the richness of women's worlds call for a gendered approach.

Hagar surely would have resonated with this. Fiercely nurturant, desert-competent, spiritually alive, quiveringly vulnerable, Hagar went on to network a future for her boy. After they drank from God's well in the wilderness, they revived. The boy grew and became a strong hunter. In time Hagar got him a wife from Egypt, and he had sons and daughters. Some of those sons appear when the prophet Isaiah envisions a grand procession around the throne of God at the end of time. Descendants of Nabaioth, Hagar's first grandson, and Kedar, another grandson, march in that train. No longer are they outsiders. God accepts their offerings (Isaiah 60:7).

Hagar's daughters will be there too. Meanwhile, some of them appear in the pages of the book, *\*Daughters of Islam*.

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## Footnotes

<sup>1</sup> Ismail R. al Faruqi and Lois Lamya'al Faruqi, *The Cultural Atlas of Islam* (New York: Macmillan, 1986), pp. 62-63.

<sup>2</sup> Edward Said, *Orientalism: Western Conceptions of the Orient* (London: Penguin, 1995).

<sup>3</sup> Judith MacLeod, *Woman's Union Missionary Society: The Story of a Continuing Mission* (Upper Darby, Penn.: Interserve, 1999), p. 12.

<sup>4</sup> See Erik Freas, "Muslim Women in the Missionary World," *The Muslim World*, April 1998, pp. 141-64; and Guli Francis-Dehqani, "CMS Women Missionaries in Persia: Perceptions of Muslim Women and Islam, 1884-1934," in *The Church Mission Society and World Christianity, 1799-1999*, ed. Kevin Ward and Brian Stanley (Grand Rapids, Mich.: Eerdmans, 1999), pp. 91-119.

<sup>5</sup> Francis-Dehqani, "CMS Women Missionaries," p. 118.



## COUNTRY EMPHASIS...

# MALAYSIA



Malaysia consists of two distinct parts: Peninsular (West) Malaysia on the mainland Asia and East Malaysia consisting of the territories of Sarawak and Sabah on the northern third of the island of Borneo. It gained independence from Britain in 1957. A federation of 13 states with a constitutional monarchy was formed in 1963. Sunni Islam is the official religion in West Malaysia and pressure from fundamentalists for the same is being applied in the East. It is illegal to proselytize Muslims, but animistic tribal people and the Chinese are being induced to become Muslim.

## UNREACHED PEOPLE GROUP... MINANGKABAU

**LOCATION:** West Malaysia

**POPULATION:** 474,400

**RELIGION:** Muslim (*Shafite*) 99.9%

**LANGUAGE:** Minangkabau

The Minangkabau live throughout tropical West Malaysia. They originated in Sumatra, an island in southern Indonesia. Their tribal name is based on a myth that tells about the tribe's victory in a fight between two water buffalo. Thus, the tribe became known as the Minang (winning) kabau (water buffalo). A unique cultural aspect of these people is that their society is matrilineal. That means that descent is recognized through the female line, including property and family names. The Minangkabau are the world's largest matrilineal tribal group and have remained so even while embracing Islam. The divorce rate is high as many men migrate to the cities seeking wealth and respect.

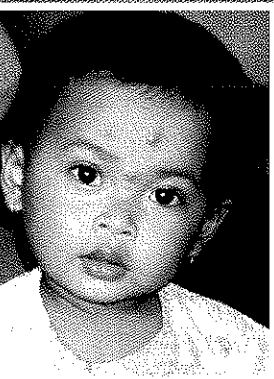
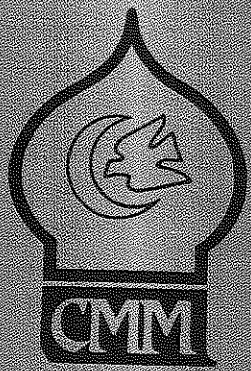
## PRAY THAT...

...the Lord will call forth laborers to take the gospel to the Minangkabau.

...anointed Christian radio broadcasts will reach the people.

...God will reveal himself to the Minangkabau through dreams and visions.

...God will save key leaders and business people who will share the love of Christ with their own people.



**Friday, July 5, 2002. Please pray**

*...that missionaries who attend the workshops being presented by CMM at the annual School of Missions will accept the challenge concerning outreach to the Muslim populations of the countries where they reside.*

*...for the Christian community in upper Egypt which has been the scene of repeated violence by Islamic militancy. In February, a Coptic church was firebombed during the consecration of its new facilities and several Coptic homes burned and looted. Pray for God to bring peace.*

*...for Kemal Timur, a Turkish Christian, who is being tried for his alleged slander of Islam while distributing New Testaments two years ago. The trial has been delayed at least six times as a means of harassing and intimidating the believers.*

**Friday, July 12, 2002. Please pray**

*...for the Christians in Sulawesi, Indonesia, who continue to suffer violence at the hands of the Laskar Jihad forces. Pray that the Lord will intervene and bring consolation and healing to those who have been injured and bereaved.*

*...for the Christian community in Jos, Nigeria, that has been the scene of riots and destruction. Many have been killed and injured or had property destroyed in the last year. Pray for peaceful communal relations in this largely Christian state.*

*...for Christians in Algeria. Pray that they will have boldness to take full advantage of the freedom they are experiencing to meet together in some places and have Christian literature. Pray that they will have wisdom to stay within the limits of what will be tolerated by the authorities.*

*...that God will intervene in the increasingly hostile situation between Israel and the Palestinian Arabs and bring about a just settlement.*

**Friday, July 19, 2002. Please pray**

*...for the missionary candidates who will be taking the Islamic courses sponsored jointly by the Assemblies of God Theological Seminary and CMM. Pray that they will apply themselves to these studies for the next two weeks in order to be prepared to reach out to Muslims.*

*...for safety for President Musharraf as he deals with Islamic militancy in Pakistan. May he have an encounter with Jesus Christ, the only source of truth, wisdom and transformation.*

*...for the Church in Azerbaijan where the authorities are intent on closing down Protestant churches. Pray that God will intervene and prevent them from losing their registration.*

*...for Shageldy Atakov who has been released from prison in Turkmenistan. He remains under close surveillance and has been warned not to associate with his fellow Baptists.*

**Friday, July 26, 2002. Please pray**

*...for the CMM team members who are holding Islamic classes in Peru this weekend. Pray that many students will be motivated to become missionaries to the Muslim world.*

*...for the courts of Pakistan which continue to uphold the blasphemy law which tries Christians on the hearsay of Muslim neighbors. Pray that God will intervene and cause this law to be nullified.*

*...for the 630,000 young people who enter the labor market each year in Egypt. The unemployment rate for youths is already 15 percent and 60 percent of Egypt's 67 million live near the poverty line. Thousands seek work in the Persian Gulf states, where some become disillusioned Islamic militants. Pray for a miracle of provision for these needy ones.*

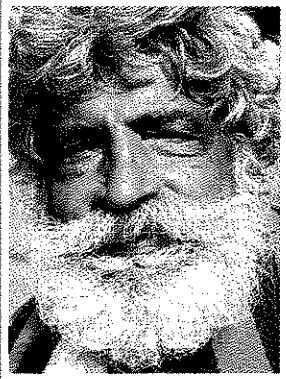
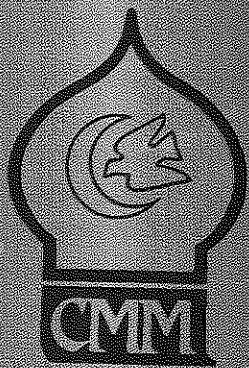
*...for the Church in Sudan as they continue to face persecution of every variety. Christians have been under siege ever since the Sudanese constitution was amended to adopt sharia law in 1983.*

*I urge, then, first of all that requests, prayers, intercession and thanksgiving be made for everyone.*

—(1 Timothy 2:1, NIV)

# Jum'at Prayer Fellowship

Praying for Muslims  
Around the World!



*Urge, then, first of all  
that requests, prayers,  
intercession and  
thanksgiving be  
made for everyone.*

—(1 Timothy 2:1, NIV)

## Friday, August 2, 2002. Please pray

*...that God will bless the workers who are attending the Muslim Awareness Seminar being held this week in Bolivia. Pray God will use the CMM team to challenge the participants to reach Muslims.*

*...for Christians around the world who are facing the aggressive expansion of Islamic sharia law. Pray God will give them the wisdom, grace and strength to show their faith and respond in a Christ-like manner.*

*...for Christians who are being caught in the crossfire of the current conflict in the Holy Land. Ask the Lord to console and minister to members of the suffering Christian communities.*

## Friday, August 9, 2002. Please pray

*...that the Muslim Awareness Seminar being conducted by CMM team members in Panama next week will challenge the participants concerning their involvement among Muslims.*

*...that the Church in Kazakhstan will continue to grow and share the gospel with Muslims. The Church faces increasing harassment. Several pastors were imprisoned and beaten last year. Pray they will know healing and grace to continue their ministry in the face of opposition.*

*...that the government of Pakistan will find a way to regulate Muslim religious schools that encourage militancy and hatred so the students will be prepared for university and productive lives.*

## Friday, August 16, 2002. Please pray

*...for the churches that were officially registered last year in Algeria. Pray they will flourish as the Word of God becomes readily available for the believers. They are few in number, but pray for real spiritual growth in their lives to enable them to effectively share the gospel.*

*...for Christian websites and chat rooms that are presenting material for Muslims in Arabic. Pray that God will give wisdom to those preparing these sites that the salvation message will be shared in culturally-appropriate ways.*

*...that the Church in Malaysia will be protected from the violent activities of Islamist groups that are thought to be influenced by the Laskar Jihad extremist group in neighboring Indonesia.*

## Friday, August 23, 2002. Please pray

*...for the church leaders in Iran to have courage and wisdom as they continue to work to bring in an abundant harvest. Pray especially for the Church to be protected as Iran's relationship with the West becomes more sensitive.*

*...for the people of Afghanistan who are suffering because of war, drought and famine. Pray for protection and wisdom for all those Christian agencies that are seeking to provide relief in this desperate situation. Pray for more funds and wise distribution of relief goods.*

*...for a new church in Turkey that is reaching out to the Iranians living there. Thousands more Iranians in Turkey need to be reached with the gospel.*

## Friday, August 30, 2002. Please pray

*...that God will guide the work of recording the new Azeri translation of the New Testament for audio tape distribution. Pray that this endeavor will make it possible for many more Azeri-speaking people to hear the good news.*

*...that "Habib" who grew up in the Middle East hating Jews and Christians will find a place of fruitful ministry. His interest in the history and conflict of the region caused him to read the Bible and became convinced that it was true. Pray that the Holy Spirit will reveal the truth to many other Habibs who are studying the Scriptures.*