

Jinn الجن

By Abu Atallah

Introduction

In the Arab world there are varying degrees of emphasis on Jinn and demonic activities. The greatest emphasis seems to be in Morocco, the Gulf and Yemen. But the subject is very much alive, even in the most western and cultured Arab countries such as Tunisia. When you confront educated people on the subject they are embarrassed and ashamed. But even the most educated are committed to varying views of the Jinn and demonic activities. It is assumed as one of those taboo things that you do not talk about in public. In my years of living in the Arab world, I have seen many examples of this. This series of articles is an attempt to answer the question often put to me, "What does Islam say about the Jinn?" I will present the formal views of the Qur'an and the Hadith and will then briefly mention how belief in the Jinn is manifested in everyday life.

Orthodox Islam furnishes a great deal of light on the subject. But the dividing line between Folk and Orthodox Islam on this subject is very thin. Others have written to show the occultic nature of Islam. Although you may draw something of that from these articles, that is not my primary intention. My first goal is to show the relationship between Formal and Folk Islam on the subject. Secondly, and more importantly, I want to explore why Jinn play such a great part in a Muslim's life. What are they afraid of? What are some of their basic felt needs?

Definition of terms

1. **Jinn** الجن : from *ijtinan*, "becoming concealed, hidden." But this etymology is very difficult, and derivation as loan-word from *genius* is not quite excluded. The Jinn also used to be deities in old Arabia (see the *Mo'allaqat*, i.e. Pre-Islamic poetry). The singular is *Jinni*; *Jann* is used synonymously with Jinn.

2. **Al-Shaitan** الشيطان: is the chief of the evil spirits. The Qur'an says that Shaitan is made of fire. In religious thought Al-Shaitan is the power that opposes God in the hearts of men.

3. **Iblis** إبليس : is used as the personal name of the devil. Iblis was the main character in the story of Adam and Eve.

4. **Ghul** غول : for the ancient Arabs the ghul was a peculiarly bestial, diabolic and hostile variety of the marids, the Jinn which allured men from their path by assuming different forms, then fell upon them unawares to destroy and devour them.

5. **'ifrit** عفريت : according to the usual explanation, is one who overcomes his antagonist and rolls him in the dust. The 'ifrit are therefore powerful in a hostile, evil and crafty sense. In Modern Egypt the term is used of the ghost of a murdered man, or one who has died a violent death. The dictionary defines the 'Ifrit as "Shaitan, Satan, every proud and rebellious one among Jinn, men and animals." I

remember when my older brothers wanted to scare me they would say, "Watch out for the 'ifrit in the dark." Both Ghul and 'ifrit are classes of Jinn.

Jinn in Pre-Islamic Arabia

Jinn in pre-Islamic Arabia were the dryads and demons of the desert, the side of nature still unsubdued and hostile to man, while by the time of Mohammed they were viewed more as vague, impersonal gods. The Meccans asserted a kinship (*Nasab* نسب) between The Jinn and Allah (Sura 37:158), worshipped them (34:41), made them partners of Allah (6:100), made offerings to them (6:128) and sought aid of them (122:6). Also the words *Jinoun* جنون (craziness) and *Majnoun* مجنون (crazy person) signify being touched by the Jinn. (7:184), (81:22-24). The Ancient Arabs also believed that Jinn change shapes and forms and that many of them live in abandoned places, dark valleys, and graveyards. If an Arab happens to be in an area where the Jinn are presumed to be, they implore their help or their leaders' help. (Sura 72:6). It is interesting that the Jinn was a very popular subject in pre-Islamic poetry. The Arabs also believed that each poet had a Shaitan that gave him the verses of poetry.

Jinn in Islam

[In Qur'an & Sunnah (Hadith)]

One of the basic beliefs of Islam is *Al-Ghaib* الغيب, or belief in the invisible world (2:1-3). Both Angels and Jinn fall in this category. In formal or official

Islam the existence of the Jinn is completely accepted, even to this day, and the implications of this are worked out in detail. Their legal status in all respects was discussed and fixed, and the possible relations between them and mankind, such as in marriage and property, were examined. Some of the Mu'tazilis, however, ventured to doubt their existence and constructed different theories of their nature and influence on material things.

To Muslims the Jinn are airy or fiery bodies, intelligent, imperceptible, capable of appearing under different forms and of carrying out heavy labors. They were created of smokeless flame (Sura 105:15), while mankind and angels, the other two classes of intelligent beings, were created of clay and light. They can be saved; Mohammed was sent to them as well as to mankind. Some will enter the Garden and some will be cast into fire. Their relation to *Iblis*, *Al-Shaitan*, and the *shiiteen* is not clear. In Sura 58:50, Iblis is said to be of the Jinn, but Sura 2:34 implies that he is of the angels. In consequence there is much confusion, and many legends and hypotheses have grown up.

A. Their Existence in the Qur'an

The Qur'an contains 33 references to the Jinn as singular and 26 as plural. Iblis is mentioned 17 times, ifrit one time, and Shaitan 65 times. There is a whole chapter [sura] that is named Sura Al-Jinn. The following are clear examples of Jinn in the Qur'an:

51:56 *I have only created Jinns and men, that they may serve Me.* (Yusuf Ali) I

created the jinn and humankind only that they might worship Me. (Pickthall)

46:29 *Behold, We turned towards thee a company of jinns (quietly) listening to the Qur'an: when they stood in the presence thereof, they said, "Listen in silence!" When the (reading) was finished, they returned to their people, to warn (them of their sins). (Yusuf Ali)*

And when We inclined toward thee (Muhammad) certain of the jinn, who wished to hear the Qur'an and, when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning. (Pickthall)

72:1 *Say: It has been revealed to me that a company of jinns listened (to the Qur'an). They said, 'We have really heard a wonderful Recital!' (Yusuf Ali)*

6:130 *O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers. (Pickthall)*

7:179 *Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless (of warning). (Yusuf Ali)*

Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not.

These are as the cattle — nay, but they are worse! These are the neglectful. (Pickthall)

27:17 *And before Solomon were marshalled his hosts,- of Jinns and men and birds, and they were all kept in order and ranks. (Yusuf Ali)*

And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order. (Pickthall)

B. Their Creation from Fire

15:27 is a clear Qur'anic reference to the creation of Jinn from fire.

And the Jinn race, We had created before, from the fire of a scorching wind. (Yusuf Ali). And the jinn did We create aforetime of essential fire. (Pickthall)

Sahih Muslim 0903 — *Dawud reported from Amir who said: I asked Alqamah if Ibn Mas'ud were present with the Messenger of Allah (PBUH) on the night of the Jinn (the night when the Holy Prophet met them). ... He (the Holy Prophet) said: There came to me a petitioner on behalf of the Jinn and I went with him and recited the Qur'an to them. He (the narrator) said: He then went with him and showed us their tracks and the traces of their embers. This Hadith implies that the Jinn were created from fire because of the traces of embers.*

Muslim scholars have differed on whether the origin of Iblis is the same as the Jinn. Some early scholars, such as Zamakhshari, Ibn Taimiya, Yusuf Ali, and Ibn Katheir, took the view that Iblis is from the Jinn. Later scholars such as Alwasi, Ibn 'Ashour and Shan-

qiti also agreed with this view. They used the following verse in the Qur'an as their evidence:

Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers! 18:50 (Yusuf Ali)

They also used Sahih Muslim 7134 from the Hadith:

Allah's Apostle (PBUH) said: The Angels were born out of light and the Jinns were born out of the spark of fire and Adam was born as he has been defined (in the Qur'an) for you (i.e. he is fashioned out of clay). They argue that angels never disobey God and are created from light.

Others like Tabari, Ibn Abas, Ibn Jarier and Qitadah claimed that Iblis is an angel and that some angels were created from light and others from fire. They also maintain that linguistically the word Jinn was used of Angels as well as Jinns.

C. Their Gender

55:56: *In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched. (Yusuf Ali) Therein are those of modest gaze, whom neither man nor jinni will have touched before them. (Pickthall) We find that the maidens have not been touch by Jinn. This implies male Jinn.*

Also 72: 6 : *True, there were persons (men) among mankind who took shelter with persons (men) among the Jinns, but*

they increased them in folly. The mention here of male Jinn implies that there are also female Jinn. Sahih al-Bukhari 5.206 states clearly that there are female Jinn.

The Qur'an also refers to male and female descendants among the Jinn

Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers! 18:50 Taking Iblis and his progeny as protector implies that Jinns have sexual interaction resulting in offspring. Muslims argue that the existence of males and females necessitates offspring.

D. Their Habitats

Abu Dawud 0006—*The Apostle of Allah (PBUH) said: These privies are frequented by the jinns and devils. So when anyone amongst you goes there, he should say: "I seek refuge in Allah from male and female devils."*

Sahih Al-Bukhari 4:516, from AbuHurayrah—*The Prophet (PBUH) said, "If anyone of you rises from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has strayed in the upper part of his nose all the night.*

Sahih Al-Bukhari 7:527, from Jabir ibn Abdullah—*Allah's Apostle (PBUH) said, "When night falls (or when it is evening), stop your children from going*

out, for the devils are abroad at that time. But when an hour of the night has passed, release them and close the doors and mention Allah's Name, for Satan does not open a closed door. Tie the mouth of your waterskin and mention Allah's Name; cover your containers and utensils and mention Allah's Name. Cover them even by placing something across it, and extinguish your lamps.

Sahih Muslim 5006, from Jabir ibn Abdullah—Allah's Messenger (PBUH) said: When a person enters his house and mentions the name of Allah at the time of entering it and while eating the food, Satan says (addressing himself): You have no place to spend the night and no evening meal; but when he enters without mentioning the name of Allah, Satan says: You have found a place to spend the night and an evening meal.

Sahih Muslim 2597, from Abdullah ibn Amr—When the Apostle of Allah (PBUH) was travelling and night came on, he said: O earth, my Lord and your Lord is Allah; I seek refuge in Allah from your evil, the evil of what you contain, the evil of what has been created in you, and the evil of what creeps upon you; I seek refuge in Allah from lions, from large black snakes, from other snakes, from scorpions, from the evil of jinn which inhabit a settlement, and from a parent and his offspring.

Sahih Muslim 5236, from AbuSa'id al-Khudri—The Apostle of Allah (PBUH) said: Some snakes are jinn; so when anyone sees one of them in his house, he should give it a warning three times. If it returns (after that), he should kill it, for it is a devil. (See also Abu Dawud, 5236)

Sahih Muslim 1101, from Abu-Umamah—Allah's Messenger (PBUH) said: Straighten your rows, stand shoulder to shoulder, stand close to the end of your brothers, and close up the intervening spaces, for Satan penetrates what is between them as does a black kid (meaning the young of the goat). Transmitted by Ahmad

Al-Muwatta' of Imam Malik 54.13.33, from AbuSa'id al-Khudri—AbuSa'id mawla of Hisham ibn Zuhrah said, "I went to AbuSa'id al-Khudri and found him praying. I sat to wait for him until he finished the prayer. I heard a movement under a bed in his room, and it was a snake. I stood up to kill it, and AbuSa'id gestured to me to sit. When he was finished he pointed to a room in the house and said, 'Do you see this room?' I said, 'Yes.' He said, 'There was a young boy in it who had just got married. He went out with the Messenger of Allah, may Allah bless him and grant him peace, to al-Khandaq, (the ditch which the Muslims dug in the 5th year of the Hijrah to defend Madinah against the Quraysh and their allies.) When he was there, the youth came and asked his permission, saying, 'Messenger of Allah, give me permission to return to my family.' The Messenger of Allah, may Allah bless him and grant him peace, gave him permission and said, 'Take your weapons with you, for I fear the Banu Qurayzah tribe. They may harm you.' The youth went to his family and found his wife standing between the two doors. He lifted his spear to stab her as jealousy had been aroused in him. She said, 'Don't be hasty until you go in

and see what is in your house." He entered and found a snake coiled up on his bed. He transfixed it with his spear and then went out with it and pitched it into the house. The snake stirred on the end of the spear and the youth fell dead. No one knew which of them died first, the snake or the youth. That was mentioned to the Messenger of Allah, may Allah bless him and grant him peace, and he said, "There are jinn in Madinah who have become Muslim. When you see one of them, call out to it for three days. If it appears after that, then kill it, for it is a shaytan."

E. Times when They are Most Active

Sahih Bukhari 4:533—The Prophet (PBUH) said, "Cover your utensils and tie your waterskins, and close your doors and keep your children close to you at night, as the Jinns spread out at such time and snatch things away. When you go to bed, put out your lights, for the mischief-doer (i.e. the rat) may drag away the wick of the candle and burn the dweller of the house." Ata said, "The devils." (instead of the Jinn).

Sahih Bukhari 7:527, from Jabir ibn Abdullah—Allah's Apostle (PBUH) said, "When night falls (or when it is evening), stop your children from going out, for the devils are abroad at that time. But when an hour of the night has passed, release them and close the doors and mention Allah's Name, for Satan does not open a closed door. Tie the mouth of your waterskin and mention Allah's Name; cover your containers and utensils and mention Allah's Name. Cover them

even by placing something across it, and extinguish your lamps."

Mishkat Al Masabih 1960—Allah's Messenger (PBUH) said, "When the first night of Ramadan comes, the devils and the rebellious jinn are chained, the gates of Hell are locked and not one of them is opened; the gates of Paradise are opened and not one of them is locked; and a crier calls, 'You who desire what is good, come forward, and you who desire evil, refrain.' Some are freed from Hell by Allah, and that happens every night."

F. Their Food

Sahih Al-Bukhari 1:583 (See also Sahih Al-Bukhari 5:200)—The Prophet (PBUH) said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abu-Hurayrah went on: "So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, 'What about the bone and the animal dung?' He said, 'They are of the food of jinns. The delegate of jinns of (the city of) Nasibin came to me—and how nice those jinns were—and asked me for the remains of the human food. I invoked Allah for them that they would never pass by a bone or animal dung but find food on them.'"

Abu Dawud 0039—A deputation of the jinn came to the Prophet (PBUH) and said: O Muhammad, forbid your community to cleanse themselves with a bone or dung or charcoal, for in them Allah has provided sustenance for us. So the Prophet (PBUH) forbade them to do so.

Sahih Muslim 0903, from Ibn

Mas'ud—*They (the Jinn) asked him (the Holy Prophet) about their provision and he said: Every bone on which the name of Allah is recited is your provision. The time it falls in your hand it shall be covered with flesh, and the dung of (the camels) is fodder for your animals. The Messenger of Allah (PBUH) said: Don't perform istinja with these (things) for these are the food of your brothers (Jinn).*

Sahih Muslim 5006, from Jabir ibn

Abdullah—*Allah's Messenger (PBUH) said: When a person enters his house and mentions the name of Allah at the time of entering it and while eating the food, Satan says (addressing himself): You have no place to spend the night and no evening meal; but when he enters without mentioning the name of Allah, the Satan says: You have found a place to spend the night and evening meal. This hadith has been narrated on the authority of Jabir ibn Abdullah through the same chain of transmitters but with a slight variation of wording.*

G. Their Mortality

In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware.6:128 (Pickthall)

And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them; and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost. 41:25 (Yusuf Ali)

Sahih Al-Bukhari 9.480—*The Prophet (PBUH) used to say, "I seek refuge (with YOU) by Your Izzah (power). None has the right to be worshipped but You Who does not die while the Jinns and the human beings die."*

Women's Ministries Section

Church Planting That Includes Muslim Women (Part II)

by Fran Love

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By wisdom a house is built, and through understanding it is established; through knowledge its rooms are filled with rare and beautiful treasures. Proverbs 24:3

[Editor's note: In Seedbed Vol. XV 1, we inadvertently printed only part of the article by this title. Our apologies to the author. The remainder of the article follows:]

I am writing this paper to supplement the strategies of church planters whose vision may be clouded by gender-blind missiology. Muslims are hard enough, even more so Muslim women who constitute the hidden half of the unreached Muslim world. We need a comprehensive strategy to reach Muslims that includes Muslim women.

While reaching males first can be the main paradigm, it should not be the only one. Missionaries are becoming more aware to this injustice and are deliberately setting about to correct it. I have found three ways that missionaries are trying to deal with this situation: (1) By teaching the Word and setting a personal example, male missionaries are able to challenge new male converts. (2) Missionary wives give personal attention and ministry to the women of the male converts. (3) Missionary teams deliberately focus on strategies to reach Muslim women.

It is apparent that Muslim women will not automatically become believers even if their husbands or fathers do. We can't go about our church planting efforts with our heads in the sand—a mentality which hopes that the new male converts will do all the hard work for us and eventually bring in the women. Our ministries to Muslims must be undergirded with wisdom, understanding and knowledge (Proverbs 24:3). I have found that the Church Planting Phase program developed by Frontiers, a mission agency focused exclusively on planting churches among Muslims, can guide missionaries into the wisdom that is needed to fill new churches with those rare and beautiful treasures of Muslim women.

Six or seven steps or phases in the church planting program are identified in the Church Planting Phase List (*Frontlines*: 1996). These steps take a team of church planters from the initial steps of ministry all the way to reproducing themselves and then exiting the field. It allows the mission organization to identify where missionaries are in the church planting process (acting as a measuring stick), and helps missionaries envision, the next steps they need to take (acting as a guidebook). I have taken each phase and illustrated from personal examples and from the ministries of other missionaries, the attitudes, activities and strategic thinking which will help missionaries minister to

Muslim women. These activities should be complementary to other ministries. My suggestions are intended to help women minister alongside their male colleagues in establishing churches where both Muslim men and women are brought into the church.

Launching the Team

In this first phase, the most important activity to undertake and attitude to have is to *pray for compassion for Muslim women*. Muslim women can appear to be inaccessible, tucked away behind veils and harems. Fears of reaching them can be dispelled by compassion when we understand the hurts that Islam has inflicted on them: polygamy, easy divorce, inferiority of women, female genital mutilation, forced veiling (in areas ruled by fundamentalists), imprisonment and divorce for being raped, and even honor killings.

Jeremiah, the weeping prophet, compellingly draws us to this compassion when he says, "My eyes will flow unceasingly, without relief, until the Lord looks down from heaven and sees. What I see is grief to my soul because of all the women of my city" (Lamentations 3:49-51).

Preparing to Sow

A missionary woman works hard during this phase, balancing family and team demands while trying to make a home in her new culture. Her long list of activities can overwhelm her as she tries to survive, understand and to be understood. However, for women who work among Muslims there is an even more crucial dimension to pre-

paring to sow, a dimension which if not cultivated will over time undermine any ministry she might have. *In this phase it is important for missionary women to act as honorable women*, ones in whom Muslim families and especially the men can trust. The ways women conform to what the society says is honorable and right will be keys to the effectiveness and longevity of their ministries with Muslim women. There are several ways to communicate and develop trustworthiness, but the most immediate is in the area of dress, public behavior and modesty around men. Too often our cultural traditions, and sometimes even our supposed freedom in Christ, make us insensitive to clear biblical teaching about modesty (1 Peter 3:3-4; 1 Timothy 2:9-10). We equate the Muslim woman's veil and dress, which covers almost all of her body, as Islamic and therefore something Christians should avoid. Unfortunately, our lack of respect and appreciation for Islamic culture sends a message: not one of freedom in Christ but freedom in sexuality.

An acquaintance related an experience about inviting a Muslim woman to her home, not realizing that she would bring her husband. The woman acted cold all evening, not even attempting to make eye-contact or conversation. Puzzled, the American woman tried to guess why there was such a shift in her friend's attitude. Eventually it hit her: she had been wearing jeans, and had not changed into something more modest when the husband walked into her home. Her Muslim friend never returned.

When I was a new missionary in Asia, I wanted to treat my friends to trips into town to window-shop and eat together, a very normal thing that women in America love to do. The Muslim wives finally found the courage to tell me that their husbands were upset. Honorable women did not go out during the day when they should be doing housework or taking care of children. The husbands were suspicious of my intentions, believing that I was distracting their wives into frivolous and loose behavior.

Sowing

An often used statement by missionaries among Muslims is that Muslim women don't want to talk about God. How then, they question, can we evangelize people who have no spiritual hunger? A male colleague told me how sorry he was that the job of evangelizing Muslim women was so much more difficult than evangelizing Muslim men who love to debate about God and religion. My reply was that although men might enjoy talking about God, women enjoy talking about life. There is almost nothing a woman does not want to talk about, and this rapidly increases opportunities to minister to her and bring God into her every day situation. It is to our advantage that women want to talk about life because the Bible has so much to say about this. *In this third phase our job is to bring God into a Muslim woman's every day life situations.* In bringing God into the life of a Muslim woman, missionary women have found numerous creative ways to

share the gospel: through counseling, through classes where skills are taught, through shared activities and community involvements, through ministries of mercy, and through praying out loud and in their presence for and with Muslim women. As urbanization increases, and with it the anonymity and independence of Muslim women from traditional family values, so will our opportunities of ministry increase. These ministries may look very modern as we shelter abused women, counsel families in crisis (especially in the areas of children drug abuse and sexual promiscuity), give career guidance, and help women struggle with the stresses of balancing job and family demands (Hitching: 1996).

Our ministries will be effective to the degree that through our communication of bringing God into their individual worlds, we shape their perception of reality. We may not be able to change the fact that their husbands might marry younger wives, but we can show them how God loves them and how he views marriage.

A unique approach to bringing God into the everyday conversations of Muslim women was given to me by a missionary in Morocco. After befriending several neighborhood women, this missionary was asked what she thought about a certain topic. Wisely, (from a cultural perspective) she replied, "I am just a woman. What I think is not important. But I know what my Prophet says about this." She paused. Intrigued, the women asked her to tell them what her Prophet had to say.

After several other incidences like this, the women began to ask her what her Prophet had to say about very personal issues affecting all women (such as divorce, marriage relationships and so on).

Discipling and Beginning the Church

By this phase we mean discipling individual believers and then gathering them into fellowship groups. This is probably the most crucial phase for ensuring that discipleship groups become churches and that Muslim women become part of those churches. Time and again the stories are similar: fellowship groups struggling to stay alive because they are made up mostly of single men. No wonder many prayer requests from the field ask for the conversion of women so that the male believers can have Christian wives. Christian marriages bring stability to the churches and make possible entire families coming to Christ, changing emerging and incomplete fellowship groups into established and complete churches.

In this phase missionaries need to form an ecclesiology which reflects the cultural realities of male-female interaction, a biblical exegesis of ministry roles women can have in the churches, and practical theology of ministries to women. I am concerned that although we say this is the most critical phase to the establishing of the church, we have done very little strategic thinking about how women fit into all of this. Our Western ecclesiology of males only as elders and pastors might be inadequate in cultures

where women and men don't mix in religious gatherings.

The problems of having Muslim men and women mix in Christian groups was brought home to me when a worker in Sri Lanka asked me what to do about the older women who refused to be in the same room with men. Or Muslim women who refused to become Christians because they heard that they would have to be baptized by men. Or women who were uncomfortable mixing with men and having evening meetings, and who asked to meet with women only during a noon hour.

Because of these problems it seems best to look at the church planting process as a continuum from the emerging church to the established church, and to allow an all women's group to be on that continuum. These women's groups would be nurtured and developed just like any church, with care given to allow the group to assimilate naturally into the larger body of men and women.

In exegeting biblical passages, we need to pay close attention to the lives of women in the Bible, to see what kinds of ministries women had in Israel's religious system and later on Paul's church planting ministry in the early churches. Frequently, the cultural views of women during biblical times is strikingly similar to what we see in Islamic cultures today. If the women back then could do what they did, we should expect no less for Muslim women converts today. As missionaries we need to be praying for Lydias, Priscillas, Phoebe, Junias, Eunices,

Loises, Dorcases and others like them (Acts 16, 18; Romans 16; 2 Timothy 1; Acts 9). To the measure we believe we can have women like these in our churches is the measure by which we will receive these women into our churches today.

A practical theology of ministries to Muslim women must also be developed as a result of addressing their felt needs. This covers more than just applying the Bible to their needs. It means creating a church system, and ministries within that system, which will make Muslim women feel safe and comfortable in which they can grow in their gifts and in their walk with the Lord. This environment is best facilitated in house churches. Although the norm in most Muslim contexts will be house churches, sadly to say, many missionaries go out to the field with little or no experience in planting house churches. They end up reproducing, or trying to reproduce, the ministries of a traditional church structure, thereby inadvertently losing many opportunities given them by the house church model for the more rapid and deeper spiritual growth especially for Muslim women.

There are numerous advantages for women through the house church structure, several of which are: (1) House churches will usually form around family networks and so are places where women can feel most comfortable. This is their domain, and where they feel safe with people they know. (2) House churches depend less on one teacher and more on partic-

ipatory discussion. In this atmosphere, women are encouraged to ask questions and to share insights. (3) House churches focus less on having church services and more on the transformational ministries of changing lives. In this context, a Muslim woman can ask for and receive help in any area of her life, knowing too that her husband and children or other family members will be receiving the same attention and help. But perhaps the single most important advantage is the natural environment a house church gives for women to develop their gifts and leadership, ingredients necessary to the reproduction of church.

One practical method we used to develop women in their gifts and leadership was through a children's ministry. Children will naturally become a part of house churches. The women, especially the mothers, assumed responsibility for the spiritual education of the children. Children did not intimidate them, and their natural love for the children compelled them into ministry. The women learned how to pray, teach Bible stories, and memorize Scripture along with the children. I believe that having a children's ministry is an important part of discipling Muslim women believers.

Training Leaders and Exiting

This phase includes completing the church by training and appointing of leaders. Developing them and then releasing them into leadership. Many missionaries would say that the completion of the church occurs when male elders are appointed. But as I have

tried to point out in this article, male eldership (while certainly important) is not the only leadership criteria for a self-sustaining and growing church among Muslims. *Titus 2:3-5, where the older women are training the younger women, must also be in place.* How their leadership responsibilities are defined—as elders, pastors, senior shepherds, overseers—will be shaped by the theological convictions of the missionaries. My plea is for missionaries to go beyond titles and offices and to open up the concept of church leadership to what will be best for Muslim women. Women leading women, in cooperation and partnership with men, is what will be best for them.

When the pastor of the church we planted in Indonesia was ordained, his wife was ordained with him. It was clear from the beginning that they were a team, and that she was being commissioned into the ministry along with her husband. Several years earlier, as they were contemplating going into the ministry, they looked closely at the Priscilla and Aquila model in the New Testament. They believed this was the model they wanted to follow. When the wife gave birth to her second son during this time, she and her husband named him Aquila, signifying their teamwork in the leadership of the church.

In summary, I have discussed the problem of why Muslim women aren't becoming part of emerging churches, and have given suggestions for the attitudes and activities missionaries should take in each of the seven

phases of church planting among Muslims. These suggestions include: praying for compassion for Muslim women; building trust by acting as honorable women; bringing God into the everyday life of a Muslim woman; developing a relevant and helpful ecclesiology, practical theology of ministry and biblical models for discipleship; and developing and appointing women leaders.

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BOOK REVIEWS

Wagner, Donald E. 1995. *Anxious for Armageddon*. Scottdale, Penn: Herald Press. ISBN 0836136519. 252 pages. Available from Amazon UK at £9.82. Reviewed by David Greenlee.

Donald Wagner speaks for a segment of American evangelical Christianity too often not heard in the complex debate over Israel, the Palestinian refugees, "the land" and biblical eschatology. Although at times taking pains to express that he is not against the Jews, he is quite clearly at odds with those who treat Arabs, including Christians, as second-class while uncritically accepting the state of Israel, and what it does, as being of and blessed by God.

Although Wagner does not provide a detailed theological reasoning for his position, his arguments follow amillennial Reformed lines, and draw from the likes of Calvin, Berkhof, and Stott. The true Israel of today is not the state of Israel but "believers in the Messiah, even if they are Gentiles," he quotes Stott as saying. With this general position established, Wagner continues his analysis of Zionism and political events up to 1994 in the Middle East, making a passionate call for critical engagement with Israel and support for Christian Arabs too often misunderstood or ignored by Western evangelical Christians.

I found the book both helpful and troubling, the kind of book that won't let me just shelve it and forget it. Others have doubtless presented a history of the Zionist movement and Palestinian issue, but I have not found

one in such readable style. To gauge the accuracy of presentation, I would appreciate a review of his presentation from a Messianic Jew committed to reconciliation with the Arabs. Perhaps lacking in the presentation is the recognition that one historical root of anti-Semitism is his own adopted theological position, that is, that Israel has now been displaced by the Church.

Even before the founding of Evangelicals for Middle East Understanding, of which Wagner is a senior leader, he had developed many links with the Middle East Council of Churches. It is helpful to have MECC positions and issues presented in this book, but I fear that Wagner glosses over the vital doctrinal differences between the various MECC confessions and his evangelical readership, as well as his own Presbyterian roots. Granted, in one book he cannot cover all these issues, but I failed to find any hint of critical analysis of Orthodox, Maronite, or other doctrinal issues. Instead, if anything, there were the old critiques of evangelical proselytism which Fuller Seminary's Donald Robeck recently said, in response to MECC documents, is too often defined for, not with, evangelicals.

One of the key issues missing from the book is that of evangelism of Muslims. Granted, the historic churches had a witness, even while relegated to dhimmi status. But while condemning some approaches he perceives as insensitive, very little is said to suggest that the only hope for the region is in Jesus

Christ, which will entail active witness among Muslims. Overall, I believe Wagner has done a better job at engaging and understanding the MECC than understanding Western (and other) evangelicals engaged in missions to the Middle East.

Having raised these issues, why do I recommend this book? I do not agree with all of Wagner's arguments. But once in a while it is good to have my beliefs challenged! Missionaries serving among Arabs may have already shaken off any eschatological romanticism

regarding Israel. This book may give another shake to such convictions. Further, it provides insights into the MECC from an outsider who has been involved with them for many years. Finally, it may help in developing a greater appreciation for the struggles, challenges, and personal history of Arab Christians. All of this can help us, I believe, to better bridge the gap between the existing churches and Muslim background believers as they, too, becoming a growing presence in the Middle East.

Lowe, Chuck. *Territorial Spirits and World Evangelisation*. Published by Mentor/OMF, ISBN 1 857 92 399 5, paperback, 189 pages.

Reviewed by Basheer Abdulfadi (Western tentmaker working in the Peninsula).

I well remember the first time I came into contact with the practice of "warfare prayer". A friend who was praying would alternate between addressing God and addressing Satan and certain spirits. The terms of address were confrontative and provocative, as if the speaker was attempting to wound the Devil with words. It was very disconcerting, believing as I had been taught that prayer is addressed to God, and that nowhere in the Scriptures are we commanded to address Satan but with respect due to his great power and malice. Since then, the practice has grown dramatically, and it makes great claims to importance for the missionary enterprise. It is increas-

ingly contending for priority in funds and activities. Expensive, elaborate prayer walks for spiritual mapping of demonic territories, and a new kind of "praying" are promoted as the (latest) key to world evangelisation. Likely none of the readers of Seedbed will be ignorant of the phenomenon.

Chuck Lowe's book is an examination of the theory and practice of "Strategic Level Spiritual Warfare" (SLSW). To a large extent, the book is an evaluation of the writings of Peter Wagner, although the literature actually covered is quite comprehensive. He carefully weighs the theory, practices, and claims of the movement in light of biblical studies, church history, anthropological and sociological considerations. His conclusions are compellingly against the practice as unsubstantiated by Holy Scripture and lacking in unambiguous empirical evidence, and he shows that the whole theory of

demon ranks and territorialism is more akin to animistic elements of intertestamental Judaism than to New Testament Christianity. In response, Lowe clarifies our biblical role in spiritual warfare and the humble discipline to which we are called. In the conclusion, for which alone the book is worth reading, Lowe exposes the poverty of thinking that underlies all of the "religious technology" movements. He argues that faith in God, prayer, and proclamation are the only God-given "means" at the Christian's disposal, and that the late 20th century belief in a magical, mystery key that will ensure numerical success is a departure from the way of the cross. Furthermore, the dependence on method inevitably distracts from the hard work, commitment, and perseverance to which we are called.

The book is as much for genuine spiritual warfare as it is against SLSW. If the book had been only a deconstruction of SLSW it would have succeeded, but its value would have been limited. The best contribution of the book is its call for spiritual warfare in its traditional sense. Lowe discusses the enduring relevance of traditional spiritual warfare by drawing on the fruitful ministry of James Fraser to the Lisu of China. The life of James Fraser will be known to some through his biography "Mountain Rain", also published by OMF. Fraser faced demonic opposition through attacks on new

converts (including occult manifestations), on the message, and personal attacks. His approach to spiritual warfare focused on "diligent labour, patient endurance and, above all, persistent prayer." One feature of this prayer emphasized by Lowe was its corporate nature — Fraser actively sought the engagement of his supporters in the work of intercession.

The overall tone of the book is deeply spiritual. Lowe deals with the polemical issues in all the detail they require, but he maintains a gracious spirit throughout the book. He brings the reader back time and again to Christ. One example of this is his discussion of how Christ conquered through patient, obedient suffering. He contends powerfully from Revelation 12-15 that our victory is to be won similarly. "Those who persist in faith through persecution and even death are not 'casualties of spiritual warfare'...[t]hey are conquering heroes. [...] It is by becoming victims that they are victorious. It is in being conquered that they conquer." This is a stark contrast to the success driven 'power' mentality of SLSW, but more importantly, it draws us back to the cross.

Chuck Lowe has written a book calling us to truly spiritual warfare. Whether or not you are concerned about the SLSW movement, you will find much in the book for spiritual instruction and guidance in your work for the gospel. I commend it heartily.