

THESIS ABSTRACT

Master of Arts in Missiology

Adventist University of Africa

Theological Seminary

Title: A STUDY ON THE HEALTH BENEFITS OF PRAYER (SALAT)
AMONG MUSLIMS OF MATERO MOSQUE IN LUSAKA, ZAMBIA:
IMPLICATIONS FOR MISSION

Researcher: Lubilo Moomba

Primary Advisor: Dr. Samuel Lumwe

Date completed: May 2025

The study was about the Study on the Health Benefits of Prayer (Salat) among Muslims of Matero Mosque in Lusaka, Zambia: Implications for Mission. The research used a qualitative method which employed phenomenology research design on Sunni Muslims who congregate at Matero Mosque, Lusaka Zambia. The findings of this research indicate that there are physical and spiritual health benefits associated with correct observance of prayer (salat). The study also showed that the said Muslims suffer from high blood pressure (BP). In Chapter two, the literature was reviewed on physical and spiritual health benefits of prayer with its mission implications for Matero Adventists to reach the said Muslims. Chapter three showed the methodology route get research findings. Chapter four analysed the findings using a content analysis method to manually identify main themes. Chapter four also

covered missiological implications leading to proposed intercessory prayer strategy and medical missionary strategy. Chapter five discussed conclusion, summary and recommendations of the study.

Adventist University of Africa

Theological Seminary

A STUDY ON THE HEALTH BENEFITS OF PRAYER (SALAT) AMONG
MUSLIMS OF MATERO MOSQUE IN LUSAKA, ZAMBIA:
IMPLICATIONS FOR MISSION

A thesis

presented in partial fulfilment
of the requirements for the degree
Master of Arts in Missiology

by

Lubilo Moomba

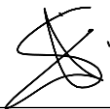
May 2025

A STUDY ON THE HEALTH BENEFITS OF PRAYER (SALAT) AMONG
MUSLIMS OF MATERO MOSQUE IN LUSAKA, ZAMBIA:
IMPLICATIONS FOR MISSION

A thesis
presented in partial fulfilment
of the requirements for the degree
Master of Arts in Missiology

by
Lubilo Moomba

APPROVAL BY THE COMMITTEE:



Primary Advisor
Samuel Lumwe, PhD



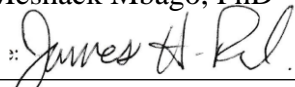
Program Coordinator, MAMiss
Olaotse Gabasiane, PhD



Secondary Advisor
Meshack Mbago, PhD



Dean, Theological Seminary
Feliks Ponyatovskiy, PhD



External Examiner
Jim Park, PhD

Adventist University of Africa

Date: May 2025

I dedicate this academic work to God, to my beloved wife Nsole H. Moomba,
my daughter Chipego Moomba and my son Chabota Moomba for their
sacrifice and support. I also dedicate it to all Adventist saints
in Matero, Lusaka, who are engaged in God's mission.

TABLE OF CONTENTS

| | |
|--|------|
| LIST OF ABBREVIATIONS | viii |
| ACKNOWLEDGMENTS | ix |
| CHAPTER | |
| 1. INTRODUCTION | 1 |
| Background of the Study | 1 |
| Statement of the Problem..... | 3 |
| Purpose of the Study | 4 |
| Significance of the Study | 4 |
| Research Questions | 5 |
| Delimitation | 5 |
| Limitation..... | 5 |
| Definition of Terms..... | 6 |
| Methodology | 9 |
| Summary | 11 |
| 2. REVIEW OF RELATED LITERATURE | 12 |
| Biblical and Theological Foundation of the Role of Prayer on Physical and Mental Health Benefits..... | 12 |
| The Role of Prayer on Physical and Mental Health Benefits in the Old Testament | 13 |
| The Role of Prayer on Physical and Mental Health Benefits in the New Testament | 14 |
| Ellen. G. White Writings on Spiritual Benefits of Prayer..... | 16 |
| Ellen G. White Evidence on the Physical and Mental Health Benefits of Physical Exercise | 18 |
| Qur'an and Ahadith Views on Prayer and its Health Benefits | 20 |
| Shafi'i's Rulings on Ritual Prayer | 25 |
| Shafi'i's Rulings on Ablutions and Rakkah..... | 26 |
| Islamic Scholars on Prayer's Health Benefits..... | 28 |
| Psychological and Scientific Evidences on Prayer's Health Benefits | 33 |
| Evidence on the Medical Health Benefits of Prayer to Patients | 35 |
| Missiological Implications of Reviewed Literature..... | 38 |
| Summary | 39 |
| 3. DESCRIPTION OF THE LOCAL SETTING AND METHODOLOGY | 41 |
| Description of the Local Setting | 41 |

| | |
|--|----|
| Research Design..... | 44 |
| Data Collection Procedure | 45 |
| Population of Study..... | 45 |
| Sampling Technique | 46 |
| Data Analysis | 46 |
| Research Instruments | 47 |
| Ethical Issues and Considerations..... | 47 |
| Summary | 48 |
| | |
| 4. DATA ANALYSIS AND PROPOSED STRATEGY | 49 |
| | |
| Research Findings | 49 |
| Participants' Lived Experiences on their Involvement in Prayer (Salat)..... | 49 |
| Aspects of Prayer Rituals with Physical and Mental Health Benefits | 52 |
| The Concept of Purity | 52 |
| Body Movements Linked with Health Benefits..... | 53 |
| Report from a Medical Facility | 56 |
| Themes | 58 |
| Physical Cleanliness as an Act of Faith | 58 |
| Commitment to Prayer Life | 58 |
| Trust in God's Providence | 59 |
| Judgement | 59 |
| Literature and Field Findings Variations | 61 |
| Missiologial Reflection: Cross-Cultural witnessing | 64 |
| Cross-Cultural Witnessing Addresses the Worldview..... | 66 |
| Context in Cross-Cultural Witnessing | 67 |
| Christ's Example in Cross-Cultural Witnessing: Incarnation..... | 69 |
| Missiologial Implications on the Health Benefits of Islamic Prayer | 70 |
| Proposed Strategy | 72 |
| Intercessory Prayer Strategy | 73 |
| Three Dimensions (3D) Model of Intercessory Prayers | 74 |
| Action Plan for Intercessory Prayer..... | 75 |
| Action Plan for Joint Adventists and Muslims Prayer Sessions | 77 |
| Medical Missionary Strategy | 78 |
| Mingle with Muslims of Matero Mosque | 79 |
| Minister to Needs of Muslims of Matero Mosque..... | 80 |
| Win the Confidence of the Muslims of Matero Mosque | 80 |
| Bid Muslims of Matero Mosque to Follow Jesus | 80 |
| NEWSTART Model for Medical Missionaries | 81 |
| Action Plan for NEWSTART Model..... | 82 |
| Summary | 84 |
| | |
| 5. SUMMARY, CONCLUSION, AND RECOMMENDATIONS..... | 85 |
| | |
| Summary | 85 |
| Conclusion | 86 |
| Recommendations..... | 87 |
| Recommendations to Matero Local Church Leadership | 87 |

| | |
|--|-----|
| Recommendations to MWZC Leadership | 88 |
| Recommendations for Future Research | 88 |
| APPENDICES | 89 |
| A. ETHICS TRAINING CERTIFICATE MODULE 1, 2 & 3 | 89 |
| B. APPLICATION FOR ETHICS REVIEW AND CLEARANCE..... | 91 |
| C. ETHICS REVIEW APPROVAL | 92 |
| D. LETTER TO MATERO MOSQUE..... | 93 |
| E. PERMIT TO RESEARCH AT MATERO MOSQUE | 94 |
| F. CONSENT TO PARTICIPATE IN A RESEARCH STUDY | 95 |
| G. INTERVIEW GUIDE | 97 |
| H. MONITORING INSTRUMENT | 98 |
| I. MONITORING INSTRUMENT..... | 99 |
| J. OBJECTIVES OF PASSIVE PARTICIPANT OBSERVATIONS..... | 100 |
| BIBLIOGRAPHY | 101 |

LIST OF ABBREVIATIONS

| | |
|----------|--|
| 3D | Three Dimensions Model of Intercessory Prayers |
| AIMR01 | Assistant Imam Male Respondent |
| AMR | Adventist Muslim Relations |
| DCML01 | Data Clerk Matero Level One Hospital |
| FR01 | Female Respondent |
| GCAMR | General Conference Adventist Muslims Relations |
| IMR01 | Imam Respondent |
| ISR01 | Islamic Scholar Respondent |
| ITR01 | Islamic Teacher Respondent |
| MaR01 | Matron Respondent |
| MBBs | Muslim Background Believers |
| MLHCCN01 | Matero Level One Hospital Critical Caregiver Nurse |
| MR01 | Male Respondent |
| MWZC | Midlands West Zambia Conference |
| NEWSTART | Nutrition, Exercises, Water, Sunshine, Temperance, Air, Rest and Trust in God ¹ |
| NZUC | Northern Zambia Union Conference |
| PN01 | Paediatric Nurse |
| PR01 | Patron Respondent |
| SDA | Seventh-day Adventist |

¹General Conference Cooperation of the Seventh-day Adventists, “The Proven Health Benefits of Adventist Lifestyle,” accessed 03 March 2025, <https://www.adventist.org/who-are-seventh-day-adventists/adventist-focus-on-lifestyle/>

ACKNOWLEDGMENTS

A thousand appreciations for many people who laid their hands and head in this work. Such are people like Dr. Samuel Lumwe for excellent primary supervisory role, Dr Meshack Mbango secondary supervisor and Dr. Leendert Brouwer for topic development guidance. I wish to thank Dr Burton Moonga for immeasurable hands on writing skills' assistance, and Dr Kelvin Onongha for building the first step into my Academic Research Skills. Much appreciations to my employer Midlands Zambia Conference for allowing me study with their educational assistance.

Furthermore, I would want thank prayerful Dr Olaotse Obed Gabasiane (MA Miss Program Coordinator) and Dr. Felix Ponyatovskiy (Dean) for their academic help beyond measure. Special acknowledgement to my class mates Pastor Bright Hamuntili and Pastor Ilukena Monde for the walk of the three Zambian Hebrew Boys. Everyone of you sacrificed your time for the success of this work, and I owe you respect. Many thanks to all my AUA professors and staff for shaping my academic journey. More blessings.

CHAPTER 1

INTRODUCTION

This chapter provides background information of the research paper in the following areas; background of the study, problem statement, purpose and significance of the study, and delimitations. The chapter also discusses the research methodology and provides a tentative list of definition of terms.

Background of the Study

According to Koenig, there are some “negative religious health consequences”¹ as suggested by some “sizeable group of reputable health professionals [who] argue that religious beliefs and practices have either adverse effect or no effect on physical and mental health of adherents.”² Koenig further states, “a growing literature has accumulated on the notion that religion is neurotic, hysterical, delusional or otherwise adverse effects on health”³ of the adherents. He suggests that some scholars believe that certain “religious beliefs and teachings may also create high standards of conduct that faithful believers find difficult”⁴ to faithfully follow which usually results in sense of guilty, anxiety, psychosis,

¹H. G. Koenig, Dana E. King, and Verna B. Carson, *Handbook of Religion and Health*, 2nd ed. (NY: Oxford University, 2012), 63.

²Ibid., 60.

³Ibid., 58.

⁴Ibid., 581.

personality disorder, drug abuse, crime and sometimes suicide.⁵ In as much as there are some said negative or adverse effects of religion on health as suggested above by some health professionals, growing literature and some scholars, religion is said to have more benefits to man than harm. Probably this could be the reason why Koenig alludes, “large volume of research shows that people who are more religious have better physical and mental health, and adapt more quickly to health problems compared to those who are less spiritual.”⁶ Infact, “prayer is religion in act; that is, prayer is real religion.”⁷

The descriptive-analytical research conducted by Rahmani in 2014 revealed that Islamic “prayer is a good way to fight mental illnesses . . . Congregational prayer is effective in the mental health of the individual and the community. It prevents the destruction of believers and prevent social crimes and sins that have a direct impact on the development of individual mental and social health.”⁸ In the same vein, Koenig states that Islamic traditions contain a very elaborate system of health care which promotes mental health and prevents mental illness. One of such systems is prayer.⁹ Saudia, et al opine that Islamic prayer postures are effective in moderation of blood flow and management of stress.¹⁰ Sarkingobir et al affirm this reality by stating, “From a health point of view, performing Salah is a very important exercise that is

⁵Koenig, King and Carson, *Handbook of Religion and Health*, 581.

⁶H. G. Koenig, “Religion, Spirituality, and Health: The Research and Clinical Implications,” *Duke University Medical Center* 2 vols, no. 3 (December 2012): 15.

⁷Laura Upenieks, “Unpacking the Relationship between Prayer and Anxiety,” *Business Media* 62, no. 3 (November 2022): 1823, quoted in William James, *The Varieties of Religious Experience* (London: Penguin Books, 1902), 464.

⁸F. Rahmani, “The Role and Effect of Prayer on Spiritual and Physical Health of Humans in Islam and Christianity” (MA thesis, Islamic Azad University, Cairo, Egypt, 2014), 56.

⁹Koenig, “Religion, Spirituality, and Health: The Research and Clinical Implications,” 17.

¹⁰T. L. Saudia et al, “Health Locus of Control and Helpfulness of Prayer,” *Heart Lung* 6, no. 2 (April 2001): 324.

severally beneficial to health. It improves physical and spiritual domains of health. Mental health is also improved because of Salah.”¹¹ Sarkingobir et al, go on to state that salah particularly improves “heart, spine, memory, concentration, cognitive functions, rehabilitation of musculoskeletal and neurological conditions, maintenance of joint mobility and elasticity, acting as endurance exercise, reduction in cardiovascular problems, and increase in mental health are some selected health advantages of prayer.”¹² Indeed salat offers physical health benefits.

Therefore, it can be said that despite adverse effects of religion/prayer as suggested by reputable health professionals and scholars, religious prayer is an integral part in physical and mental health, in emotional and stress management among human beings. In view of this, the research aimed at examining the lives of Sunni Muslims in Matero Mosque on how the practice of praying, particularly salat, could have health benefits in their lives. Findings helped the researcher to identify mission implications related to the study.

Statement of the Problem

While the background of this study above has highlighted that some scholars argue that there are health benefits a practitioner gets from religious prayer, based on the information obtained by the researcher, there is no study which has been conducted to assess whether there are health benefits associated with observing ritualistic Islamic prayer to the Muslims of Matero Mosque. On the other hand, the researcher discovered that Matero Seventh-day Adventist (SDA) church reported that five of its members left the church and joined ritualistic Islamic prayer rituals between

¹¹Yusuf Sarkingobir et al, “Religious and Health Benefits of Salah/Prayer: A Review,” *Research Synergy Foundation* 2vols. no.2 (2022): 58.

¹²Ibid., 58.

2022 and 2024.¹³ Therefore, this phenomenology study sought to examine whether the ritualistic practice of prayer (salat) has any health benefits to the Sunni Muslims of Matero Mosque. And further establish mission implications for Matero SDA church associated to the ritualistic practice of prayer and its health benefits.

Purpose of the Study

The purpose of this study was to carry out a phenomenology study¹⁴ on Islamic prayer lifestyle and its ritualistic involvement in relation to health benefits among the Sunni Muslims of Matero Mosque. The study aimed at establishing any health benefits associated to their prayer lifestyle. It focused on both physical and spiritual aspect of Islamic prayer in relation to health benefits. This helped the researcher to ascertain mission implications related to the study.

Significance of the Study

The study contributes knowledge to the research and the said Sunni Muslims community of Matero Mosque about their practice of prayer and how it affects their health. The study provides knowledge about the health benefits of Islamic prayer, its implication to Adventist Mission to Muslims, and probably lays stage for future studies. The study might also serve as an information for missionaries working among the people groups and in any Muslim context at large, particularly medical missionaries who may want to use health ministry as an entry wedge. Knowledge gained from this study could be vital in understanding, covering knowledge gap about health benefits or otherwise on Islamic practice of prayer.

¹³Matero Seventh-day Adventist Church, “Minutes of Matero Seventh-day Adventist Business Meeting,” (Lusaka, Zambia: Matero Seventh-day Adventist Church, 23 July 2024), 17.

¹⁴Nicholas Walliman, *Research Methods: The Basics*, 2nd ed. (New York: Routledge, 2018), 10.

Research Questions

1. How do Muslims of Matero Mosque observe their prayer rituals?
2. What aspects of prayer rituals have physical and mental health benefits among Muslims of Matero Mosque?
3. What are the missiological implications of the health benefits of Islamic prayer rituals for the Adventist outreach efforts?
4. What strategy could be used to reach Muslims of Matero Mosque with the gospel of Jesus Christ?

Delimitation

Though Muslims are everywhere in Lusaka, this project only focused on Sunni Muslims, the adherents of Imam Shafi'i in Matero Mosque and its immediate neighbours. Even though there are three Sunni Mosques around the area, this study focused on Matero Mosque only. Further, though there might be other benefits such as social, spiritual, and economical from the practice of Islamic prayer, this study sought to investigate the physical and spiritual health benefits associated to Islamic prayer (if any).

Limitation

The researcher was only able to have access to some Muslim participants like women with the help of female research assistant due to the nature of Islamic teachings and tradition which is highly gendered and restrictive. Also the researcher had limited financial resources and time to carry out the study since he is a church worker with limited economy and time.

Definition of Terms

Benefit- A gain or an advantage obtained after a service or from a product.

Culture- “The sum total of the knowledge, attitudes and habitual behavior patterns shared and transmitted by the members of a particular society.”¹⁵ It is “Systems of beliefs and practices that are built upon implicit assumptions that people make about themselves, about the world around them, and about ultimate realities.”¹⁶ It is “Religion made visible.”¹⁷

Hadith (*Ahadith Plural*) – Report. Refers mostly to traditions of Muhammad and his Companions.

Health - “a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.”¹⁸ It is a state of physical and spiritual wellbeing of believers not necessarily absence of illnesses. Absence sickness would be a sign of good health.

Imam – Islamic religious leader, one who leads Muslim worshipers when they are gathered in prayer.

¹⁵Luke Sui Kung Ling, “Communicating Christ Cross-Culturally,” accessed 26 March 2025, <https://lungrawn.weebly.com/article-blog/communicating-christ-cross-culturally>

¹⁶Paul Hiebert, “Cultural Differences and the Communication of the Gospel,” 381, accessed 26 March 2025, https://www.perspectivesonmission.com/resources/Session08_Hiebert_CulturalDiffComGospel.pdf.

¹⁷Ling, “Communicating Christ Cross-Culturally.”

¹⁸“World Health Organisation (WHO)”, accessed 13 May 2025, <https://www.who.int/about/governance/constitution>

Intercessory Prayer – It “is an act of prayer where someone takes it as a deliberate burden to pray for others.”¹⁹ It is basically “prayer on behalf of another”²⁰ person, which implies prayer for Muslims in this paper.

Janaba is ritual impurity that arises from sex pollution.²¹

Khutba-Sermon. Sermon preached during Friday Congregational prayer meetings by an Imam

Medical Missionary- Adventist mission undertakings which “involve the administration of any kind of medical treatment,”²² as a method of sharing “the love of Jesus Christ”²³ in our-reach efforts.

Mission- It is “everything the church is doing that points toward the kingdom of God.”²⁴ In mission, what is the “central idea is that God is the one who initiates and sustains mission. At most, the church is God’s partner in what is His agenda.”²⁵

Mission is “an organized effort for propagation of the Christian faith”²⁶ with the

¹⁹The General Conference of Seventh-day Adventists - Adventist Muslim Relations, *Theology of Mission and Islam* Module I (unpublished, 2024), 132.

²⁰*International Standard Bible Encyclopaedia*, s.v. “Intercession,” accessed 24 February 2025, [https://www.internationalstandardbible.com/I/intercession.html#:~:text=Intercession%20is%20prayer%](https://www.internationalstandardbible.com/I/intercession.html#:~:text=Intercession%20is%20prayer%20).

²¹Abdullah Yusuf Ali, *The Holy Qur’an and the English Translation of Meanings and Commentary* (Riyadh, Saudi Arabia: The Presidency of Islamic Researches, 1984), 281.

²²Will Rogers, “Medical Missions,” accessed 19 February 2025, <https://www.medicalmissions.com/resources/23185/medical-missions>

²³ “Adventist Medical Missionary,” accessed 19 February 2025, <https://www.askanadventistfriend.com/adventist-culture/what-is-an-adventist-medical-missionary/>

²⁴A. Scott Moreau, Gary R. Corwin, and Gary B. McGee, *World Missions: A Biblical, Historical, and Practical Survey* (Grand Rapids, MI: Baker Academic, 2004), 17.

²⁵*Ibid.*, 18.

²⁶*Encyclopaedia Britannica*, s.v. “mission,” accessed 20 October 2023, <https://www.britannica.com>

concept built on love for people and a desire to minister to them. It is ministry accorded to people.²⁷

Mission Implication – Organized Adventist outreach opportunities to reach Muslims with the gospel.

Prayer – A public or private act or practice of a spiritual communion with God in supplication, intercession, thanksgiving, adoration, or confession.²⁸

Ritualistic involvement – Activities to observe such as ghusl, wudu, body movements and chants before and during Islamic prayers sessions.

Salah - “In the Arabic language, the basic meaning of Salah is supplication. In religious terminology, Salah is used to refer to the acts of bowing and prostration, the remaining specified acts associated with it, specified at certain times, with those known conditions, and the characteristics, and requirements that are well-known about it.”²⁹

Son of Peace – A Muslim searching for peace or truth, willing to receive it and share with others once he or she receives it.

Sunni – The traditional mainstream branch of Islam

Wudu – Ablution. A partial ritual washing of the body before joining in prayer

²⁷Paul G. Hiebert, *Missiological Implications of Epistemological Shifts* (Harrisburg, IL: Trinity Press International, 1999), 61.

²⁸Dictionary.com, s.v. “prayer,” accessed 25 May 2025, <https://www.dictionary.com/browse/prayer>

²⁹Hafiz Ibn Kathir, *A Compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10* (Cairo, Egypt: Dar-ussalam Publications, 1967), 5171, accessed 17 March 2024, <https://www.amazon.com/Tafsir-Ibn-Kathir-Volumes-Abridged/dp/1591440203>

Methodology

This study used qualitative method based on phenomenological research design to ascertain physical and mental health benefits associated with prayer ritual lived experiences of the Sunni Muslims of Matero Mosque, Lusaka. The researcher examined literature from libraries and interne (encyclopaedia, websites, google scholar, and MYLOFT) in form of books, articles, journals and Bible commentaries which were reviewed to help gain the theoretical understanding of the study.

The following research methods were considered. First, the research being conducted by a Christian researcher, passive participation was employed to help in making observations of the practice. Second, the research employed purposeful sampling of participants in data collection. Under purposive sampling, primary consideration was researcher's judgement as who could "provide the best information to achieve the objective of study"³⁰ and have balanced representations in terms of congregants position in Matero Mosque, age, gender, education, economy, culture, and occupation.³¹ The researcher included the following as participants, an Imam, three female Muslims, and four male Muslims. Then the researcher carried out face-to-face "semi-structured interviews"³² with the purposively selected respondents. During semi-structured interview, the researcher had "a list of questions or fairly specific topics to be covered, often referred to as an interview guide, but the interviewee has [had] a great deal of leeway in how to reply. Questions that are [were] not included in the guide may be [were] asked as the interviewer picks [picked] up on

³⁰Walliman, *Research Methods: The Basics*, 244.

³¹Alan Bryman, *Social Research Methods*, 4th ed. (NY: Oxford University, 2012), 417.

³²Ibid., 471.

things said by the interviewees.”³³ Data from interviews was captured and recorded via “audio-recorded,”³⁴ on mobile phone, and note taking where possible.

The field data was analysed manually in order to identify main themes. Theoretical saturation was reached when new data would no longer illuminate new concepts³⁵ of the study. Finally the researcher wrote the findings.³⁶

Before and while conducting field work, the researcher addressed some ethical issues based on the professional code of conduct in relation to participants and researcher.³⁷ Before field work, the researcher obtained formal ethical approval³⁸ from the Adventist University of Africa (AUA) to carry out this research for academic purposes. The researcher was an overt researcher³⁹ who sought formal consent of approval from local leadership before access to the Mosque and congregants for research purposes only.

During field work, the researcher employed two Muslim research assistants, one male and one female to help with interviews⁴⁰ since Muslim communities are usually restrictive and highly gendered. The use of Muslim research assistants was informed by the Islamic practice on gender separation to help the researcher access some of the participants and spaces that as a Christian researcher would not easily be

³³Bryman, *Social Research Methods*, 471-481.

³⁴Ibid., 482.

³⁵Ibid., 568.

³⁶Joost Beuving and Geert de Vries, *Doing Qualitative Research: The Craft of Naturalistic Inquiry* (Amsterdam, Netherlands: Amsterdam University, 2015), 47.

³⁷Ranjit Kumar, *Research Methodology: A Step-by-Step Guide for Beginners*, 4th ed. (Darton, London: Sage, 2014), 289.

³⁸Walliman, *Research Methods: The Basics*, 53.

³⁹Bryman, *Social Research Methods*, 431.

⁴⁰Ibid., 131.

allowed. The researcher conducted interviews with participants with their informed formal consent at an agreed conducive place and time. Some other ethical issues addressed were “providing incentives to respondents”⁴¹ as appreciation for their time and information only after the interview. The researcher treated all participants’ informed consent, confidentiality, privacy, anonymity, and courtesy⁴² purely and only for research project academic purposes. The researcher avoided biasness and situations which would be harmful to both the researcher and participants⁴³ by being professionally objective to demands of the study and securing safe places for observations and interviews. It is also true that “plagiarism is one of the important ethical issues”⁴⁴ in academics, the researcher always gave credit to the source of information or ideas which were not his by citing the source.

Summary

This chapter discussed the background of the study based on literature which deliberate on whether there are health benefits of Islamic prayer. The problem statement outlined that there is no study taken to ascertain whether there are health benefits of Islamic prayer ritual, and its implication to the Matero SDA mission among Muslims of Matero. Then this section presented the purpose of the study and the significance of study. Chapter one also looked at delimitations, limitations, definition of terms and methodology of the study. Methodology discussed the process used to gain knowledge about the topic. Thus is chapter one.

⁴¹Kumar, 285.

⁴²Ibid., 44.

⁴³Ibid., 286-287.

⁴⁴Ibid., 289.

CHAPTER 2

REVIEW OF RELATED LITERATURE

This chapter reviews the literature of the study. The chapter begins by discussing the biblical and theological foundation of the role of prayer on physical and mental health benefits in the Old and New Testament, followed by Ellen G. White evidence on the physical and mental health benefits of physical exercise. Then the chapter looks at Qur'an and *ahadith* view on Prayer and its health benefits. In this section the two Islamic primary sources are examined, that is, the Qur'an and *ahadith*. The researcher further investigates the Shafi'i's rulings on ritual prayer, and Shafi'i rulings on ablutions and *rakkah*, focusing more on body movements. The chapter also looks at other scholars' views on prayer's health benefits, particularly Muslim scholars' perspective on prayer's health benefits, and psychological and scientific evidence on Islamic prayer's health effects. Furthermore, there is a section on evidence on the medical health benefits of prayer to patients.

Biblical and Theological Foundation of the Role of Prayer on Physical and Mental Health Benefits

This sub-section discusses the biblical and theological foundation of the role of prayer on physical and mental health benefits in the Old and Testament. The section shows that primarily prayer has the ability to restore lost physical and mental health when it heals the person suffering from an illness. The healing aspect brings about physical and mental health benefits arising from prayer.

The Role of Prayer on Physical and Mental Health Benefits in the Old Testament

The Bible in the Old Testament first brings out the role of prayer on physical health when prayer was used to restore lost physical health of one diseased with leprosy after murmuring against Moses (Numbers 12:1-10). Moses' "first word spoken in this chapter" was a word of prayer to restore physical health of Miriam his sister (Numbers 12:13) Moses prayed. In the Hebrew text, the prayer shows Moses' desire that Miriam might be physically healed directly, instantly, and without any delay. Moses used the word 'Ei', which testifies about strong and mighty God, as the only one able to bring back the lost physical health of Miriam in full. The other Old Testament passage which shows how prayer brought about restoration of lost physical health and probably mental health benefits is seen in healing of king Hezekiah (Isaiah 38: 1-2, 5). After being told by prophet Isaiah that Hezekiah's sickness would kill him, Hezekiah tearfully focused his prayer in confidentiality to God, and not to any person (Isaiah 38:2-3) for physical and mental healing. God answered Hezekiah's prayers and promised him fifteen more years of life, hence bringing back the lost physical and mental health benefits which were lost due to an illness.

Also, in the Old Testament, the mental and physical health benefit of prayer is revealed when prophet Jeremiah prayed for healing (Jeremiah 17:14). The mental and physical health restoration aspect of the verse is seen in the text. The immediate context of the text shows that the prophet of God was mentally, emotionally, and probably physically injured by the immoralities of the people, hence the prayer for healing. The Lord who is gracious answered Jeremiah's prayer, hence restoring mental and physical health to Jeremiah.

Also, King David's prayer healing (Psalms 6:2) shows his desire for restoration of lost mental and physical health. Pain in David's body is expressed by

the bones being broke, and by there being no rest in them. Therefore, it can be deduced that through either disease or some other disheartening condition, David was physically and mentally sick. In answered prayer, God provided restoration of lost physical and mental health to King David.

The Role of Prayer on Physical and Mental Health Benefits in the New Testament

Just like in Old Testament, the New Testament implies physical and mental health benefits as a result of prayer of healing from sicknesses (James 5:14-15). The term sick or ill literally means to be physically or mentally weak. It implies to be without any physical or mental strength. The term 'sick' refers to physical sickness and, at times mental anguish. The call for 'elders of the church' (James 5:14-15) is intended for the elders to exercise their gifts in the office of restoration of physical and mental ailments of believers. The word 'pray' is in the present tense which can actually be translated, 'let him keep on praying' the prayer of faith (*pistis*) which becomes an ongoing petition to God to restore physical and mental health lost by any disease. Actually in the Greek text, the call to pray is actually imperative mood, which implies a must to pray for the sick to restore their lost physical and mental health.

The other wishful prayer for physical and mental health benefits is reflected in the Apostle John's writing (3 John 2). The Apostle John used this shared phrase in dissemination his best wishes and blessings to Gaius. On application the text wishes good physical and mental health for all believers. It furnishes that the physical and mental health of the believer is above all things like wealth, education, and friends this life can offer.

This is the biblical and theological foundation of the role of prayer on physical and mental health benefits reflected in the Old and New Testaments. Prayer of faith in

God plays a major role in restoration of physical and mental health benefits which might have been lost through an illness.

Biblical Spiritual Benefits of Prayer

The Bible in (Matthew 7:7-11) shows that believer receive benefits when they ask, seek, and knock with persistence and intensity in prayer. This section covers some spiritual benefits of prayer.

The Bible shows that prayer builds and deepens close relationship between God and believers (Psalm 145:18). This text indicates that God is nearer to His people if they sincerely pray. The close relationship entails God like a parent, sibling and kinsman to His people. He is becomes close them individually and collectively as their personal friend God. The text (Proverbs 15:29) shows that God draws near to His people in mercy, duty, hears and accepts their prayers with suitable answers. Such believers close relationship with God would foster fellowship among believers, and outpouring of the Holy Spirit (Acts 1:8, 2:1, 4).

The Bible shares that intercessory prayers benefit others (James 5: 15-16,). The Bible shows that believers should pray for each another for physical and probably spiritual healing. This implies that prayer of faith will accomplish much benefits to the believer. Prayer of faith heals the sick.

The Bible (Colossians 1:9-12) suggest Paul offered intercessory prayers for the believers at Colossae to come to the knowledge of God. Coming to the knowledge of God is one of the spiritual benefits of prayer. Paul reasoned that spiritual ignorance is the continuous origin of error, shakiness, and grief. Therefore he prayed for nurturing of God's people to remain strong in faith. Christians' walk is based on our knowledge of God and our understanding of His will. In this case believers would

receive the knowledge of God and His will as benefit from answered intercessory prayers.

The other benefit of prayer in the Bible is that prayer helps to maintain peace, calm, trust in God (Philippians 4:6-7). The phrase ‘be anxious for nothing’ in this verse is a present imperative tense without an option for believers to practice. Prayer focuses Christian minds to receive God’s genuine perfect peace, the inner tranquillity all circumstances which surpasses the understanding of the worldly and the godly man too.

Prayer gives victory over temptation and sin (Matthew 26:41). The phrase ‘watch and pray’ became the historical watchword of the early and later church. To watch and pray benefits clearness of judgment, freedom, and a determination to adhere to Christ, and guard against immorality. Watch invokes human effort while pray invites Divine help to overcome temptations and sin. Christians win spiritual battle through prayer. When spiritual battles are won, believers are like to experience spiritual growth as they keep praying (Jude 20, 21).

Thus is how spiritual benefits of prayer are mirrored in the Bible. They include building of close relationship between God and believers, healing, knowledge of God, victory over temptation and sin. The other benefit is spiritual growth and outpouring of the Holy Spirit. Such spiritual benefits are cardinal in local and global mission of the Church.

Ellen. G. White Writings on Spiritual Benefits of Prayer

Similar to the Bible, there are a number of benefits of prayer reflected in E. G. White writings. Such benefits include spiritual access to heavenly store house because

“prayer is the key in the hand of faith to unlock heaven's storehouse.”¹ Such benefits assures believers of God’s spiritual and physical providence through prayer. Believers will only receive more physical and spiritual blessings from God if they pray.²

Prayer offers an opportunity for finite and feeble believers to spiritually commune with infinite God in a loving friendship.³ White states, “Prayer is the opening of the heart to God as to a friend.”⁴ Such friendship with God draws believers close to God who personally knows them and their physical and spiritual needs even before they ask Him. Such close friendship between God and His children through prayer re-assures that “God is ready and willing to hear the sincere prayer of the humblest of His children.”⁵ Through prayer God’s people always access His presence which results in spiritual and physical sustenance.

Prayer offers believers strength to resist temptation and overcome sin. Sin is destructive to the physical and spiritual life of Christians.⁶ Prayer helps believers to believe that God is real and exists. Such belief about God’s existence helps believers to accept God’s will in all circumstances. When believers pray for something and seemingly do not receive as expected, they will still cling to the promises of God knowing that “God is too wise to err, and too good to withhold any good thing from them that walk uprightly.”⁷ With this faith in God, believers overcome fear and live

¹ Ellen G. White, *Steps to Christ* (Hagerstown, MD: Review and Herald, 1978), 60.

²Ellen G. White, *The Great Controversy between Christ and Satan* (Nashville, TN: Southern Publishing, 1963), 525.

³Ibid., 60.

⁴White, *Steps to Christ*, 60.

⁵Ibid., 60.

⁶Ibid., 61.

⁷Ellen G. White, *Selected Messages* (Mountain View, CA: Pacific Press, 1946), 2:60.

victorious life in this defeated world. Prayer fosters spiritual growth among believers while they remain actively engaged in productive daily activities.⁸

Prayer helps believers to keep doing their humanly possible daily activities while surrendering to God what they cannot do for themselves in view of physical or spiritual needs. Prayer commends physical and spiritual dependence on God all the time because always He is just a prayer away.⁹ Believers receive the outpouring of the Holy Spirit when they pray individually and collectively. Such outpouring of the Holy Spirit expands the mission of God to save mankind. Christians receive blessings and even more when they unselfishly pray for others. Such praying for others may include praying for their conversion, healing, economy, and commitment to God.¹⁰ This how prayer benefits believers as seen in E. G. White writings. It has both spiritual and physical health benefits.

Ellen G. White Evidence on the Physical and Mental Health Benefits of Physical Exercise

Ellen G. White writings show some evidence concerning the importance of physical exercises for the health and healing of the human body. White observes that “if physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body.”¹¹ White also states that balanced exercise which involve all body

⁸White, *Selected Messages*, 65

⁹White, *Selected Messages*, 2:121.

¹⁰Ellen G. White, *Christ's Object Lessons* (Mountain View, CA: Pacific Press, 1946), 142, 143.

¹¹Ellen G. White, *Healthful Living* (Mountain View, CA: Pacific Press, 1900), 132.

organs and faculties are necessary to the best function of each organ.¹² This is the case, because such regular exercises would yield strength to the muscles of each organ.¹³ White captures some more benefits of physical manual work when she writes, “those who are always busy, and go cheerfully about the performance of their daily tasks, are the most happy and healthy. The rest and composure of night brings to their wearied frames unbroken slumber.”¹⁴ Again White states, “time spent in physical exercise is not lost” but used for physical body safety not injury.¹⁵ By experience, researcher carries a similar position of Ellen G White that physical exercise are vital for the health and healing of the human body. God designed it is such a way.

White further counsels that moderate physical “exercise will aid the work of digestion. To walk out after a meal, hold the head erect, put back the shoulders, and exercise moderately, will be a great benefit [for digestion].”¹⁶ However, White cautions against engaging, “in severe study or violent physical exercise immediately after eating, [because it] hinders the work of digestion.”¹⁷ She encourages routine balanced morning physical exercises such as nature walk because they are defences from respiratory diseases, brain, liver, the kidneys, and the lungs. White urges walking to riding or driving because it brings more of the muscles into exercise which

¹²Ellen G. White, *Fundamentals of Christian Education* (Seoul, Korea: Everlasting Gospel, 1994), 418.

¹³White, *Healthful Living*, 135.

¹⁴Ellen G. White, *Counsels on Health* (Mountain View, CA: Pacific Press, 1980), 53.

¹⁵White, *Fundamentals of Christian Education*, 18.

¹⁶White, *Counsels on Health*, 53.

¹⁷ Ellen G. White, *Retirement Years* (Nashville, TN: Southern Publishing, 1933), 132.

results in more health benefits.¹⁸ Indeed this information from White that moderate nature walk after a meal improves digestion and that morning nature walk would prevent respiratory diseases is agreeable. Truly the liver, the kidneys, the lungs, the heart and many internal body organs benefit from nature walk.

Furthermore, White asserts that those who neglect physical exercise risky to have their body system clogged, become feeble and develop some illness because the liver becomes overburdened with blood that has impurities.¹⁹ White also notices that “ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise.”²⁰ White encourages the sick to observe physical exercises by stating that “if invalids would recover health, they should not discontinue physical exercise.”²¹ For sure sedentary work or any form of long inactivity should be alternated with some moderate or vigorous physical exercises for the betterment of the body and mind.

Qur’an and Ahadith Views on Prayer and its Health Benefits

Islam globally has two major sects namely Sunni and Shia which value prayer because the Qur’an and ahadith instruct the adherents to observe prayer. However, this study focuses on the Sunni sect Muslims in relation to what the Qur’an and ahadith teach about prayer and its health benefits. Though the Qur’an and ahadith do not really explicitly address health benefits from observing prayer, the Qur’an instructs Muslims to hasten to the remembrance of Allah through prayer because it is

¹⁸White, *Retirement Years*, 133.

¹⁹Ibid., 132.

²⁰Ellen G. White, *Health and Happiness* (Hagerstown, MD: Review and Herald, 1967), 130.

²¹White, *Counsels on Health*, 52.

best for them (Al-Mumtahatah: 9). Commenting on this ayah, Kathir renders that, “The meaning of hasten here. . . . only refers to the importance of”²² going to prayer meeting not necessarily to literally walk quickly. It means that believers have to hasten to the prayer meeting with their heart and actions.²³ The ayah also means that abandoning personal business, and concentrating on prayer and remembrance of Allah is far much better for believers in this life and hereafter.²⁴ The Qur’an implores believers to frequently remember Allah in prayer for their prosperity (Al-Mumtahatah: 10). Ali, commenting on this text, says “prosperity is not to be measured by wealth or worldly gains . . . [but] the health of the mind and the spirit.”²⁵ This commentary from Ali probably suggests that prayer carries along with spiritual and mental health blessings to the believers. The Qur’an also instructs believers not approach *Salah* when they are drunk (An-Nisa: 43). Kathir states that “this ayah was revealed before alcohol consumption was completely prohibited”²⁶ in Islam. Kathir makes commentary, “Allah forbade His believing servants from praying while drunk, for one does not know the meaning of what he is saying in that state.”²⁷ Ali’s commentary holds similar position in stating, “the reference is either to a state of intoxication or to a dazed state of mind on account of drowsiness or some other cause”²⁸ which may dwarf mental power during prayer. Ali commentary guides that

²²Hafiz Ibn Kathir, *A compilation of the Abridged Tafsir Ibn Kathir* (Cairo, Egypt: Darussaalam, 1967), 5171.

²³Ibid., 5172.

²⁴Ibid., 5176.

²⁵Ali, *The Holy Qur’an and the English Translation of Meanings and Commentary*, 24.

²⁶Kathir, 1050.

²⁷Ibid., 1050.

²⁸Ali, 223.

prayers can only be acceptable to Allah when they are offered by believers in whole minds.²⁹ Therefore, the aspect of sound mental health in prayer is required in the Qur'an and commentaries.

Prayer's morality mode is seen in the Qur'an as it states that prayer prohibits immorality and misbehaviour (Al-Iankboot: 45). Kathir comments that prayer helps believers to give "up immoral behavior and evil deeds."³⁰ Prayer, "being done purely and sincerely . . . makes a person do good deeds."³¹ Prayerful believers who do good deeds will most likely have good health.

The Qur'an also instructs believers to through prayer seek help in patience from Allah (Al-Baqarah: 153). Believers are to pray "in humility and in submission to His eternal glory and everlasting power" (Al-Mu'minoon:1- 2). Ali, comments that humility in prayer is a virtue for believers to realise their dependence on Allah in regards with the prayers they offer.³² Furthermore, there is assurance that when Muslims pray, Allah hears them as the Qur'an states, "And your Lord says: Pray unto me: and I will hear your prayer" (Gh'afir: 60). From this ayah, Ali suggests that believers are "to pray to the Lord of the present and the hereafter, and He will hear,"³³ them, forgive them, guide them, and make their path smooth.

However, before performing prayer sessions, a Muslim is obliged to perform wudu or ghusl in obedience to Qur'an which instructs, "O you who believe! When you stand (intend) to offer the Salah (the prayer), then wash your faces and your

²⁹Ali, 223..

³⁰Kathir, 3849.

³¹Ibid., 3850.

³²Ali, 977.

³³Ibid., 1443.

hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janaba*, purify yourselves by ghusl” (Al-Ma’idah: 6). Ali comments, “these are the essentials [wudu or ghusl]”³⁴ before performing prayer ritual. Kathir states, wudu “is a command of obligation in the case of impurity, and in the case of purity, it is merely a recommendation.”³⁵ The order of ablution is given later in this study.

Furthermore, the Qur’an mentions standing and prostration towards *Ka’bah* in the prayer house (al-Hajj: 26). Kathir comments, “prayer is offered facing its [ka’bah] direction in the majority of cases, with a few exceptions, such as when one is uncertain of the direction of the Qiblah, during battle and when praying optional prayers while traveling.”³⁶

Ahadith has emphasized the importance of prayer in different ways. For instance al-Tirmidhi asserts, “indeed the first deed by which a servant will be called to account on the day of resurrection is his Salat. If it is complete, he is successful and saved, but if it is defective, he has failed and lost.”³⁷ Bukhari underlines the importance of attending all prayers by stating that when believers miss prayer is as if they had lost all their family and property.”³⁸ Whereas Al-Tirmidhi hadith affirms that “The Prophet was asked: ‘Which deed is the best?’ So he said: ‘Salat in the beginning of its time.’”³⁹ Further, At-Tirmidhi remarks, “The key to Paradise is Salat, and the

³⁴Ali, 281.

³⁵Kathir, 1275.

³⁶Ibid., 3299.

³⁷“The Book on Salat (Prayer),” accessed 14 February 2024, <https://sunnah.com/tirmidhi:413>

³⁸ “Times of the Prayers,” accessed 14 February 2024, <https://sunnah.com/bukhari:552>

³⁹ “The Book on Salat (Prayer).”

key to Salat is Wudu.”⁴⁰ Whereas Sahih Muslim states, “Where there is no prayer, there can be no purification of the soul.”⁴¹ Prayer has sacred place in the life of a faithful Muslim.

Furthermore, on the day of judgement day prayer will matter a lot, “a slave will be questioned about his prayers first. If his prayers are good, his other deeds will be good, too. If his prayers are bad, his other deeds will be bad, too.”⁴² Prayer will matter a lot on the judgement day probably because, Buraidah narrates, “the Messenger of Allah said: ‘the covenant that stands between us [Allah] and them [Muslims] is prayer, so whoever abandons it, he has committed disbelief.’”⁴³ The day of judgement will determine how one was praying in this life.

Additionally, it is narrated that there can be no Islamic religion without prayer, “take prayer out of the world, and it is over with religion because it is with prayer that man has the consciousness of God and selfless love for humanity and inner sense of piety. Prayer is, therefore, the first, the highest, and the most solemn phenomenon and manifestation of religion.”⁴⁴ Umar narrates that the Prophet stated that the “the place of prayer (salah) in religion is like the place of the head in the body.”⁴⁵ Therefore, when not in war or any danger, Muslims are commanded to perform the Salah by

⁴⁰ “The Book on Purification,” accessed 14 February 2024, <https://sunnah.com/tirmidhi:4>

⁴¹ “Translation of Sahih Muslim Book 4: Kitab Al-Salat (The Book of Prayer),” accessed 9 February, 2024, https://www.iium.edu.my/deed/hadith/muslim/004_smt.html

⁴² “Importance and Benefits of 5 Prayers in Islam,” accessed 14 February 2024, <https://www.quranreading.com/blog/importance-and-benefits-of-5-prayers-in-islam/>.

⁴³ “Establishing the Prayer and the Sunnah Regarding Them,” accessed 14 February 2024, <https://sunnah.com/ibnmajah:1079>.

⁴⁴ “Translation of Sahih Muslim Book 4: Kitab Al-Salat (The Book of Prayer),”

⁴⁵ “Hadiths about Prayer,” accessed 14 February 2024, <https://questionsonislam.com/article/hadiths-about-prayer>

“fulfilling its obligations, with humbleness, completing the bowing and prostration positions.”⁴⁶ Thus is the importance of prayer in Islam.

Shafi’i’s Rulings on Ritual Prayer

According to the Shafi’i’s, ritual “prayer consists of two types”⁴⁷ which are bowing, prostrating and Qur’anic recitation, and prayers which lack bowing and prostration but have Qur’anic recitation. Shafi’i rules that “non-Muslims are not required to pray [Islamic prayer]”⁴⁸ even though they will be more punished in the afterlife for neglecting prayer. Shafi’i conditions that to perform ritual prayers one must have reached puberty, sound physical and mental health, and not be menstruating.⁴⁹

Shafi’i also rules that ritual prayers validity requires minor and major ablution for one's body and, must have clean clothing and place of prayer. Validity of the said ritual prayers also require intention to pray on time, knowing how to pray, and facing the qiblah, and concealed private parts during prayer.⁵⁰ However, Shafi’i guides that un-natural “exposure of private parts such movement of a domestic animal or a young child who has no understanding of such matters, [makes] the prayer invalidated.”⁵¹ Furthermore, he “holds that someone who fails to perform a prayer in its entirety before its appointed time ends is guilty of wrongdoing, although it is less serious than the wrongdoing of someone who performs the entire prayer after its appointed time

⁴⁶Kathir, 1142-1143.

⁴⁷Al-Jaziri, 228.

⁴⁸Ibid., 230.

⁴⁹Ibid., 230.

⁵⁰Ibid., 230.

⁵¹Ibid, 248.

has ended.”⁵² Shafi’i’ rulings underpin the importance to adhere to the standards set in order for prayer to be acceptable.

When it comes to face direction during ritual prayer, Shafi’i rules, “both those who are near the Ka’bah and those who are distant from it must pray facing the Ka’bah itself or the atmosphere adjacent to it. However, those who are near the Ka’bah must face either the actual Ka’bah or the atmosphere surrounding it based on certainty . . . based on seeing it, touching it, etc.”⁵³ However, Shafi’i gives further guidance to “those who are distant from it [Ka’bah] . . . that they must face the Ka’bah based on reliable evidence concerning its location in relation to where they are.”⁵⁴ Also Shafi’i guides on how “if someone is praying while standing or seated”⁵⁵ invalidates prayer by any slight turning away from the qiblah. Therefore, following instructions on how to pray is paramount for validation of prayers.

Shafi’i’s Rulings on Ablutions and Rakkah

According to Shafi’i, “God has imposed ablution on all who rise up from sleep to perform the prayer.”⁵⁶ Shafi’i rules, “by means of ablution and washing away pollution [ghusl], God imposed purity on him who prays, so no prayer will be lawful save for him who is purified.”⁵⁷ 'Abd al-Rahman Al-Jaziri states that Shafi’is, “hold that there are six obligations entailed in ritual ablutions . . . namely: (1) intention, (2)

⁵²Ibid., 236.

⁵³Al-Jaziri, 256.

⁵⁴Ibid., 256.

⁵⁵Ibid., 256.

⁵⁶Al-Imain Muhammad ibn Idris al-Shafi’i, *al-Risala Fiusul al-Fiqh: Treatise on the Foundations of Islamic Jurisprudence* (Cairo, Egypt: The Islamic Texts Society, 1961), 324.

⁵⁷Ibid., 131.

washing the face, (3) washing the hands and arms up to the elbows, (4) wiping part of the head, (5) washing the feet and the ankles [if shoes not worn], and (6) maintaining the [above] order mentioned in the Qur'an."⁵⁸

Also Shafi'i holds that declaring ablution "intention as a legal reality until one's ablutions have been completed."⁵⁹ Al-Jaziri also shows that "Shafi'i holds that one's intention must coincide with the first part of one's ablutions."⁶⁰ Al-Jaziri remarks, "Shafi'i holds that the intention to remove ritual impurity through ablutions"⁶¹ is only valid for healthy people.

According to Al-Jaziri, it is an "obligation in ritual ablutions . . . to wash the four parts of the body involved in ablutions in the same order as that mentioned in the noble Qur'an."⁶² The Qur'an order is that "one should first wash his face, then his hands and arms up to the elbows, then wipe his head, then wash his feet up to the ankles, and if one alters this order in any way, his ablutions are rendered invalid."⁶³ For Shafi'i, ritual ablution "is such an important part of the salah that if anyone decides to leave it due to ignorance, forgetfulness, or negligence then their prayer will not be accepted by Allah."⁶⁴ However, for Friday congregational prayers ablution is

⁵⁸Al-Jaziri, 75-76.,

⁵⁹Ibid., 67.

⁶⁰Ibid., 67.

⁶¹Ibid., 67.

⁶²Ibid., 77.

⁶³Ibid., 77.

⁶⁴Al-Shafi'i', *Al-Risala Fiusul al-Fiqh*, 223.

“optional-not obligatory.”⁶⁵ Also Shafi’i recommends “washing of the genital organs . . . and the complete washing (ghusl)”⁶⁶ for major purification before prayer.

When it comes to rakkah (physical body movements) “Shafi’i’s list conscious intention, and other seven physical actions associated with prayer. The physical actions are standing up for obligatory prayers if one is able, bowing, standing up straight after bowing, then first and second prostrations. The prayer concludes with sitting up between the two prostrations, and the final sitting. Shafi’i’s “maintaining the proper order in the actions and words involved in prayer.”⁶⁷ In short he rules in performance of ritual prayer involves, bowing, standing up, prostration and sitting during prayer.⁶⁸ However, there is a ruling of exception which applies, only to those who suffer from physical condition that would prevent them from sitting in prescribed fashion that they “may adopt whatever seated posture . . . capable of.”⁶⁹ Al-Jaziri, further shows other physical body movements which may include “to place one's right palm over the back of one's left hand while holding onto the left wrist and part of the left forearm.”⁷⁰ Such body movements during prayer are mandated upon believers.

Islamic Scholars on Prayer’s Health Benefits

⁶⁵ Ibid.

⁶⁶Ibid., 166.

⁶⁷Al-Jaziri, 273.

⁶⁸Ibid., 317.

⁶⁹Ibid., 322.

⁷⁰Ibid., 318.

Islamic scholars explain various health benefits attached to Islamic prayer in relation to ablutions, and *rakkah*. Irmak writes that during ablution the craniofacial regions get wet which results in selective brain cooling,⁷¹ hence the brain remains cool throughout most of the day which is import for mental health. Bajirova remarks, “ablution helps to relax the nervous system and eases tension, stress and anxiety”⁷² Furthermore, Bajirova opines that ablution provides opportunity for “hygiene of different parts of the body”⁷³ which is cardinal in removal of germs, allergens, fungus, dust particles and bad odour. Ablution also offers prevention against many diseases. Similarly, Sabra shows that regular five times a day of clean ablution will result in “protection against bacterial infectious diseases and their bacterial causes”⁷⁴ to the faithful adherents. Also, Sabra notes that ablution may prevent “community spread of infection as it has a better sanitation protocol and requires only clean water possible for everyone.”⁷⁵ Apparently, ablution improves the physical hygiene of congregants

There are a number of body movements associated with health benefits during salat such as prostration. According to Imamoglu prostration is very useful to the brain, lungs, body muscles, joints and entire vertebral column. It assists to sustain smooth blood flow to the brain, and also excites the master, the pituitary, and the

⁷¹Melmet Kemal Irmak, “Medical Aspects of Ablution and Prayer Ankara,” *Gulhane Military Medical Academy* 4, no. 2 (January 2014): 147.

⁷²Mira Bajirova, “Hygiene and Health in Qur’an and Science,” *EC Gynaecology* 24, no. 1 (March 2017): 45.

⁷³*Ibid.*, 45.

⁷⁴Sherifa Mostafa M. Sabra, “Ablution (Wudu) Health Benefits (Hbs) Through Comparison Nasal–Cavity (NC) Bacterial–Content (BC) with Gold–Standard (GS) at High– Altitude (HA) Area, Taif, KSA,” *J Appl Biotechnol Bioeng* 5, no. 6 (November 2018): 335.

⁷⁵Rizwan Mansoor Khan, and Mohammad Yasir, “Wudu (Ablution): An Effective Preventive Measure against Many Infectious Diseases,” *STM Journals* 7, no. 3 (January 2020): 30.

pineal gland.”⁷⁶ Jimoh states prostration “combined with other exercises opens the lower lumbar facet joints [which] may help to reduce the lower back pain and sciatica can be used to treat spinal stenosis and other degenerative disc diseases”⁷⁷ Jimoh further states that prostration “reduces the chances of brain haemorrhage and headache, helps to reduce high blood pressure.”⁷⁸ Osama and Malik discuss that prostration combined with body movements help “decrease in both systolic and diastolic blood pressure”⁷⁹ which benefits hypertensive individuals. Doufesh *et al* discuss that prostration makes the head to be slightly lower than the heart thereby increase “blood oxygen in the brain leads to enhanced concentration, memory, vision and hearing”⁸⁰ which result in less headaches, less psychological problems, and other cognitive diseases. According to Jimoh, prostration also has “psyche and other cognitive abilities.”⁸¹ Jimoh guides that prostration provides a “state of relaxation”⁸² which is critical in stress avoidance and management.

Other body movements associated with health benefits are standing, bowing and sitting during salat, Arshdad shows that standing encourages relaxed breathing, distribution of equal weight to both feet which plays a major role to “help maintain

⁷⁶Osman Imamoglu, “Benefits of Prayer as a Physical Activity,” *International Journal of Science Culture and Sport* 4, no. 17 (January 2016): 313.

⁷⁷Isah Onuweh Jimoh, “Salat (Islamic Canonical Prayers), Its Spiritual, Social and Health Benefits,” *Nigeria Federal College of Education* 10, no. 4 (June 2022): 68.

⁷⁸*Ibid.*, 68.

⁷⁹Muhammad Osama, and Reem Javed Malik, “Salat (Muslim Prayer) as a Therapeutic Exercise: Systematic Review,” *Journal of Pakistan Medical Association* 69, no. 3 (March 2019): 403.

⁸⁰Hazem Doufesh et al, “Assessment of Heart Rates and Blood Pressure in Different Salat Positions,” *ResearchGate* 25, no. 2 (March 2013): 214, quoted in John J. Ratey. *The Revolutionary New Science of Exercise and the Brain* 3, no. 2 (New York: Little Brown and Company, 2016).

⁸¹Isah Onuweh Jimoh, “Salat (Islamic Canonical Prayers), Its Spiritual, Social and Health Benefits,” *Nigeria Federal College of Education* 2vols. no. 4 (2022): 68.

⁸²*Ibid.*, 68.

good posture.”⁸³ Imamoglu states that bowing “can slow the aging process; improve water balance in the body and smooth the function of the kidneys”⁸⁴ Then, Arshad shows that the sitting posture during prayer “helps to strengthen core [neck, back and leg] muscles”⁸⁵ which are vital in general body strength and balance. Imamoglu further discloses that sitting helps to “remove poisons (toxins) from the body . . . [and] help in digestion.”⁸⁶ Physical body movements such as standing, bowing, and sitting improve physical balance to the worshipers.

It is worth noting that some Islamic scholars just point out in general other health benefits associated with all the physical body movement involved in salat when “performed correctly.”⁸⁷ Sarkingobir et al state, “all the stages of Salah have their own health promotion benefits embedded . . . [such as] improvement in heart, spine, memory, concentration, cognitive functions. Rehabilitation of musculoskeletal and neurological conditions.”⁸⁸ Bhat et al show that salat improves “respiratory . . . endocrine, reproductive and excretory systems.”⁸⁹ Indeed, salat is beneficial to internal organs’ health.

⁸³Mohammed Arshad, “Physiotherapy and Prayer (Salah),” *Medical Illustration, Bradford Teaching Hospitals*, 15 May 2016, accessed 25 September 2024. https://www.tims.nhs.uk/wp-content/uploads/2023/10/prayer_positions_0-Muslim-patients.pdf

⁸⁴Imamoglu, 312.

⁸⁵Arshad, 4.

⁸⁶Imamoglu, 315.

⁸⁷Nazish Nabeela, and Kalra Nidhi, “Muslim Prayer- A New Form of Physical Activity: a Narrative Review,” *International Journal Health Science and Research* 8, no. 7 (June 2021): 343.

⁸⁸Sarkingobir et al, 63.

⁸⁹Raof Ahmad Bhat et al., “Unity of Health through Yoga and Islamic Prayer 'Salah,’” *Academics sports scholar Academic Sports Scholar* 3, no. 10 (2014): 4.

Imamoglu shows that all joint mobility and elasticity provides protection body joints against “arthritis, and reduce back pains and disc problems.”⁹⁰ Arshdad states that all the physical body involved during salat help to “raises the heart rate, increasing blood flow around the body and helps to improve the strength and stamina of the heart muscles. . . . release of natural painkillers (endorphins) which can promote feelings of wellbeing and reduce pain.”⁹¹ According to Urakami and Mano “a study reported that the motion of the joints and concentric and eccentric muscle actions during prayer play an important role in postural stability and balance.”⁹² Body movements during prayer improve flexibility of the body joints.

Nabeela and Nidhi report, “When the different aspects of Salat were studied, it shows . . . the whole body gets benefitted by the cumbersome beneficial effects of different postures of Salat,”⁹³ probably this is so because most muscles such as “biceps brachii, triceps brachii, pectoralis major, scapular musculature, rectus femoris, biceps femoris, tibialis anterior and gastrocnemius”⁹⁴ are involved. Nabeela, and Nidhi assert, “Muslim prayer postures can be taken as a new form of exercise for treating different musculoskeletal and neurological conditions.”⁹⁵ Osama, and Malik bring out information that “one study even showed positive effects of Salat on erectile

⁹⁰Imamoglu, 310.

⁹¹Arshad, 5.

⁹²Yuji Urakami, and Yukio Mano, “Evaluation of a New physical Exercise Taken from Salat (Prayer) as a Short Duration and Frequent Physical Activity in the Rehabilitation of Geriatric and Disabled Patients,” *Annals of Saudi Medicine Journal* 22, no. 3-4 (May-July 2002): 177.

⁹³ Nabeela, and Nidhi, 340.

⁹⁴Muhammad Osama, and Reem Javed Malik, “Salat (Muslim Prayer) as a Therapeutic Exercise: Systematic Review,” *Journal of Pakistan Medical Association* 69, no. 3 (March 2019): 403.

⁹⁵Nabeela, and Nidhi, 343.

dysfunction.”⁹⁶ Hatch et al observe that “one important aspect of religion which has been found to be a powerful intervention for clients receiving therapeutic services is Islamic prayer.”⁹⁷ The performance of salat benefits many physical body parts.

Psychological and Scientific Evidences on Prayer’s Health Benefits

Psychologist Ajila holds that “prayer is a manipulation of people’s minds which does not have any healing benefits.”⁹⁸ Ajila’s positions is “based on some patients who die from diseases after pertinent prayers for them.”⁹⁹ Contrary to Ajila, Henry, also a psychologist remarks, “prayers can energize Muslims and help them combat stress and feelings of danger . . . Qur’an illustrated this benefit: [when in danger, then’ pray] (Al-Baqarah: 239). Most psychological studies concluded that prayers could produce this benefit”¹⁰⁰ of combating stress and feelings of danger. In a study conducted by psychologist Miller, it was established that “people who prayed regularly had thicker cortices . . . [which] are the outer layer structure of the brain, and cortical thickness is found to be correlated with a high Intelligence Quotient (IQ). The cortices, when thinned out can lead to mental illness, especially depression. Praying benefits mental and physical health.”¹⁰¹ Miller furthermore shares that “communal prayer promotes psychological well-being and across different religious

⁹⁶Osama, and Malik, 403.

⁹⁷Treva Hatch, et al., “Prayer in Muslim Families: A Qualitative Exploration,” *Journal of Religion & Spirituality in Social Work: Social Thought* 36, no. 1-2 (April 2017): 6.

⁹⁸Francis Kolade Ajila, “Journal of Humanities: Ethno-Philosophy and the Challenge of African Humanity,” *Nigeria Dominican University* 19, no. 1 (December 2021): 103.

⁹⁹Ibid., 103.

¹⁰⁰Hani M. Henry, *Spiritual Energy of Islamic Prayers as a Catalyst for Psychotherapy* (Albany, New York: Springer Science and Business Media, 2013), 390.

¹⁰¹Lisa Miller, *Prayer and Psychology* (Bogota, Columbia: Columbia University, 2019), 78.

denominations, communal prayer contributes to higher levels of life satisfaction.”¹⁰²

Prayer positively affects the mental health of adherents.

According to Nabeela, and Nidhi, “prayers have . . . positive effect on the psychological as well as the physical health of the human body.”¹⁰³ Bhat et al write psychological benefit of salat as “ultimate satisfaction”¹⁰⁴ due to peace of mind, improved mood, thought and behaviour. Bhat et al further show psychological benefit of salat such as improved quality of life, high self- esteem, improved appearance and self-confidence.¹⁰⁵ The quality of life improves as prayer touches the brains of congregants.

Furthermore, Science evidences that, as Sarkingobir et al state, “Salah increases basal metabolic rate, reduces body fat, and gives healthy body composition. . . . Blood flow is increased in the hand area of the left motor cortex and corresponding sensory areas in the post-central gyrus, worshippers utter recitations.”¹⁰⁶ Majed Chamsi-Pasha, and Hassan Chamsi-Pasha remark some scientific evidence as they write, “studies have shown that salat results in the activation of parasympathetic nervous system, and a decrease in sympathetic activity. . . . reveal increased alpha amplitude in the parietal and occipital regions of the brain during meditation and mental concentration. . . [which result in] state of relaxation”¹⁰⁷ which is cardinal in addressing most cardiac arrests and emotional diseases. Ghous

¹⁰²Ibid., 78.

¹⁰³Nabeela, and Nidhi, 339.

¹⁰⁴Bhat et al., 5.

¹⁰⁵Ibid., 5.

¹⁰⁶Sarkingobir et al, 66.

¹⁰⁷Majed Chamsi-Pasha, and Hassan Chamsi-Pasha, “A Review of the Literature on the Health Benefits of Salat (Islamic Prayer),” *Medical Journal of Malaysia* 76, no. 1 (January 2021): 94.

and Malik state, “Scientific evidence also supports the notion that even moderate intensity activities [of salat], when performed daily, can have some long-term health benefits.”¹⁰⁸ Sarkingobir et al state that some scientists “have started to believe that prayer performed by Muslims five times daily . . . have long term health benefits on healthy and diseased people.”¹⁰⁹ Indeed prayer is critical to sound mental health.

Evidence on the Medical Health Benefits of Prayer to Patients

When it comes to evidence on the medical health benefits of prayer to patients, the *Theories on the Healing Power of Prayer* article suggests that some medical “critics argue that prayer has little impact”¹¹⁰ or no improvement on the health of patients. Probably these critics’ point of argument is based on Ajila position that prayer is ineffective in healing.¹¹¹ However, contrary to this notion, the same article, *Theories on the Healing Power of Prayer* evidence that in the recent past, most studies have “been conducted regarding the healing power of prayer in relation to medicine,”¹¹² and the findings are that there is clear positive link between prayer and the recovery of patients. The article goes on to suggest that such a positive link is “leading to increased education being given to medical students on spirituality and religion.”¹¹³ The positive link between prayer and healing is a testament of the health benefits associated with prayer.

¹⁰⁸Ghous, and Malik, 887.

¹⁰⁹Sarkingobir et al, 66.

¹¹⁰“Theories on the Healing Power of Prayer,” accessed 18 September 2024, <https://ukdiss.com/examples/prayer-healing-power-theories.php>

¹¹¹Ajila, 103.

¹¹²“Theories on the Healing Power of Prayer.”

¹¹³Ibid.

Mishra et al remark that prayer has “consistently been a source of medical treatment for ages.”¹¹⁴ Similarly, Mishra et al add that numerous medical findings suggest that prayer is “directly related to better health outcomes, long survival, life satisfaction and happiness”¹¹⁵ to patients even in the face of death. According to Daniel “the medical, scientific, and religious communities almost unanimously agree that the human mind has a tremendous amount of untapped potential, including the power to heal physical and emotional ailments as a result of faith”¹¹⁶ in God through prayer.

Furthermore, according to Sayeed, and Prakash, some scientific and medical studies “have highlighted the efficacy of Salah as a cure to mental distress when followed in the correct form and measure.”¹¹⁷ Similarly, Sarkingobir et al attest, “recitation of the Quran in Salah reduces the length of stay at the hospital, even in cancer patients”¹¹⁸ because patients usually recover and get discharged from hospital. Nabeela, and Nidhi allude, “Muslim prayer coordinates the actions of body. . . [and] mind of people. Different studies prove the medical benefits along with spiritual benefits.”¹¹⁹ Correct observance of prayer is likely to cure some mental diseases.

¹¹⁴Shri K. Mishra et al, “Spirituality and Religiosity and Its Role in Health and Diseases,” *Springer* 56, no.2 (September 2015): 1282-1283.

¹¹⁵Ibid., 1282-1283.

¹¹⁶Benor J. Daniel, *Spiritual Healing: Essentials of Complementary and Alternative Medicine* (Albany, NY: Lippincott Williams and Wilkins, 2019), 67.

¹¹⁷Shabbir Ahmed Sayeed, and Anand Prakash, “The Islamic Prayer (Salah/Namaaz) and Yoga Togetherness in Mental Health,” *Indian Journal Psychiatry* 55, no. 2 (January 2013): 10.

¹¹⁸ Sarkingobir et al, 64.

¹¹⁹Nabeela and Nidhi, 343.

Majeed Salat states, “many patients encounter psychological and emotional distress in the face of illness and possible death”¹²⁰ which degrades their hope and courage to cope up. However, Aru Narayanasamy, and Mani Narayanasamy allude that in such instances, “prayer can be a powerful source of “coping mechanism for some patients because of its properties of healing and comforting.”¹²¹ Aru Narayanasamy, and Mani Narayanasamy explain that, “prayer evokes the body-mind responses”¹²² which promote healing and peace in patients. In addition, Jesse J. Naghi converse that prayer “often enables patients to accept that not everything is under their control”¹²³ but that there is a Mighty Divine in charge of human affairs and the universe. Prayer produces hope which is critical in coping up mechanisms.

Furthermore, Ironson et al suggest, “prayers are also a great way of helping individuals with chronic diseases such as ulcers, headaches, migraines, hypertension, and even diabetes.... to alleviate these diseases. This is simply due to the positive feeling praying gives to the worshipper.”¹²⁴ Ashir also carries a similar position when he ascribes, “many studies have found that prayers can help in quick surgical recovery.”¹²⁵ Also Koenig suggests that prayer “releases the immune, hormonal, and

¹²⁰A. Majeed, “Salat Offset the Negative Health Effect of Stress,” *Inter J Adv* 2 (December 2016): 343.

¹²¹Aru Narayanasamy, Mani Narayanasamy, “The Healing Power of Prayer and its Implications for Nursing,” *PupMed* 17, no. 6 (March-April 2008): 243.

¹²²*Ibid.*, 245.

¹²³Jesse J. Naghi et al, “The Effects of Spirituality and Religion on Outcomes in Patients with Chronic Heart Failure,” *Springer* 51, no. 1 (November 2010): 1134.

¹²⁴Ashir, “10 Ways Praying Benefits Your Health,” accessed 29 August 2023. <https://www.islamicity.org/78951/10-ways-praying-benefits-your-health/>

¹²⁵*Ibid.*

cardiovascular systems to heal disease, illness, or injury”¹²⁶ in patients. Life threatening illness can be manageable or healed as a result of prayer of faith

Though there are critics of the role of prayer to patients, literature drawn above on the medical role of prayer to health benefits show that prayer is an integral component to patients’ coping mechanism, recovery and peace, even in face of death.

Missiological Implications of Reviewed Literature.

The mission implications on biblical theological foundation, and the Qur’an and ahadith views on health benefits of prayer is that it provides an opportunity for Adventists to pray for the healing of the Muslims in Matero. Such prayers will provide opportunities for Adventist to come close to Muslims with sympathy and pray for and with them.

The missiological implication of Ellen G. White evidence on the physical and mental health benefits of physical exercise is that it provides an opportunity to create physical fitness clubs involving Adventists and Muslims of Matero. Such clubs will promote physical fitness in view of a loving God who wishes everyone healthy life on condition of obedience to His laws. Operational physical fitness clubs imply mingling between Adventists and Muslims of Matero.

Shafi’i’s rulings on ritual prayer, ablution and rakkah, the Islamic scholars on prayer’s health benefits provides an opportunity to show that beside the Bible and Qur’an there are other forms of writings to be obeyed in matters of religious practices. Such lays an opportunity to use E. G. White quotations in matters of health and doctrinal practices.

¹²⁶Harold Koenig, “The Healing Power of Prayer,” accessed 19 September 2024, <https://spiritualityandhealth.duke.edu/index.php/publications/books/the-healing-power-of-prayer/>

Psychological and scientific evidences on prayer's health benefits and Evidence on the medical health benefits of prayer to patients implies the beauty of science to some degree in matters of health. Science agrees to the importance of prayer in health matters. The hospital is floodlight for the health living. When hospital data shows common diseases like high blood pressure among citizens it calls for joint efforts to alleviate such diseases. This creates a platform for science based medical missionary therapies to mitigate high blood pressure.

The Biblical and E. G. White writings on the spiritual benefits of prayer implies an opportunity for intercessory prayer strategy to reach Muslims of Matero at spiritual level. Such are missiological implications of literature review of this study.

Summary

The biblical and theological foundation of the role of prayer on physical and mental health benefits shows that prayer is able to restore lost physical and mental health benefits through healing of an illness.

Despite not necessarily directly dealing with the health benefits of prayer, the Qur'an instructs Muslims to correctly observe prayer because it is best for them. In this vain, since health is best for Muslims, then the Qur'an and its commentaries are on firm ground. The Qur'an also shows that prayer is good for Muslims' morality, and that through sacred duty of prayer, Muslims will seek help from Allah. Morality promotes good health. The Qur'an further gives instructions on how prayer ritual is to be performed. Among the instructions given are ablution, and body movements during salat. Just like the Qur'an, ahadith also guide on the importance and benefits of salat observance to Muslims.

Islamic scholars give their perspective in regard to health benefits associated with salat. According to Islamic scholars, some health benefits from salat are

improvement of physical, mental, emotional and spiritual health of adherents. The benefits are rich when prayer rituals are correctly performed with right ablution and prayer postures. The benefits cut across the healthy and the diseased Muslims.

Ellen G. White's evidence shows that physical exercises are vital for the health and healing of the body. Moderate exercises like nature walk improve blood circulation, digestion, muscles strength. Physical exercises are vital for the health of body organs like kidneys, lungs, heart, skin and other essential body organs.

There are also scientific and psychological evidenced health benefits of Islamic prayer which are documented. Some of the benefits identified are medical, therapeutic, and psychological to adherents or patients with physical and mental impairments. Another benefit is that salat helps Muslims to attain life satisfaction.

Mission implication on literature opens windows to see how use such literature findings as entry wedges to build bridges of mutual trust leading successful cross cultural witnessing approach.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING AND METHODOLOGY

This chapter discusses the description of the local setting of the study and the methodology which the researcher has used. The following areas have been discussed under methodology, the purpose of study, research design, data collection procedure, population size, and sampling technique which was followed during study. Furthermore, the chapter has discussed how the researcher analysed the data, developed research instruments, and handled ethical issues.

Description of the Local Setting

Lusaka is one of the ten provinces of Zambia (in Southern Africa) which is also the Capital City. It is the smallest province in Zambia, with an area of about 21,896 km² and an elevation of about 1,279 metres (4,196 ft.) above sea level. The co-ordinates for Lusaka are 28°-10' east of the Greenwich meridian and 15°-30' south of the Equator. The city of Lusaka is situated on high flat (rocky) area in the central part of Zambia, and it covers approximately 360 km² with escarpments on the eastern and northern parts.

According to the National Census of 2022, Lusaka had the “largest population size at 3,079,964”¹ people in Zambia as of September, 2022, while “Zambia’s population as of 8th September 2022 was 19,610,769. Lusaka Province was “the most

¹Zambia Statistics Agency, *2022 Census of Population and Housing: Preliminary Report* (Lusaka, Zambia: Zambia Statistics Agency, 2022), 8.

densely populated in the country with the density of 140.1 persons per square kilometre”² due to 13 high density townships of which Matero is one of them.

According to Joshua project website, by December 2023, about 90% of Lusaka residents were Christians.³ Similarly, the US 2022 Report on International Religious Freedom in Zambia states, “95.5 percent of the country’s population is Christian.”⁴ Lusaka has 135 Church denominations⁵ and about 3400 church buildings. It has the highest Christian presence in the country at 94% of the population. Due to this Christian growth, Teddy depicts that “Christianity has been a significant factor in national social and political matters”⁶ in Lusaka and Zambia at large.

Pioneer missionaries Konigmacher and Sturdevant first planted Adventism in the outskirts of Lusaka in Mwembeshi and Saala area around 1911-1917.⁷ Later on, according to Naini, “Lusaka Central Seventh-day Adventist Church, emerged in the late 1940s among white Adventist settlers in area.”⁸ The racial elements of Lusaka Central Seventh-day Adventist (SDA) Church compelled the opening of Matero SDA

²Zamstat, 14.

³“Joshua Project-Zambia”, accessed 29 January 2023, <https://joshuaproject.net/countries/ZA>

⁴“US 2022 Report on International Religious Freedom: Zambia,” accessed 11 February 2024, <https://www.state.gov/reports/2022-report-on-international-religious-freedom/zambia/>

⁵A. C. Braby, “South Africa,” 2024, accessed 11 February 2024, <https://www.brabys.com/zm/zambia/lusaka/churches>

⁶Teddy Chalwe Sakupapa, “Christianity in Zambia” *Researchgate* 95 (November 2016), 762.

⁷Cornelius Matandiko, *Seventh-day Adventism in Zambia: The Beginning and progress of SDA Church in Zambia from 1900 to 2000* (Lusaka, Zambia: Zambia Adventist Press, 2003), 56-66.

⁸Goliath Maunga Naini, “Lusaka Conference,” accessed 29 February 2024, <https://encyclopedia.adventist.org/article?id=FD1X>

Church which was opened to cater for Lusaka's black community in town. It is from Matero Church that all Adventist Churches in Lusaka were born.⁹

When it comes to Islam in Lusaka, Sani holds that "Islam entered Zambia [subsequently Lusaka] in the 14th century through the emirates established by Arab merchants along the East African coasts."¹⁰ Sani further states, "real influx of Muslims to the country started during the colonial period."¹¹ Today, majority Muslim community in Lusaka is made up of immigrants from "India, Pakistan, the Middle East, and other African countries"¹² who own many retail and wholesale shops in the Central Business District of Lusaka. Muslims population in Lusaka is about 3%.¹³ Sani states, "Muslims claim that their population is between 3% and 5%."¹⁴ Based on the Zambian Census of 2022 which pegs Lusaka population at 3,079,964¹⁵, it can be deduced that there are about 92,399 to 153,998 Muslims in Lusaka.

The Muslim community of Lusaka is predominantly Sunni which adheres to Imam Shafi'i, with some small pockets of Ismaili and Shia Muslims.¹⁶ According Zimba, president of the Islamic Supreme Council of Zambia, in 2015 there were "at

⁹Naini, "Lusaka Conference."

¹⁰Sare Sanli, "Islam in Zambia in 5 Questions," accessed 2 February 2024, <https://www.bidunyahaber.org/islam-in-zambia-in-5-questions/>

¹¹Ibid.

¹²Ibid.

¹³Jesuit Center for Theological Reflections, *Traditional Reflections for the Parish* (Lusaka, Zambia: St Eugene University, 2018), 22.

¹⁴S Sanli, "Islam in Zambia in 5 Questions."

¹⁵Zambia Statistics Agency, *2022 Census of Population and Housing: Preliminary Report* (Lusaka, Zambia: Zambia Statistics Agency, 2022), 8.

¹⁶"US 2022 Report on International Religious Freedom: Zambia," accessed 11 February 2024, <https://www.state.gov/reports/2022-report-on-international-religious-freedom/zambia/>

least four Mosques in every urban township across the country”¹⁷ including Matero Township.

Research Design

In this study the researcher used qualitative method. According to Swinton and Mowat qualitative method gives details of “things in their natural settings attempting to make sense of, or interpret, a phenomenon in terms of the meanings people bring to them.”¹⁸ They further state, “A good piece of qualitative research is like a detective story without a fixed ending. It involves the painstaking and complex process of unpacking the details of who did what, when, and why within a particular situation and formulating this into evidence that will enable a fair judgment to be made.”¹⁹ Additionally, to get the best results, the researcher used phenomenological research design. Phenomenological design seeks to understand, describe and interpret everyday lived experiences.²⁰ Creswell, describes phenomenology design as an “inquiry in which the researcher describes the lived experiences of individuals about an occurrence as described by participants.”²¹ In view of phenomenological design, the researcher conducted in-depth interviews with Muslims who congregate at Matero Mosque and explored how the participants experienced the ritualistic prayers. The

¹⁷“Zambia's Growing Islam - Religion – Nairaland,” accessed 12 March 2024, <https://www.nairaland.com/2645410/zambias-growing-islam#38698875>

¹⁸John Swinton and Harriet Mowat, *Practical theology and qualitative research*, 2nd ed. (London: SCM, 2016), 18.

¹⁹Ibid. 29.

²⁰Bryman, 30.

²¹J .W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (London, England: Sage Publication 2014), 14.

descriptive phenomenological approach identified common themes among the shared experiences of people's lives.

Data Collection Procedure

First, being a Christian, the researcher played a passive participatory role to help in making observations of the prayer lifestyle of the participants. Secondly, to help the researcher collect data effectively especially from female participants, one female and one male research assistants were identified and requested to work with the researcher. Then, with the help of research assistants, the researcher conducted semi-structured interviews with eight respondents. The researcher also interviewed three Matero Level One hospital health workers. The data was collected through audio phone recordings which were later transcribed to produce verbatim material of the interviews. Both the recordings and verbatim of interviews remained saved on a flash disc.

Population of Study

The study was done among eight (8) out of eighty (80) congregants of Matero Mosque who adhere to Imam Shafi'i of Sunni sect of Islam on how to observe Islamic prayer rituals. There were fifty males and thirty females who practiced prayer rituals at Matero Mosque at the time of study. The sample size of eight respondents was picked based on some professionals of qualitative research²² who hold a view that six to twelve respondents are able to produce desired object of study provided they are picked based on who can provide the best desired information. Of the eight interviewed participants, five were males and three females aged twenty-five to sixty-

²²B. Johnson, and Christen L. *Education Research: Quantitative, Qualitative and Mixed Approaches* (2nd ed.), (Needham Heights, MA: Ellyn and Bacon; B. E. Longford et al. *Normal Groups Qualitative Market Research*, 2002), 5: 58-70.

five years old. They comprised of an Imam, Islamic Scholar, Islamic teacher, assistant Imam, a matron, a patron, and two ordinary congregants of Matero Mosque. Then Matero Level One hospital data clerk, critical caregiver nurse and paediatric nurse were interviewed in order to triangulate findings of the interviews. The selection of Matero Mosque hinged on a fact that it is 50 meters away from the main tarred road, and researcher stays about 5km away from the Mosque. Furthermore, 95% of its congregants live within 10km radius of the same compound, hence making it easy to carry out the study at a lower cost.

Sampling Technique

This descriptive phenomenology study employed purposeful sampling of five males and three females based on who could “provide the best information to achieve the objective of study.”²³ The selected included two male and one female Indian participants while the rest were indignant Zambians. The variation in number of male and female respondents was because there were more men than women who observed prayer rituals at Matero Mosque.

Data Analysis

The study used content analysis²⁴ to manually identify main themes from verbatim report of qualitative data gathered from interviews and field observations. To triangulate data, Matero Level One Hospital data clerk, a critical caregiver nurse, and a paediatric nurse were interviewed. Theoretical saturation was reached when

²³Ibid., 244.

²⁴Ranjit Kumar, *Research Methodology: A Step-by-Step Guide for Beginners*, 4th ed. (London, England: SAGE, 2014), 318.

new data would no longer illuminate new concepts²⁵ of the study. Thereafter the researcher wrote the findings of the study.²⁶

Research Instruments

The study used semi-structured interview-guide shown on the appendix VII to collect data in view of the first two research questions. The said two research questions sought explanation on how participants observed their prayer rituals, and aspects of self-reported health benefits arising from correctly observing Islamic prayer rituals.

Ethical Issues and Considerations

The study addressed some ethical issues in order to meet some acceptable and professional code of conduct of the researcher and participants.²⁷ Before commencing any field work, the researcher applied (appendix II) and sought formal ethical approval²⁸ to the Adventist University of Africa-Institutional Scientific and Ethics Review Committee (AUA-ISERC) to carry out the research for academic purposes. AUA-ISERC approved as attached on appendix III.

Additionally, the researcher intended to be an “overt researcher”²⁹ who sought formal consent of approval (appendix IV) from local religious leaders of Matero Mosque to access the Mosque and congregants for research purposes only. Consent was granted as attached appendix V.

²⁵Ibid., 568.

²⁶Beuving and Vries, 47.

²⁷ Kumar, 289.

²⁸Walliman, 53.

²⁹Bryman, 431.

Furthermore, the researcher also sought formal consent of individual participants interviewed (appendix VI).

To protect anonymity and confidentiality of all participants to the extent of the law, when compiling report, the researcher used codes for all participants. The use of codes meant that real identities of all participants remained in confidential records. Appreciations of K50.00 to each participant and research assistants were only given after data collection exercise.

Summary

This chapter discussed the local setting of the research and methodology employed. Methodology considered purpose of study, research design, data collection procedure, population size, and sampling technique which were adhered to during the study. The chapter looked at data analysis, research instruments, and ethical issues and considerations complied with before, during and after data collection. Thus was chapter three.

CHAPTER 4

DATA ANALYSIS AND PROPOSED STRATEGY

This chapter is about data analysis and proposed strategy. Data analysis covers research findings and discussions, and missiological implications of the research. The data analysis and proposed strategy were guided by four research questions as provided in chapter one which include, (1) how do Muslims of Matero Mosque observe their prayer rituals? (2) What aspects of prayer rituals have physical and mental health benefits among Muslims of Matero Township? (3) What are the missiological implications of the health benefits of Islamic prayer rituals for the Adventist outreach efforts? (4) What strategy could be used to reach Muslims of Matero Mosque with the gospel of Jesus Christ? The chapter ends with a summary.

Research Findings

This thesis is built on three research questions. Out of these three, two were addressed by the research findings. These are: (1) How do Muslims of Matero Mosque observe their prayer rituals? (2) What activities during prayer rituals and practices of Muslims of Matero Township could lead to health benefits related to Islamic prayer?

Participants' Lived Experiences on their Involvement in Prayer (Salat)

The first research question was intended to seek explanation on how congregants observed their prayer rituals. In response to this question, all eight

participants indicated that they were required to pray five times though sometime they missed. They all said that body cleanness was required before one performed prayer rituals. Respondents gave details that they use clean water from taps to perform full body wash and or ablution for some parts of the body such as the head, face, nose, mouth, hands, and feet before prayer sessions. Respondent *IMR01* said that during ghusl “you pour water all over your body. Not until the whole body is wet without leaving a single place dry, not even as small as a hair.” Wudu (ablution) is performed after ghusl, and sometimes without ghusl depending on the type of impurity. In explaining ablution, respondent *MR01* gave details, “wash your face, and the hands up to the elbows. Then you rub your head. After rubbing the head, you wash your feet including the ankles.” On ghusl and wudu, respondent *ISR01 and ITR01* said they took *ghusl* as full body wash to clean their private parts if they had body fluid discharges, and then only performed *wudu* in washing their mouths, clean their nostrils, clean their faces and wipe their heads with water before prayer.

Respondents’ step by step explanation of how they performed *wudu* is similar to Shafi’i’s ruling as discussed earlier. According to al-Shafi’i the process is in the following order “(1) intention, (2) washing the face, (3) washing the hands and arms up to the elbows, (4) wiping part of the head, (5) washing the feet and the ankles [if shoes not worn], and (6) maintaining the [above] order mentioned in the Qur'an.”¹ The researcher observed congregants wash their hands, faces, and wash their feet in the ablution room using water taps before they entered the Mosque to pray.

After ghusl at home, and or ablution at Mosque, congregants entered the Mosque to pray. When praying, respondents intimated that they stood in straight lines,

¹Al-Shafi’i’, 75-76.

raising their hands up to the ears, and then folding them on top of the knee or below the knee. They prostrated, putting their foreheads on the ground. They sat down and prostrated again. They again stood up from prostration position, bowed and repeated the same process as prayer leader guided. Respondent *IMR01* explained in the following quote:

We raise our hands up to the ears and then we put them on top of the novel or behind it, or down below the novel. After bowing, we stand up. After standing, we prostrate. We put our heads on the ground. We sit. We prostrate again. After prostrating, we stand from the prostration position and then when we stand we repeat the same thing. If it's early in the morning the early prayer we only do two units of these postures which I've just explained and then when it is in the afternoon it is four units.

Respondent *FRO1* briefly said in *Nyanja* which is common street language in Lusaka as in the quote, “*tinyamula manja, timagwada, tigona pansi ndikukhala po pempera*, (we raise our hands, bow, prostrate and sit during prayer.” The interviewees responses relate to Shafi’i’s ruling, “ritual prayer involves, bowing, standing up, prostration and sitting during prayer.”² Similar to responses from respondents and Shafi’i’s ruling, the researcher observed about ninety-eight percentage (98%) of eighty (80) congregants following those prayer steps, that is, stand, prostrate, bow, sit, and look to the right and left and the stand-up repeatedly. Only about two percent of old congregants on wheel chairs could not make any body movements during prayer though they chanted in response to the voice of the prayer leader.

²Ibid., 317.

Aspects of Prayer Rituals with Physical and Mental Health Benefits

The second research question sought to establish aspects of prayer which were reported to be associated with physical and mental health benefits. During the interview, respondents showed that ghusl and wudu had hygienic refreshing health benefits. Respondent *MRO1* reported that ghusl and wudu are good for body cleanness, refreshing and energizing of the body and brain because “water is life.” Bajirova affirms this in his work by stating that “ablution helps to relax the nervous system and eases tension, stress and anxiety.”³ Respondent *ISR01*, in view of the recent Covid-19 golden attested:

Whatever instruction was given to us by the UN, whatever instruction was given to us by the World Health Organization in terms of COVID, we didn't find anything new there. We were looking at those instructions and we were saying that these are the same instructions given to us by prophet Muhammad, peace be upon him, 1400 years ago. . . . 5 times a day before your prayers you have to wash your hands . . . which is good for health in terms of hygiene.

Based on responses from interviewees, the researcher deduced that the aspect of water and cleanness in which the full body wash or just ablution using clean water for religious purity contributed to the cleanness of the body, and promotes physical hygiene which has health benefits.

The Concept of Purity

The concept of purity is seen in all respondents indicating that they performed ghusl and ablution to remove impurities before prayer. Respondent *ITR01* reported: “So before going for prayers, one must make sure that his clothes, his body are all clean in accordance with the teachings of Islam, that is, you don't have to have major

³Mira Bajirova, “Hygiene and Health in Qur’an and Science,” *EC Gynaecology* 1 (2017): 45.

impurities, the ones we call major impurities, impurities like urine, blood, sperm, and other bodily discharges.”

Such a response sits well with Sahih Muslims hadith which states “cleanliness is half the faith.”⁴ Furthermore, the same hadith reports, “then he (the Prophet) mentioned the man who, having journeyed far, is dishevelled and dusty and who stretches out his hands to the sky (saying): ‘O Lord! O Lord!’ . . . so how can he be answered?”⁵ Also the Qur’an states, “Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean” (Al-Baqarah 2:222). Therefore, the concept of purity among Matero Muslims is paramount in physical and spiritual preparations before prayer rituals.

Body Movements Linked with Health Benefits

On the aspects of body movements linked with health benefits, respondents showed that vigorous body movements were a form of physical exercises beneficial to their physical and mental health. Their responses designated that none of them had pain in their external and internal organs like knees, hands, legs, backbones, hearts, kidneys, lungs and brain as they were functioning well. The respondents did not report any challenges with their body organs and joints. Rather, they demonstrated to be enjoying some good physical health. For instance, respondent *ISR01* reported:

My bones are strong, my knees and ankles have no arthritis because of bowing and prostrating during prayer rituals. My neck is perfect because during every prayer session I turn left and right muscularly slow but I feel the stretches of bones and muscles during the same turns. . . . I have no lower back ache because of bends and stretches during prayer rituals, and I think even my

⁴Ammar Awais, “Purity and Cleanliness – the Most Significant of Islamic Ethics,” accessed 30 March 2025, <https://islamexplained.info/2016/12/01/purity-and-cleanliness-the-most-significant-of-islamic-ethics/>

⁵Jamal Ahmed Badi, “Hadith 10 – Purity,” accessed 30 March 2025, <https://messageinternational.org/hadith-10-purity/>

internal organs like heart, kidney, lungs and brain are ok because of exercise during Islamic prayer rituals which are like yoga.

Similarly, Respondent *MR02* reported as follows: “My muscles, my joints, I can say they are 99% fit. Why? Because this is a form of exercise also. Because bowing also prostrating, it gives you going in the sense of fitness. So, there are more benefits in doing so.” Respondent *IMR01* stated that he had no blood pressure (BP) and his internal organs were certified to be fit by Matero level One Hospital, as he reported, “I have not been caught with low BP or high BP. I have not had that. And then also from the stomach, the kidneys and the what? The liver. I had a scan recently, maybe six, four months ago. They told me everything was fine and everything was functioning well.”

These testimonials affirm Sarkingobir et al submission that “all the stages of Salah have their own health promotion benefits embedded . . . [such as] improvement in heart, spine, memory, concentration, cognitive functions. Rehabilitation of musculoskeletal and neurological conditions.”⁶ Jimoh also affirm that prostration “combined with other exercises opens the lower lumbar facet joints [which] may help to reduce the lower back pain and sciatica can be used to treat spinal stenosis and other degenerative disc diseases.”⁷ However, respondent *IMR01* said had muscle and joint pain as a result of the mountainous walk which was undertaken five days before the interviews. The researcher inferred from the responses and literature that vigorous body movements during prayer sessions impact the physical and mental health of congregants positively.

⁶ Sarkingobir et al, 63.

⁷Isah Onuweh Jimoh, “Salat (Islamic Canonical Prayers), Its Spiritual, Social and Health Benefits,” *Nigeria Federal College of Education* 4 (March 2022): 68.

The other aspect of prayer related to health came to light when on one hand all eight respondents showed that they were stressed for missing prayers for whatever reason, and then on the other hand they all reported that observing prayers relieved stress in them regardless of its sources. Respondent *MR01* reported this, “when I don't pray I feel stressed . . . because I understand prayers is one of the commandments of God. So when I've not prayed it means I've disobeyed God openly. So I feel stressed like how do I disobey my Creator? Not until I pray.”

Besides missing prayer, five respondents indicated that work and financial challenges also caused stress in their lives while three said that love or marital disputes caused stress as well. Respondent *ISR01* had this to say: “I'm a teacher by profession. And always I'm having stress because I have a lot of things to do. I am stressed when I have things to buy and I don't have money. Sometimes I get disturbed and stress when we quarrel with my wife. But I am fine when I pray.”

Based on the responses, it can be construed that missing prayer caused stress, and at the same time observing prayer helped the respondents to manage or overcome stress regardless of its source.

Furthermore, all eight participants indicated an aspect of prayer that it gave them peace of mind and life satisfaction because it re-affirmed their trust and relationship with Allah who is the source of everything including life. Respondent *MR01* reported,

So praying five times a day is an assurance to say I'm asking for things from the correct owner of those things. So, on its own it brings happiness and satisfaction. The thing that brings peace most to me is knowing that I'm doing the correct thing that God has commanded me to do. Like, I may not have everything that I want, but as long as deep inside my heart I know that. I'm not offending God by doing what I'm doing or when I do something wrong. So, a prayer also is a key of peace. Without a prayer, I think you cannot see a peace.

The above responses show an aspect of prayer that brings peace of mind and life satisfaction to adherents which is vital for mental health. Prayer also gives hope and courage to face life's challenges.

In another aspect, even though all eight respondents pointed out going to the hospital or clinic for treatment when sick, they all said that they prayed for restoration of physical and mental health lost by an illness. Respondent *PRO1* reported, "If I'm sick, BP, or diabetes, I have to go into the hospital. Then from there, I shouldn't forget also to pray. I shouldn't forget to pray, even to pray for others. We are using the way to pray, but it is supplications." Responses to pray for restoration of physical and mental health probably resonate well with psychologist Henry who states, "prayers can energize Muslims and help them combat"⁸ danger in form of sicknesses and stress.

Report from a Medical Facility

In order to triangulate the interview findings and discussions, particularly those which relate with health matters, the researcher visited Matero Level One Hospital where he checked patients register and interviewed Data Clerk, Critical Caregiver Nurse, and a Paediatric Nurse. The researcher wanted to establish common diseases among Muslims who visit the facility and their probable causes. The researcher was availed with Matero Level One Hospital patients register. Data from the said register showed that the hospital attended to 7,561 adult patients between January 2022, and December 2024. The patients comprised of 82% Christians, 10% African Traditional Religion adherents, 5% Muslims, 2% Hindus, and 1% others. Among patients, regardless of religion, high blood pressure (BP) was common disease

⁸Hani M. Henry, *Spiritual Energy of Islamic Prayers as a Catalyst for Psychotherapy* (New York: Springer Science and Business Media, 2013), 390.

at 60% followed by diabetes at 50% except in times of pandemics like cholera and covid-19. However, of the 60% who had high BP, when data for Muslims only was checked by the researcher, it showed that 82% of all Muslim patients suffered from high BP.⁹

One of the staff, respondent *DCML01* indicated that high “blood pressure (BP) was highest common diseases followed by diabetes among adults while septicaemia was ranked number one among children below five years.” Similarly, respondent *MLHCCN01* said “common non-communicable diseases in both male and female wards” are [were] BP, sugar or diabetes.” The researcher asked the same Critical Caregiver nurse what caused high BP among residents of Matero especially for Muslims, *MLHCCN01* said, “fat diet, lack of physical exercises, genetics, and age could cause BP. The combination of fat diet, inactivity, genetic inheritance and old age worsens BP conditions. As for why high BP cases are high among Muslims, I am not very sure.” The above data from patients register and Critical Caregiver nurse is otherwise of respondent *IMR01*’s response of “I have not been caught with low BP or high BP.” However, the said data somehow resonates with respondent *MR01*’s “if I’m sick, high BP, or diabetes, I go to Level One Hospital.”

The researcher then interviewed Paediatric Nurse concerning common diseases among children. Respondent *PN01* reported, “Septicaemia (blood infection), is [was] very common among children under five years of age.”

After analysing data and responses from Matero level One Hospital, the researcher deduced that high BP is the common disease among adult Muslims of Matero Mosque, while septicaemia remained high among children below five years.

⁹Data Clerk, *Matero Level One Hospital Patients Register* (Lusaka, Zambia: Matero Level One Hospital, 2022-2024), 1-91.

The same data somehow suggests that Muslims of Matero Mosque do not suffer much from muscle skeletal diseases. However, the researcher was not able to identify actual causes of high cases of high BP among Muslims of Matero Mosque but suspected wrong eating habits.

Themes

From the research findings, and analysis as presented above, the researcher identified four themes which are (1) physical cleanliness as an act of faith, (2) commitment to prayer life, (3) trust in God's providence, and (4) judgement.

Physical Cleanliness as an Act of Faith

Responses from all eight interviewees stressed physical cleanliness as a requirement for anyone who approaches Allah in prayer. The responses indicated that an individual gets defiled by engaging in some social life activities, therefore, when approaching Allah, one must ensure they are clean from such. Respondent *ISR01* reported, "after meeting your spouse the body is extremely dirty. . . . And as a Muslim, why we are bathing each and every time? Because you must be ready at the time of the prayer. You don't have to give excuse that no I am dirty." He said this to stress the religious significance of *ghusl* at home and ablution at Mosque so that a worshiper is pure before prayer. It should be mentioned that this ritual of purification carries both spiritual and physical cleanliness before prayer rituals.

Commitment to Prayer Life

Responses from participants showed that Matero Mosque Muslims were committed to their prayer lifestyle. Such commitment is seen in their desire to pray five times a day and their sense of guiltiness if they miss prayer for whatever reasons. These Muslims appropriate themselves to prayer in spite of the work schedules they

may operate in. They obey Allah's instructions to pray at designated times of the day at the Mosque or any place they find themselves. Their level of commitment to this activity is reflected in respondent *MR01* who reported that, "prayer is life, if I have not prayed, I feel low as if cut from the rest of the world." Furthermore, respondent *IMR01* had this to say: "When I don't pray, I feel stressed because I understand prayers is one of the commandments of God. So, when I've not prayed it means I've disobeyed God openly. So, I feel stressed like how do I disobey my Creator? Not until I pray." Indeed they are committed to observe their prayers dearly.

Trust in God's Providence

The trust in God's providence theme is vivid in responses from the following respondents, first *ISR01* stated: "While prostrated on the ground for a long time, you can make all your requests you want Allah to help you. . . I have to first do the needful, pray, and then put my trust in the needful that I have done. God is the creator and owner of everything and he blesses whom he wants." Second, respondent *AIMR01* echoed the same thought by reporting that,

But when you pray five times a day, you know you have done your duty to praise your Creator and then you leave the rest in His hands. . . . Why? Because you are a prayer person and you understand to say, everything happens by the will and command of God. So praying five times a day is an assurance to say I'm asking for things from the correct owner of those things.

Indeed the prayer life of Muslims of Matero Mosque demonstrates their trust and dependence on Allah for their sustenance in this world.

Judgement

The judgement theme is implied from the responses of all the eight participants. Their responses on obedience to Allah and seeking forgiveness from Allah in prayer indicates a worldview aware that Allah has judgment day to determine

the fate of those who pray and those who do not. A sense of judgement theme can be picked from respondent *AIMROI* response:

First of all, the thing that brings peace most to me is knowing that I'm doing the correct thing that God has commanded me to do. I may not have everything that I want, but as long as deep inside my heart I know that I'm not offending God by doing what I'm doing or when I do something wrong, I ask for forgiveness from God, then I am ok even in the last day. Like Prophet Muhammad said, all sons, or children of Adam are sinners and the best among them is the one who wants forgiveness from God. So, each time I've sin I ask for forgiveness, and then after that, I feel like, yes! I'm forgiven.

A similar judgement theme is seen in *FROI* who reported, “So, we observe these prayers because it's a command from God. Once you become a Muslim, the next thing you have to do is to start praying five times a day, Allah will bless you now and on the last day.” Doing correct things in obedience, being forgiven of sin, having peace now, entails avoidance of condemnation in judgment. Such narratives are similar to that of Lumwe who comments to a hadith on impurities, “for instance, in Sahih Muslim 2:575 the hadith narrates that one time when Mohammad was passing by a graveyard, he heard a cry of a man who was in pain in one of the graves. He then attested that the person is being punished because he did not purify himself from the urine impurities.”¹⁰ Failure to observe purification before prayer rituals carries judgement when even one dies.

The theme on judgements carries with it some spiritual benefits to the congregants of Matero Mosque. In obedience to Allah congregants observe prayers to have spiritual relationship with Him so that they are not condemned. Forgiveness comes as result of a spiritual benefit to the congregants as a result of prayer of confession. Unforgiven sins will lead to destruction of the physical body on

¹⁰Samuel David Lumwe, “A Cosmological Study on the Concept of Purification in Relation to Blood Impurities and its Social-Religious Implications among the Digo People in Kwale County, Kenya” (PhD Dissertation, Africa International University, Nairobi, Kenya, 2018), 173.

judgement day. Furthermore, judgement theme is traced in cleanness, commitment to pray, trust and dependence in Allah in order to miss condemnation.

Literature and Field Findings Variations

The table 1 below is about some Islamic prayer rituals health benefits observed between literature review and the reality on the ground.

Table 1. Islamic Prayer Rituals Health Benefits Observed

| Literature Review | Field Findings | Comment |
|-------------------------------|-----------------------------------|----------------------------|
| Hygiene | hygiene | Similar |
| Flexible joints | Flexible joints | Similar |
| Refreshing | Relaxation | Similar |
| Life Satisfaction | Life satisfaction | Similar |
| Peace | Obedience brings peace | Similar |
| Balance | Healthy posture | Similar |
| Skeletal health | Strong bones | Similar |
| Coping mechanism | Praying for sicknesses | Similar |
| Improves blood flow to brain | Improves brain function | Similar |
| Relieves stress | Stressed | Different |
| Lowers high BP | High BP | Opposite |
| Combat fear | Fear for covid-19 | Different |
| Improves digestion | Diarrhea | Mixed |
| Prayer postures cure diseases | Medication | Mixed |
| Prevent spread of diseases | Hospital when sick | Mixed |
| High self-esteem and IQ | - | Not Mentioned in the field |
| Cure erectile dysfunction | - | Not Mentioned in the field |
| Treat muscle/bone diseases | - | Not Mentioned in the field |
| Reduces body fat | - | Not Mentioned in the field |
| High quality of life | - | Not Mentioned in the field |
| - | Forgiveness of sin | Unmentioned in Literature |
| - | Spiritual relationship with Allah | Unmentioned in Literature |
| - | Fellowship | Unmentioned in Literature |
| - | Allah tests believers | Unmentioned in Literature |
| - | Concerned about judgement | Unmentioned in Literature |
| - | Improves sight | Unmentioned in Literature |

Based on the table there are nine benefits of Islamic prayer found both in literature review and field. There are six different or opposite or mixed findings in literature review and field data. Mixed means it is difficult to tell whether there is similarity or difference. Then there are five benefits mentioned only in literature, and six benefits mentioned only in field data.

The variations between literature review and field data findings could mostly be due contextual differences. The literature used in this study is mostly from Europe and Asia hence could not accurately represent some specific nuances and details found among Muslims of Matero setting in Zambia, Africa. Infact no Zambian literature was found and consulted during literature review on the health benefits of salat among Muslims of Matero. Therefore, the European and Asian literature mostly consulted in this study had focussed on a different topics, theories, geographical location, time period, economy, and people group, even though still could have been among Muslims. Hence leading to findings which could not directly translate to field data findings in Matero. Similarities could indicate findings common regardless of setting.

Also in research is usually expected that field data can reveal new, unexpected phenomena. In this case revelation of high cases of high blood pressure among Muslims of Matero, yet literature revealed that prayer helps to lower blood pressure is a new but opposite phenomena from literature review. Stress and fear among Muslims of Matero might suggest differences in worldview and economy of Matero Muslims as compared to other Muslims discussed in literature. By acknowledging differences and new findings, the study helped to identify areas for future research. In this case there is need for future studies to establish causes of high blood pressure among

Muslims of Matero in order to identify further missiological implications and opportunities.¹¹

Missiological Reflection: Cross-Cultural witnessing

According to Doss, the church is now mandated to use cross-cultural witness to reach more diverse people of this global village than ever before.¹² The implications of this cross-cultural witnessing is understanding of cultural differences which exist in society.¹³ Appreciating such cultural differences, as Hiebert puts it, “is crucial because it affects the messengers and the gospel message”¹⁴ positively.

According to Sherwood, and Marvin, every missionary must be aware of cultural differences whenever ministering cross-culturally.¹⁵ Hiebert defines culture as “shared beliefs, feelings and values of the community.”¹⁶ Therefore, cultural differences are visible in shared beliefs, feelings and values of a community. Shared beliefs are about the nature of reality which “makes communication and community life possible.”¹⁷

He goes to show that shared beliefs provide people with the categories and logic they

¹¹Hannah Snyder, “Literature Review as a Research Methodology: An Overview and Variations,” accessed 15 May 2025, <https://www.sciencedirect.com/science/article/pii/S0148296319304564>

¹²Gorden R. Doss, *Faithful Contextualization: Crossing Boundaries of Culture with the Eternal Gospel* (Berrian Springs, MI: Andrews University, 2016), 6.

¹³Paul Hiebert, “Cultural Differences and the Communication of the Gospel,” 383, accessed 26 march 2025, https://www.perspectivesonmission.com/resources/Session08_Hiebert_CulturalDiffComGospel.pdf

¹⁴Ibd., 380.

¹⁵Ligenfelter G. Sherwood, and Marvin K. Mayers, *Ministering Cross-culturally: A Model for Effective Personal Relationships* (Grand Rapids, MI: Baker Academic, 2016), x.

¹⁶Hiebert, 380.

¹⁷Hiebert, “Transforming Worldviews,” 10, accessed 13 April 2025, http://www.anabaptistwiki.org/mediawiki/images/2/21/Vol._10_Hiebert,_Transforming_Worldviews.pdf

use to experience the world and determine what exists and what does not.¹⁸ Shared feelings of people have to do with their philosophies of beauty, taste, dress, happiness and sorrow.¹⁹ Hiebert explains that shared “values are standards by which people choose what is right and wrong, and what is good and what is evil.”²⁰ In reality, culture is a people’s mental map of their physical and spiritual world which guides them on how to behave.²¹ Sherwood and Mayers observe that cultural differences in language, dress, diet, and prayer lifestyle amplify the need for cross-cultural witnessing model than conventional approaches. Hiebert believes that cross-cultural witnessing may yield results which might address positive change in belief, feelings and values.²² Such positive results would be because ministering cross-culturally places special demand for missionaries to be all things to men in order to win them to Christ (1Cor 9:22).²³ Furthermore, cross-culture ministry mandate provides biblically right beliefs, feelings, and values which are essential for Christian conversion.²⁴ This could be the reason why even when it might be extremely difficult for missionaries, as Kraft states, “to influence change in highly valued assumptions, values and

¹⁸Hiebert, “Transforming Worldviews,” 10.

¹⁹Hiebert, “Cultural Differences and the Communication of the Gospel,” 377,

²⁰Ibd., 377.

²¹Ibd., 376.

²²Hiebert, “*Transforming Worldviews*,” 9.

²³Sherwood, and Mayers, 108.

²⁴Hiebert, “Transforming Worldviews,” 9.

allegiances,”²⁵ Sherwood and Mayers attest that cross-cultural witnessing produces best positive results in mission because it addresses worldview.²⁶

Cross-Cultural Witnessing Addresses the Worldview

According to Kraft, worldview, which is the deep level of culture, “is the culturally structured set of assumptions (values and commitments/allegiances) underlying how people perceive and respond to reality. . . . It [worldview] is included in culture at the deepest level of presuppositions upon which people base their lives.”²⁷ Hiebert suggests that worldviews are different cognitive basic assumptions people make about the nature of things which provide them with the essential mental organisations to clarify reality.²⁸ Hiebert explains that worldview provide people with a way of looking at the world and makes sense out of it, feel at home, and value that they are right. Making sense out of the world gives people a sensible justification of their beliefs, whereas feelings provide emotional security, and values validate behaviour. Like sight glasses, worldview assures people that what they see is reality and truth. Consequently, those who disagree with them are wrong, and out of touch with reality.²⁹ Worldview has boundaries which are vital in culture orientation.

Further, worldview assurances on reality and truth sometimes create problems in witnessing. Commenting on worldview witnessing problems, Craft states, “problems that arise [due to] differences in worldviews are the most difficult to deal

²⁵Charles H. Kraft, *Worldview for Christian Witness* (Pasadena, CA: William Carey, 2008), 29.

²⁶Sherwood, and Mayers, xi.

²⁷Kraft, 385.

²⁸Hiebert, “Transforming Worldviews,” 13.

²⁹*Ibid.*, 15.

with”³⁰ in mission. However, despite difficulty worldview differences, Doss underscores that understanding worldview beyond the surface level elements of culture makes cross-cultural mission effective regardless of the difficulty.³¹ Also, Craft points out that cross-cultural witnesses promises the possibility of change of the worldview of the people which would “affect the whole culture and, of course, the people who operate in terms of that culture.”³²

In principle, Hiebert suggests, “the fact that people in different cultures see the world differently, not only on the surface but also on the deepest levels, has profound implications for missions and the contextualization of the gospel . . . incarnating, and adapting strategies”³³ in order reach people from different worldview. Therefore, cross-cultural witnessing is needed to reach the worldview of the targeted people group.

Context in Cross-Cultural Witnessing

Conferring to Ling, sharing the gospel “cross-culturally cannot be done without taking the context”³⁴ of the people to be reached. Doss suggests that cross-cultural witnessing among peoples of varying influences requires long-term service which includes knowing their culture in order to embed successfully the message in their local setting.³⁵ Sherwood and Mayers hold that there is need to identify areas in

³⁰Kraft, 387.

³¹Doss, 6.

³²Kraft, 387.

³³Hiebert, “Transforming Worldviews,” 13.

³⁴Luke Sui Kung Ling, “Communicating Christ Cross-Culturally,” accessed 26 March 2025, <https://lungrawn.weebly.com/article-blog/communicating-christ-cross-culturally>

³⁵Doss, 7.

value orientation in which the Church will develop contextualized strategies in order to effectively reach people of different culture with the gospel of Jesus Christ.³⁶

Hiebert believes that contextualization entails the communication of the gospel “in ways that challenge people individually and corporately to turn from their evil ways.”³⁷ Contextualization is vital in personal and public witnessing.

Similarly, Tedjo ascribes, “contextualization is the right step or effort to spread the gospel message into today's diverse society.”³⁸ It is the right step because, like Doss states, “[it] actually deepens a person’s conversion and discipleship.”³⁹ Doss adds that in this case, faithful contextualization would ensure that the gospel would dwell in new converts’ hearts within their cultural setting as they remain authentic “members of their birth cultures, immigrant cultures, or chosen cultures.”⁴⁰ By considering Craft, Doss, Hiebert, and Ling writings, it is inevitable to reach out to people groups with different religious or cultural orientation without considering contextualization.

³⁶Sherwood and Mayers, 110.

³⁷Hiebert, “Cultural Differences and the Communication of the Gospel,” 383.

³⁸Tony Tedjo, *Contextualization of the Gospel in the Context of the Life of the Dani Tribe in Papua* (Jakarta, Indonesian: Indonesia Charisma Theological College, 2022), 132.

³⁹Doss, 6.

⁴⁰Ibid., 9.

Christ's Example in Cross-Cultural Witnessing: Incarnation

Sherwood and Mayers opine that cross-cultural witnessing recognizes that “Jesus is the only faithful example of divine love in interpersonal relationships and communication.”⁴¹ Jesus Christ set the example when He, “the Word became flesh and dwelt among us” (John 1:14). Doss states, “The most profound instance of God’s identification with human culture is the incarnation.”⁴² He goes on to show that the Creator became a creature in Jesus Christ of Nazareth, who was not just a generic human being but a family member of a particular cultural group, living in a particular village, and in a specific time period. Because of Christ’s incarnation, the unchanging gospel reached beyond the cultural features of Jerusalem and Galilee to those of Corinth, Philippi, Ephesus, and Rome.

Therefore, Baker states that the incarnation of Jesus Christ is fundamental example of cross-culture ministry for the church if the gospel is to cross cultural borders.⁴³ Sherwood and Mayers qualify that Jesus was “fully enculturated into the Jewish culture and life, yet without sin”⁴⁴ in order to win their confidence and beacon them to follow Him. Commenting on the incarnation of the Son of God, Elmer mentions that since “Jesus was born among the Jewish people, he had to learn their language and culture”⁴⁵ before he could bade them to follow Him. Therefore, incarnation in cross-cultural witnessing gives, as Elmer states, “an outline to grow mutual relationships with people appropriate to share Christ with them over a realistic

⁴¹Sherwood and Mayers, 2.

⁴²Doss, 7.

⁴³George Baker, *The Art of Cross-Cultural Ministry* (Eugene, OR: Cascade Books, 2019), 3.

⁴⁴Sherwood and Mayers, 112.

⁴⁵Duane Elmer, *Cross-cultural Connections* (Lisle, IL: Intervarsity Press, 2002), 18.

period of time.”⁴⁶ Such an outline is the reason Jesus crossed different cultures to reach the lost like the Samaritan women, the Centurion, the Canaanite woman (John 4, Matthew 8:5-13, 15:22-28). For instance, in His ministry, Jesus, aimed to change the worldviews of the people of his time in terms of belief and behaviour. Jesus worked on changing the practice of the people, like He told the healed man at the pool of Bethesda, and the woman caught in adultery saying, “go and sin no more” (John 5:14, 8:11).

In summary, the incarnation of Jesus is the peak example of cross-cultural witnessing, worldview address and contextualization in mission implications on different people groups. In this case, the incarnation approach is needed to reach Muslims of Matero in view of their prayer lifestyle.

Missiological Implications on the Health Benefits of Islamic Prayer

The third research question was about Adventist missiological implications on the health benefits of prayer among Sunni Muslims of Matero in view of Adventist outreach efforts. There are both negative and positive missiological implications of health benefits of prayer among Sunni Muslims of Matero Township for the Matero SDA Church’s mission. Starting with the negative, Islam has continued recruiting many local Matero residents at the fastest rate especially in the last ten years. Such Islamic prayer rituals have also attracted some Adventists in the area, and if nothing is done to curb Islamic growth, it can be predicated that Christianity including Adventism may be overtaken and shut by Islam in the next few decades. The Matero

⁴⁶Elmer, *Cross-cultural Connections*, 19.

local church business meeting minutes dated 23rd July 2023,⁴⁷ and 12th December 2024⁴⁸ contained items of two and three members respectively who apostatized and joined Matero Mosque prayer rituals as Muslims, the church removed their membership on account of denying the Adventist faith. Furthermore, Muslims of Matero Mosque are closed, conservative and sometimes intimidating religious people with all different culture for Adventists' mission. The positive aspect of the said prayers is that it provides an opportunity for the Matero Adventist Church to refocus its mission strategy and rather adapt cross-cultural witnessing approaches such as intercessory prayer ministry. The Adventist church in Matero has not used such strategy to reach prayerful Matero Sunni Muslims with gospel of Jesus Christ.

There is mission gap because the Seventh-day Adventist Church has not endeavoured to reach Muslims of Matero using cross-cultural witnessing approach. The church has been using conventional evangelistic campaigns which have not been effective to reach Muslims of Matero. Despite the Adventist church's mission mandate to reach all people with the Three Angels Messages, this has not been actualised. The church has not tried to build bridges of mutual trust to reach them. The church's lack of knowledge and strategy in cross-cultural witnessing to reach Muslims has exposed its failure to fulfil the great commission of Jesus Christ. The possible approach to these challenges would entail covering knowledge gap and using cross-cultural witnessing strategies like intercessory prayer ministry and medical missionary. Intercessory prayer ministry strategy would help to address the highly prayerful worldview of Muslims and persuade them to follow Christ. Medical

⁴⁷Matero Seventh-day Adventist Church, "Minutes of Matero Seventh-day Adventist Business Meeting," (Lusaka, Zambia: Matero Seventh-day Adventist Church, 23 July 2023), 17.

⁴⁸Ibid., 12.

missionary approach will help to mingle with Muslims and identify their health needs and address them.

Proposed Strategy

The proposed strategy to reach Muslims of Matero is based on White's statement in her book *Ministry of Healing*, "Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"⁴⁹ White further states, accompanied by . . . the power of prayer, the power of the love of God, this work will not, cannot, be without fruit."⁵⁰ The kind of prayer to yield fruit is "intercessory prayer,"⁵¹ mingled with biblical truth. While offering intercessory prayer for Muslims of Matero Mosque, there is need for Adventists to apply Christ method alone to cross-culturally reach this Muslim community that remains unreached. In this thesis, the strategy to reach Muslims of Matero Mosque is based on two models namely intercessory prayer, and medical missionary.

⁴⁹Ellen G. White, *The Ministry of Healing* (Nashville, TN: Southern Publishing, 1933), 143.

⁵⁰Ibid., 144.

⁵¹Philip Samaan, *Christ's Method Alone : Christ's Way of Relational Witnessing* (Washington DC: Review and Herald, 2012), accessed 18 February 2025, <https://www.adventsource.org/store/adult-ministries/community-services/leadership/christs-method-alone-37147>

Intercessory Prayer Strategy

According to Hall, “without intercessory prayer”⁵² it is impossible to effectively cross-culturally reach people with the gospel of Jesus Christ because intercessory prayer remains the engine of global missions.⁵³ Intercessory prayer sustains and strengthens both global and local missions because it invokes God’s leading and power in mission.⁵⁴

The results of intercessory prayer have been witnessed by many missionaries to go beyond any human expectation as it dedicates the missionaries and recipients of the gospel of Jesus Christ to God’s will.⁵⁵ To some great degree, intercessory prayer is an appropriate way of pursuing the nature of God⁵⁶ in world mission to save everyone. Also, White pronounces the value of intercessory prayer when she states that it is God’s plan to grant believers’ answers to their intercessory prayers things which He would not have given them had they not asked.⁵⁷ She further states that such intercessory prayers are to be offered for those “who need words of sympathy, love, and tenderness.”⁵⁸ White again states, “Let . . . humble petitions ascend to Him for wisdom that you may have success in saving not only your own soul, but the souls

⁵²John Hall, “Connecting Mission and Intercessory Prayer,” accessed 24 February 2025, <https://www.missioncentral.ca/posts/2020/09/connecting-mission-and-intercessory-prayer>

⁵³Global Disciples Canada, “The Role of Intercessory Prayer in the Life of the Church,” accessed 24 February 2025, <https://www.unleashthegospel.org/2022/08/the-role-of-intercessory-prayer-in-the-life-of-the-church/>

⁵⁴Ibid.

⁵⁵Ibid.

⁵⁶Mighty Pursuit Team, “Intercessory Prayer: A Practical Guide to Praying for Others,” accessed 02 February 2025, <https://mightypursuit.com/blog/intercessory-prayer/>

⁵⁷White, *The Great Controversy*, 525.

⁵⁸White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1971), 1:530.

of others.”⁵⁹ Therefore, intercessory prayers need to be used in order for believers to find means and methods to save those around them, such as Muslims of Matero Mosque. Furthermore, since Muslims of Matero Mosques are prayerful, it is paramount to reach them at their prayerful level through intercessory prayer.

Three Dimensions (3D) Model of Intercessory Prayers

The three dimensions (3D) model of intercessory prayers is adopted from *Theology of Mission and Islam* Module Revised Version-General Conference of Adventist Muslims Relations (GCAMR) 2024, pages 132-15.

The three dimensions of intercessory prayer has three focuses, reach up to God, reach in, and reach out.⁶⁰ The reach in aspect involves personal prayers of confession and repentance. This is where the local prayer ministries members, and medical missionaries of Matero SDA Church will be involved in praying for the outpouring of the Holy Spirit to guide them. These prayers will be an avenue for prayer ministries members and medical missionaries to be united, committed and invite the Holy Spirit to guide them in God’s mission (2 Chronicles 7:14, Matthew 6:9-13).⁶¹

The second focus is, reach out. This is a prayer dedicated for un-entered territories of unreached people groups. This prayer will be specifically for un-entered Matero, suburbs occupied by unreached Muslims of Indian origin who congregate at Matero Mosque to accept Jesus Christ as their personal Saviour through Divine interventions like dreams, visions, healing and revelation of Jesus Christ as Saviour to

⁵⁹White, *Testimonies* 1:513.

⁶⁰The General Conference Adventist Muslim Relations of SDA, 139.

⁶¹White, *Testimonies*, 1:639.

them. Furthermore, intercessory prayers will be for opportunities to meet sons and or daughters of peace (Muslim searching for peace or truth, willing to receive it and share with others once he or she receives it) among Muslims of Matero Mosque. Sons and or daughters of peace are vital in reaching more Muslims of Matero Mosque with gospel of Jesus Christ.⁶²

Action Plan for Intercessory Prayer

The following is the proposed action plan for the implementation of the three dimension of intercessory prayers.

Step One: Recruit and train prayer ministries members and medical missionaries. Such recruitment and training will include prayer ministries members and medical missionaries from the Matero local church

Step Two: Develop a prayer diary. Each prayer ministries members and medical missionaries will establish a list of things to pray for. Such a list will include prayers for the success of son of peace, oppressed or sick friends, particular family, mission opportunities, miracles of providence, and that the Lord may reveal His truth through visions and dreams⁶³ to Matero Muslims. Similarly, cooperate prayer list for the team comprised of prayer ministry and medical missionaries will be developed.

Step Three: Offer private personal prayers. Everyday around 08:00 PM prayer ministries members and medical missionaries will offer specific prayers privately for their personal repentance, confession of their sins and guidance of the Holy Spirit. They will also offer specific private informed intercessory territorial prayers for their sons/daughters of peace, that is, friends, relatives, neighbours, work associates and

⁶²The General Conference Adventist Muslim Relations of SDA, 139.

⁶³Ibid., 149.

patients for God's intervention in their situations. Such intercessory prayers will also petition God to open doors of mission opportunities to the Muslims of Matero, and that they will receive visions and dreams of the Man in white (that is, Isa) leading to their salvation.

Step Four: Meet for territorial prayers. On every Friday around 02:00 PM, prayer ministries members and medical missionaries will meet at Matero SDA Church to offer specific informed intercessory territorial prayers. According to their prayer diary, they will pray for the President, the Cabinet, the Parliament, the judiciary and Islamic clergy of the republic of Zambia to be guided by God in their decisions. In a similar manner they will pray for Muslims by continent, country, region, town, village and compound. They will also pray for the guidance of the Holy Spirit in home and foreign missions.

Step five: Organize annual one month of prayer. Prayer ministry members and medical missionaries will conduct an annual one month of intercessory prayer during the Islamic month of Ramadan. Such a periodical prayer meeting will incorporate GCAMR Ramadan prayer guide. The Believers from Muslim Backgrounds (BMBs) will also be incorporated in intercessory prayer activities during this month of prayer. Furthermore, usual daily and Friday type of prayers will run with community health expos during this month of prayer.

Step six: Organize joint prayers involving Matero SDA members and Muslims of Matero Mosque on Sundays. Such joint prayers will be gender sensitive in such a way that Men and women will meet on separate Sundays. One SDA man and woman and same for Muslims, will be chosen to lead plan for such joint prayers.

Step six: Evaluation. The prayer ministry members and medical missionaries will meet every quarter to evaluate the progress of the three model of intercessory prayers. They will use the attached instrument (appendix VIII) for evaluation.

The above steps is how the intercessory prayer miniserries strategy will be employed. It will involve prayer ministry members and medical missionaries. The strategy will also have two (male and female) prayer co-ordinators to implement the intercessory prayer strategy. Prayer co-ordinators will remind participants on private and co-operate prayer times. They will also assign who to lead out during co-operate prayer meetings.

Action Plan for Joint Adventists and Muslims Prayer Sessions

The follow is the action plan on how Matero Local Church will conduct joint contextualized prayer session with Muslims of Matero Mosque.

Step One: Bring the idea to Matero local church

Step Two: Assign the prayer ministry, women ministries department and AMR leaders to plan for such prayer meetings.

Step Three: Orient the church on Islamic style of prayer.

Step Four: Plan what pray for.

Step Five: Choose to use neutral place (Matero community hall).

Step Six: Men and women to pray alone on the first and last Sunday of the Month respectively.

Step Seven: Write letters of invitation accordingly.

Step Eight: Assign two men and two women (two Adventists and tow Muslims) to lead out prayer sessions accordingly.

Step 9: Assign two men (one Adventist and one Muslim) to lead out prayer sessions for men only.

Step Ten: conduct contextualized joint prayers.

Thus will be action plan for contextualized joint prayer sessions.

Praying together will foster mingling between Adventists and Muslims of Matero

Medical Missionary Strategy

This strategy follows White's counsel on Medical Missionary in which she states, "I am deeply interested in the subject of medical missionary work. . . . I could wish that there were one hundred [medical missionary] nurses in training where there is one"⁶⁴ because medical missionaries are more useful than missionaries without the medical education. She alludes that medical missionary gives access to homes, and open doors to reach all classes of society. White asserts:

An intelligent knowledge of how to treat disease upon hygienic principles will gain the confidence of many who otherwise would not be reached with the truth. In affliction, many are humbled in spirit, and words in favor of the truth spoken to them in tenderness by one who is seeking to alleviate physical sufferings, may touch the heart. Prayer, short, weighted with tenderest sympathy, presenting the suffering ones in faith to the Great Physician, will inspire in them a confidence, a rest and trust that will tend to the health of both soul and body.⁶⁵

Furthermore, White amplifies that a competent Adventist medical missionary is "qualified to do tenfold more good as a missionary for God than if you [he/she] were to go forth merely as a preacher of the word."⁶⁶ Probably the reason White is a proponent of medical missionary is because medical missionary is able to prayerfully use Christ's method alone to mingle with people, show sympathy to them, minister to

⁶⁴Ellen G. White, *Medical Missionary* (Mountain View, CA: Pacific Press, 1892), 11.

⁶⁵*Ibid.*, 12.

⁶⁶*Ibid.*, 12.

their needs, win their confidence, and bid them to follow Christ as their personal Saviour.⁶⁷

Therefore, to implement this research strategy, twenty (ten males and ten females) of Matero local church baptized members will be recruited as medical missionaries and be trained to help in realizing Christ's method.

Mingle with Muslims of Matero Mosque

Since medical missionaries will be trained to attend to physical health issues of Muslims and residents of Matero compound, this approach will provide an opportunity for medical missionaries to mingle with people as they address their needs. The training will involve how to use positives from Islamic prayer health benefits as entry wedges while taking advantage of their common diseases such as BP and diabetes to offer health aid to build bridges of trust leading to planting the seed of the biblical truth.

Medical missionaries will establish other ways of mingling such as creating social activities for the community like physical exercise clubs for jogging, cycling, ball games and physiotherapy. These activities will help the Adventists to cross-culturally come closer to the community and be in a better position to identify their health needs and concerns, and be able to render appropriate missiological services to the identified needs.

⁶⁷White, *The Ministry of Healing*, 143.

Minister to Needs of Muslims of Matero Mosque

Just like Jesus spent more time on ministering to physical needs of communities around Him, hence touching many lives, so shall medical missionaries of Matero do. Since Matero Level One patients register and responses from Nurses showed common diseases among Muslims of Matero Mosque as blood pressure (BP), and diabetes, medical missionaries will use health expositions, and NEWSTART to address such diseases. NEWSTART is suited for BP and diabetes diseases which may be attributed to lifestyle or diet issues. Meeting the physical health needs of Muslims of Matero Mosque unconditionally will build bridges of trust between Adventists and Muslims of Matero Mosque, hence cross-cultural ministry taking effect.

Win the Confidence of the Muslims of Matero Mosque

Through mingling, showing sympathy, and ministering to the needs Muslims of Matero without strings attached will demonstrate to them how Adventists care for the physical and spiritual needs of the Muslims community. It is envisioned that such care will yield the confidence of Muslims to Adventists hence create an environment easier to bid them to follow Christ.

Bid Muslims of Matero Mosque to Follow Jesus

The vital step in Jesus' method is bidding people to follow Christ as their personal Saviour. Leading such Muslims to Christ will be a result of holistic cross-cultural ministry strategy. Such ministry strategy arises from Christ's method alone where relationships are built, needs addressed, confidence built, and prayerfully with aid of the Holy Spirit Muslims of Matero Mosque are persuaded to accept Jesus Christ as their Saviour. Also by asking God to miraculously through dreams and visions,

reveal Jesus to Muslims of Matero Mosque. Furthermore, personal appeals for Matero Muslims to accept Jesus as their personal Saviour will be employed. Such bidding is likely to yield positive results.

NESTART Model for Medical Missionaries

This model will be used as part of Christ's method. Nutrition lessons and physical exercises will foster mingling of medical missionaries and the Muslims. As mingling will take place, missionaries will be able to fully appreciate the extent of physical and spiritual diseases among Muslims of Matero Mosque. Lessons on nutrition will be involving showing that God is interested in their physical and spiritual diet. This will be demonstrated from both the Qur'an and the Bible. Cookery classes and physical exercise clubs will be formed to foster nutritional and physical exercise activities.

Practicals on water therapy, sunshine, and air will be an avenue to appreciate that nature was created for the healing of mankind. Such healing to be appreciated needs clean environment, just like Muslims of Matero are required to be clean before prayer sessions. Such cleanness will be vital for them to appreciate the need to be spiritually cleansed of the dirt of sin and enjoy the sunshine of the righteousness of God.

Resting will help to show the need for mankind to at least rest one day every week. This will be an opportunity to introduce the sanctity of the Sabbath day. God's ideal rest for mankind is Sabbath day as seen in the Qur'an (Surah 7:163), and the Bible (Exodus 20: 8-11). The concept of rest will be explained from both physical and spiritual perspectives. On the physical aspect, Muslims will be required to rest for one day of their choice every week as part of medical requirement. On the spiritual aspect, Muslims will be required to show from the Qur'an what Allah teaches about

resting. Such will give an opportunity to read Sabbath verses in the Qur'an and by and by read about the Sabbath from the Bible and link it to the rest found in Jesus Christ.

Temperance will border on self-control of behaviour and diet as guided by the Ten Commandments, and the clean and unclean animal flesh (Exodus 20:1-17, Leviticus 11:1-47). When indicators such as Muslims having confidence in NEWSTART health therapy, and faith in medical missionaries activities and words, then the Trust in God concept will be applied. The trust in God concept will help to bid Muslims to follow Christ as their personal Saviour provided by God.

Action Plan for NEWSTART Model

The following will be the action plan to implement the NEWSTART model

Step one: Recruit and train medical missionaries.

Step two: Plan and conduct cookery seminar on Sunday morning once every month. Send messages through posters, flyers, and radio to invite Matero residents to a cookery seminar. Such cookery seminar will be conducted at Matero community hall and will include dishes which improve blood flow to combat high BP. And then write a letter of invitation to Matero Mosque requesting congregants to attend for free.

Step Three: Formation of physical fitness clubs. At the end cookery seminar at Matero community hall, announce formation of physical fitness clubs which will promote healthy living through recreational and physical activities like group walks, jogging, and games every Sunday morning. Then encourage Muslims to join the physical fitness club for free. Choose four leaders (one male, and one female Muslim, and one male and one female Adventist) to spearhead the recreational activities.

Step Four: Conduct one week quarterly health seminar coupled with health expositions covering Adventist health lessons using NEWSTART approach at the

same Matero Community hall. During the seminar conduct free health check-ups of BP, sight, and weight. Apply strategy in step one above to invite people.

Step Five: Quarterly evaluation of the progress of weekly physical activities, cookery seminars and quarterly NEWSTART. Monitoring and evaluating instrument is on appendix IX. The Figure 1 below illustrates the proposed intercessory prayer and medical missionary strategy

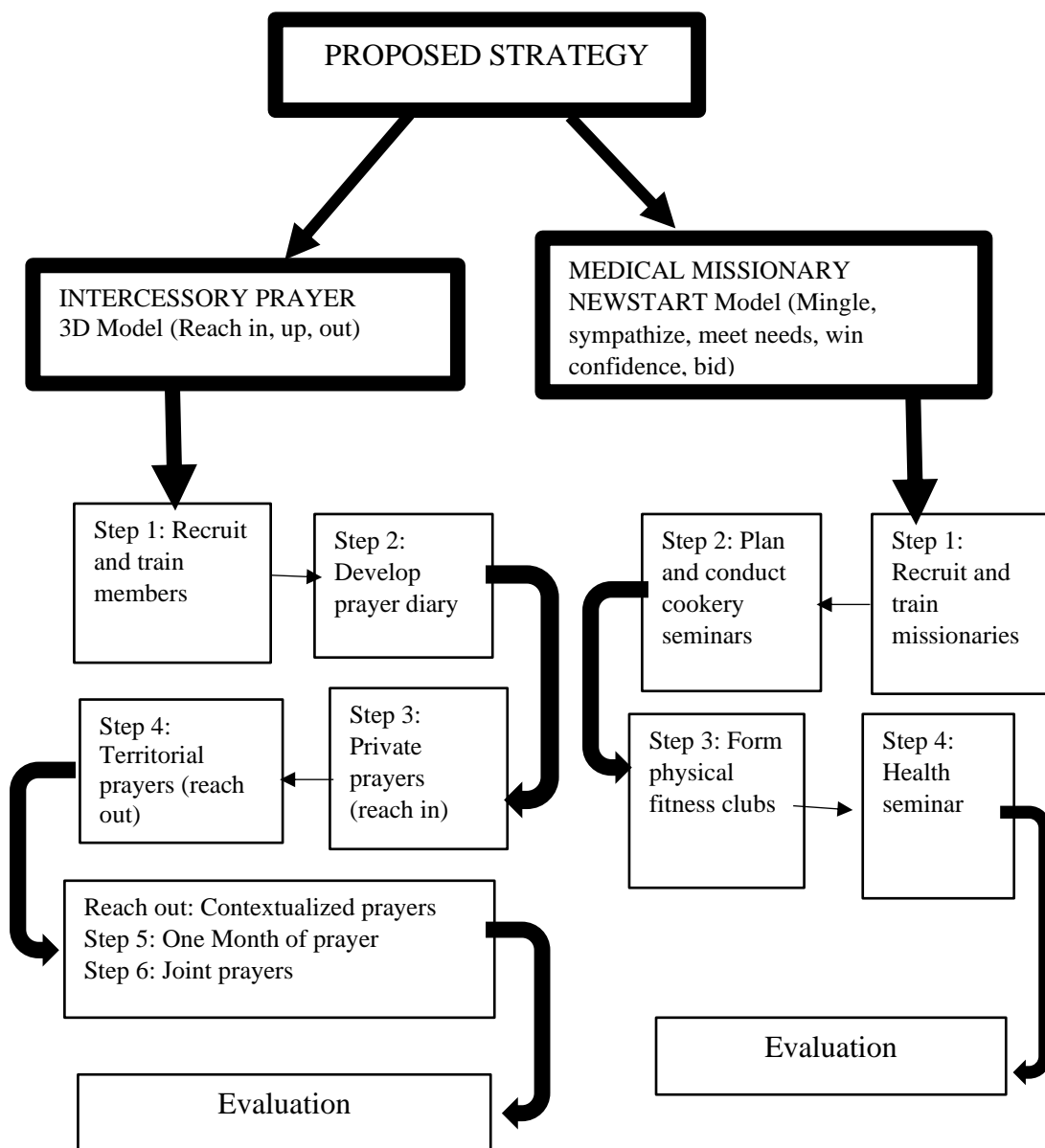


Figure 1. Diagram of the Proposed Intercessory Prayer and Medical Missionary Strategy

Summary

This chapter looked at data analysis and proposed strategy. Data analysis covered research findings and discussions, and missiological implications of the research. The data analysis was guided by the three research questions. Findings and discussions yielded four major themes. In light of the findings and the discussions held in this chapter, it is evident that Islamic prayer ritual observed by Sunni Muslims of Matero Mosque have health benefits in as much there are still prevalent diseases among them which offer an opportunity for Adventist mission. The chapter further proposed and discussed mission strategies of the study namely, (1) intercessory prayer strategy and (2) medical missionary strategy. These strategies discussed in this chapter are anchored on Christ's method alone. They are illustrated on the diagram above.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

This chapter presents the summary, conclusion and recommendations of the study. The summary briefly gives the route taken by the study to gain knowledge about the topic. The conclusion shows findings and opinions of the study.

Recommendations give what ought to be done in order to reach Muslims based on findings of this study.

Summary

This descriptive research assessed the health benefits associated with ritualistic Islamic prayer lifestyle among the Sunni Muslims of Matero Township in Lusaka. The study aimed at establishing health benefits associated to their prayer lifestyle. The study was also intended to determine mission implications related to health benefits associated to Sunni Muslims prayer lifestyle.

The literature of the study showed that prayer is able to restore lost physical and mental health benefits through healing of an illness. It also evidenced the importance of physical exercises for the health and healing of the human body, and the mind. The Qur'an and its commentaries that were examined instructed Muslims to correctly observe prayer because it is best for them even for their health. Shafi'i' ruled on specific matters associated to prayer such as *ghusl* and *wudu* before one performs Islamic prayer ritual with stipulated prayer positions. The literature review further examined the Islamic scholars, scientists, and psychologists to ascertain some health benefits associated with correct observance of Islamic prayer ritual. Such health

benefits include improvement of physical, mental, emotional and spiritual wellbeing of adherents.

The study described the local setting and the methodology used. The local setting described Matero as high population density which houses about 153,000 Muslims within Lusaka, the capital City of Zambia. The study complied with all ethical issues and considerations as required by AUA standards, and then purposively selected eight participants to collect qualitative data from their prayer life lived experiences. The data collected was manually analysed in order derive themes.

Conclusion

This was a qualitative study which employed semi-structured interviews with eight Sunni Muslims who observe prayer rituals at Matero Mosque. The study also checked the patients' register, and interviewed Critical Caregiver and Paediatric nurses from Matero Level One Hospital to help in data triangulation and establish common diseases among Sunni Muslims of Matero. The outcome of this research points out to the perception and lived experiences on health benefits of prayer among the people group. Observing of Islamic prayer rituals has health benefits such as good physical and mental health due rituals related to cleanliness such as ghusl, and wudu and the vigorous body movements during prayer sessions. The findings from Matero Level One hospital indicate that Muslims of Matero Mosque regularly suffer from BP and diabetes. The positive aspect of the health benefits of Islamic prayer ritual offers an opportunity to cross-culturally reach the said Muslims through intercessory prayer ministry and medical missionary strategies. Another positive aspect is that Muslims common diseases like BP and diabetes offer a need to be addressed in order to build bridges of trust leading to the sharing of messages of hope with Muslims of Matero Mosque. The researcher proposes Christ's method as a model for reaching the people

accompanied with intercessory prayer ministry and medical missionary strategies. Data analysis showed that correct observance of Islamic prayer ritual has physical and mental health benefits, hence Muslims of Matero Mosque rarely suffer from muscle skeletal and mental diseases. However, the same data analysis revealed that Muslims of Matero Mosque mostly suffer from diseases like high BP and diabetes probably due to their eating habits.

The implications of mission to Matero Muslims used Christ's method to develop intercessory prayer strategy, and medical missionaries' strategy. The researcher adopted the intercessory prayer model from *Theology of Mission and Islam* Module based on three dimensions. Implementation steps were discussed. The strategy for establishing NEWSTART model of outreach was explained and with implementable action. There are two monitoring instruments for evaluating the two strategies.

Recommendations

The following are recommendations to Matero local church leadership, Midlands West Zambia Conference (MWZC) leadership, and future studies.

Recommendations to Matero Local Church Leadership

1. AMR awareness seminars. First, raise awareness to the Pastor and elders then the Pastor and elders to sensitize all church members about Adventist Muslims Relations Ministry in view of the ever fast growing Muslims presence in Matero.
2. Appointment of AMR leaders. After raising awareness, it is incumbent for Matero local church leadership to introduce AMR ministry to look into mission to the ever fastest growing Muslims population in Matero. Such a

decision will require the Matero Church to elect at least one male and one female AMR leaders. The church should also appoint an AMR committee to comprise of AMR leaders (Chairperson), Personal Ministries, Women Ministries, Health, Adventist Youth Ministries, Prayer Ministries, Children Ministries, and Sabbath School leaders to look into mission to Muslims in Matero.

3. Training of church leaders and members on AMR Ministry. The AMR leaders in liaison with the Pastor should train AMR leaders and the Committee about mission to Muslims in Matero. This should be followed by another AMR training for all local church members. The training will be based on the three GCAMR modules. Medical Missionaries will participate in all the trainings.

Recommendations to MWZC Leadership

1. The MWZC to budget and introduce AMR ministries as department at Conference level with its Director.
2. The MWZC leadership to consider establishing an AMR ministry in each local church.
3. The MWZC leadership to consider organizing and distributing AMR materials to all local churches.

Recommendations for Future Research

1. Future studies should consider Shia Muslims of Matero in the similar area of focus.
2. A study to establish causes of high blood pressure among Muslims of Matero Mosque especially that prayer helps them to manage stress.

APPENDICES

APPENDIX A

ETHICS TRAINING CERTIFICATE MODULE 1, 2, & 3.

Ethics Training Certificate Module 1



Zertifikat **Certificado**
Certificat **Certificate**

Promouvoir les plus hauts standards éthiques dans la protection des participants à la recherche biomédicale
Promoting the highest ethical standards in the protection of biomedical research participants

Certificat de formation - Training Certificate
Ce document atteste que - this document certifies that

lubilo moomba
a complété avec succès - has successfully completed

Module 1 (2023) - Introduction to Research Ethics
du programme de formation TRREE en évaluation éthique de la recherche
of the TRREE training programme in research ethics evaluation

Release Date: 2024/10/12
CID: c9xMB8u6T


Professeur Dominique Sprumont
Coordinateur TRREE Coordinator

APPROVED BY
SIWF^{EMH}
ISFM
Programmes de formation continue (2 crédits)
Continuing Education Program (2 credits)


Clinical Trials Centre
The University of Hong Kong

Ce programme est soutenu par - This program is supported by :
European and Developing Countries Clinical Trials Partnership (EDCTP) (www.edctp.org) - Swiss National Science Foundation (www.snf.ch) - Canadian Institutes of Health Research (<http://www.cihr-isc.gc.ca/2891.html>) -
Swiss Academy of Medical Science (SAMW/SSMSAMW) (www.samw.ch) - Commission for Research Partnerships with Developing Countries (www.kfpc.ch)

[REV : 20240623]

Ethics Training Certificate Module 2



Zertifikat Certificat

Certificado Certificate

Promouvoir les plus hauts standards éthiques dans la protection des participants à la recherche biomédicale
Promoting the highest ethical standards in the protection of biomedical research participants

Certificat de formation - Training Certificate
Ce document atteste que - this document certifies that

lubilo moomba

a complété avec succès - has successfully completed

Module 2 (2023) - Research Ethics Evaluation

du programme de formation TRREE en évaluation éthique de la recherche
of the TRREE training programme in research ethics evaluation

Release Date: 2024/10/13
CID: 1A4GL1N9w

APPROVED BY

SIWF^{FMH}
ISFM

Programme de formation continue (2 crédits)
Continuing Education Program (2 credits)



Professeur Dominique Sprumont
Coordinateur TRREE Coordinator



Clinical Trials Centre
The University of Hong Kong

Ce programme est soutenu par - This program is supported by :
European and Developing Countries Clinical Trials Partnership (EDCTP) (www.edctp.org) - Swiss National Science Foundation (www.snf.ch) - Canadian Institutes of Health Research (<http://www.cihr-irsc.gc.ca/2891.html>) -
Swiss Academy of Medical Science (SAMSWISSMEDSCI) (www.samw.ch) - Commission for Research Partnerships with Developing Countries (www.kfjpc.ch)

[REV : 20240820]

Ethics Training Certificate Module 3



Zertifikat Certificat

Certificado Certificate

Promouvoir les plus hauts standards éthiques dans la protection des participants à la recherche biomédicale
Promoting the highest ethical standards in the protection of biomedical research participants

Certificat de formation - Training Certificate
Ce document atteste que - this document certifies that

lubilo moomba

a complété avec succès - has successfully completed

Module 3 (2023) - Informed Consent

du programme de formation TRREE en évaluation éthique de la recherche
of the TRREE training programme in research ethics evaluation

Release Date: 2024/10/13
CID: 7K7K0Aa2o

APPROVED BY

SIWF^{FMH}
ISFM

Programme de formation continue (2 crédits)
Continuing Education Program (2 credits)



Professeur Dominique Sprumont
Coordinateur TRREE Coordinator



Clinical Trials Centre
The University of Hong Kong

Ce programme est soutenu par - This program is supported by :
European and Developing Countries Clinical Trials Partnership (EDCTP) (www.edctp.org) - Swiss National Science Foundation (www.snf.ch) - Canadian Institutes of Health Research (<http://www.cihr-irsc.gc.ca/2891.html>) -
Swiss Academy of Medical Science (SAMSWISSMEDSCI) (www.samw.ch) - Commission for Research Partnerships with Developing Countries (www.kfjpc.ch)

[REV : 20240820]

APPENDIX B

APPLICATION FOR ETHICS REVIEW AND CLEARANCE

ISERC # _____
OFFICE USE ONLY



Adventist University of Africa
Institutional Scientific Ethics Review Committee (AUA-ISERC)
Application Form

Instruction:

- READ THE RESEARCH ETHICS GUIDELINES **BEFORE** FILLING OUT THIS FORM
- The Principal Investigator/Researcher should fill out this Form.
- Complete this Form and send it together with (1) the submission checklist and (2) other supportive documents to AUA-ISERC <ethics@aua.ac.ke>
- An incomplete application will not be accepted or processed.

A. General Information

Title of Research Study: A STUDY ON THE HEALTH BENEFITS OF PRAYER (SALAT) AMONG MUSLIMS OF MATERO TOWNSHIP IN LUSAKA, ZAMBIA: IMPLICATIONS FOR MISSION.

- Name of Principal Investigator/Researcher: Lubilo Moomba
- Phone Number: +260976245240
- Email: moombal@aua.ac.ke
- University/Institution: Adventist University of Africa

B. Type of Submission for Ethics Review: New proposal Resubmission

C. Type of Research Study— Tick only one option R

| AUA Research Activities | External Research Activities |
|--|--|
| 1. <input type="checkbox"/> AUA Doctoral Student Research | 1. <input type="checkbox"/> Institutional Research |
| 2. <input checked="" type="checkbox"/> AUA Masters' Student Research | 2. <input type="checkbox"/> Individual Research |

APPENDIX C

ETHICS REVIEW APPROVAL



Adventist University of Africa
Developing Leaders for Service

A Private Chartered University Accredited by Commission for University Education, Kenya



24th October 2024

Lubilo Moomba
Theological Seminary
Adventist University of Africa

Reference: AUA/ISERC/16/10/2024

Dear Lubilo Moomba

RE: A Study on the Health Benefits of Prayer (Salat) among Muslims of Matero Township in Lusaka, Zambia: Implications for Mission

This is to inform you that the Adventist University of Africa Institutional Scientific Ethics Review Committee (AUA-ISERC) has reviewed and approved your above research proposal. Your application approval number is AUA/ISERC/2024/037. The approval period is 24th October 2024 – 23rd October 2025.

This approval is subject to compliance with the following requirements;

- i. Only approved documents (including informed consent and study instruments) will be used.
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by AUA-ISERC.
- iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to AUA-ISERC within 72 hours of notification.
- iv. Any changes anticipated or otherwise that may increase the risks or affect the safety or welfare of study participants and others, or affect the integrity of the research must be reported to AUA-ISERC within 72 hours.
- v. Submission of a request for renewal of approval at least 60 days prior to the expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vi. Submission of an executive summary report within 90 days upon completion of the study to AUA-ISERC.

Prior to commencing your study, you are expected to obtain permissions or any other clearances needed.

Yours Sincerely

Josephine Ganu, Ph.D.
Chair, Institutional Scientific Ethics Review C'ttee
ethics@aua.ac.ke

ADVENTIST UNIVERSITY OF AFRICA
ETHICS REVIEW COMMITTEE
PRIVATE BAG MBAGATHI - 00503,
NAIROBI - KENYA

APPENDIX D

LETTER TO MATERO MOSQUE

The Imam

Matero Mosque

P.O. Box...

Lusaka

24th October 2024

RE: Request to Carry out Research at Matero Mosque

My name is Lubilo Moomba, a Christian student researcher pursuing master's

Degrees in the area of Islam.

The purpose of the study is to carry out an academic case study on Islamic prayer lifestyle and its ritualistic involvement in relation to health benefits among Muslims of Matero Township. The study aims at establishing any health benefits associated to Islamic prayer lifestyle.

I will engage 2 Muslim research assistants to help me carry out the study.

Consideration of my request is highly appreciated.

Yours Faithfully,

Lubilo Moomba (+260 976 245 240)

APPENDIX E

PERMIT TO RESEARCH AT MATERO MOSQUE

(MAS) MASJID ABUBAKAR AL-SSADDIQ

MATERO MOSQUE

P. O. Box 36375

Lusaka

Zambia

Phone No. 0955820359

DATE: 24TH October 2024.

Dear Lubilo Moomba,

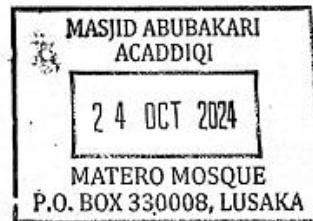
Greetings,

We write to let know you that you have been allowed to carry out your research titled: A STUDY ON HEALTH BENEFIT OF PRAYER (SALAT) AMONG MUSLIMS OF MATERO MOSQUE IN LUSAKA. You are free to start any time.

We wish you the best.

Yours faithfully


IMAM OF MATERO MOSQUE



APPENDIX F

CONSENT TO PARTICIPATE IN A RESEARCH STUDY

You are being asked to participate in a research study entitled:
A STUDY ON THE HEALTH BENEFITS OF PRAYER (SALAT) AMONG MUSLIMS OF MATERO TOWNSHIP IN LUSAKA, ZAMBIA.

The information below tells you about what is involved in the research, what you will be asked to do, and the potential risks and benefits of participating in this study. You are encouraged to ask questions and seek clarification about the nature of the study. Please note that choosing whether to participate in this research is voluntary and entirely your choice. You may refuse to participate or discontinue your participation at any time during the study.

The purpose of this study: The purpose of the study is to carry out a study on Islamic prayer lifestyle and its ritualistic involvement in relation to health benefits among Muslims of Matero Mosque. The study aims at establishing any health benefits associated to their prayer lifestyle. The study focuses on both Islamic prayer in general and physical aspect of Islamic prayer in relation to health benefits.

Your participation: You will be asked to participate in an interview. This means you will be asked to voice your views, opinions, or experience about health benefits associated Islamic prayer lifestyle. The interview will take about an hour to complete. I also seek your informed consent that I may use some direct quotations of your responses when compiling my research findings.

Benefits and Risks: If you participate, you will contribute to knowledge about health benefits associated to their prayer lifestyle which may help to congregants appreciate Islamic prayer rituals. There are no identifiable risks in participation. There will also be a little monetary appreciation of not more than K100.00 after the participation.

Confidentiality: Your personal information will be kept confidential. Your interview responses will be anonymized so they will not be identified in any report or publication of this study.

Please carefully read and sign this Form if you are willing to participate in the study.

1. My participation in this research project is voluntary. There is no explicit or implicit coercion whatsoever to participate.
2. I may withdraw and discontinue participation at any time without penalty.
3. I understand that if I feel uncomfortable during the interview, I have the right to decline to answer any question or end the interview or discussion.
4. I understand that the interview will be audio-recorded to accurately capture my own words and a transcript will be produced for data analysis.
5. I understand the researcher will not identify me by name in any reports using information from this interview or discussion.

If you have any ethical concerns about your participation in this research, contact the Institutional Scientific Ethics Review Committee, Adventist University of Africa <ethics@aua.ac.ke>

I have read and fully understood the statements on this Form. All my questions were answered satisfactorily. I voluntarily agree to participate in this study.

Participant's Signature _____ Date _____

Researcher's Name and Signature: Lubilo Moomba
Signature _____ Date _____

Contact the supervisor of the research Dr Samuel Lumwe on lumwes@aua.ac.ke if you need more information or Programme Director Olaoste Gabasiane on gabasiane@aua.ac.ke

Thank you.

APPENDIX G

INTERVIEW GUIDE

Thank you for accepting to participate in this study. The interview should be concluded in within an hour. The findings of the completed study wishes to ascertain health benefits of Islamic prayer. The report of this study will be submitted as an academic research project.

Tentative Questions

1. How have you been observing prayer rituals?
2. What step by step physical body movements are involved during prayer sessions?
3. Tell me something about your health.
4. Tell me something about stress issues in your life.
5. Let us discuss things which bring you peace of mind and life satisfaction?
6. What do you normally do when you are sick?

During semi-structured interviews the researcher will ask follow up questions to seek clarity or detail on some of the responses from participants. Also interviewees will be accorded an opportunity to bring up any important point in view of the topic under discussion.

APPENDIX H
MONITORING INSTRUMENT
Intercessory Prayer Ministry

Daily prayer session report form

Period under review: 1st Quarter

Date: _____

Name of the person reporting: _____

Contact Number of the person reporting: _____

Reporting Instrument

| # | Item | Total |
|----|---|-------|
| 1 | Number of intercessory prayer sessions held | |
| 2 | Number of members involved in Intercessory prayer session | |
| 3 | Prayers for outpouring of the Holy Spirit | |
| 4 | Number of sons/daughters of peace being prayed for | |
| 5 | Number of prayers for Matero un-entered territory | |
| 6 | Number of prayers for the Imams and other Muslim leaders | |
| 7 | Number of prayers for Divine intervention in miracles for healing, dreams and visions to Muslims. | |
| 8 | Number of prayers for political leaders | |
| 9 | Number of joint prayers | |
| 10 | Number of answered prayers | |
| 11 | Grand total number of prayers | |
| 12 | Number of people baptized as a result of intercessory prayer ministry | |

APPENDIX I
MONITORING INSTRUMENT
Medical Missionaries

1st Quarter weekly and quarterly report form

Date: _____

Name of the person reporting: _____

Contact Number of the person reporting: _____

Reporting Instrument

| # | Item/Activity | Number of activities | Participants |
|----|---|----------------------|--------------|
| 1 | Jogging and group walk activities | | |
| 2 | cycling activities | | |
| 3 | female ball game | | |
| 4 | male ball games | | |
| 5 | weekly cookery seminars | | |
| 6 | NEWSTART health seminars | | |
| 7 | BP check ups | | |
| 8 | Normal BP | | |
| 9 | Low BP | | |
| 10 | High BP | | |
| 11 | Sight check ups | | |
| 12 | Weight check ups | | |
| 13 | Manageable health challenges attended to | | |
| 14 | Prayer sessions for clients | | |
| 16 | Reported recoveries or healings | | |
| 17 | People baptized as result of medical missionary efforts | | |
| 18 | Grand Total | | |

APPENDIX J

OBJECTIVES OF PASSIVE PARTICIPANT OBSERVATIONS

The following are the objectives of two days passive participant observations to be carried out by the researcher.

1. To appreciate generally how Muslims of Matero Mosque observe prayer rituals.
2. Observe who (gender, adults, children) attend prayer rituals.
3. Observe how they perform ablution before prayers.
4. Observe their prayer positions or body movements during prayer sessions.
5. Choose research assistants.

BIBLIOGRAPHY

- Abdalati, Hammudah. *Islam in Focus*. Delhi, India: Rahman Publishers, 1993.
- Ahsani, M. Muhammad. *Worship in Islam*. Cairo, Egypt: Darussalam, 2009.
- Ajila, F. Kolade. "Journal of Humanities: Ethno-Philosophy and the Challenge of African Humanity," *Nigeria Dominican University* 19, no. 1 (December 2021): 1-130.
- Al-Shafi'i', Al-Imain Muhammad ibn Idris, *al-Risala Fiusul al-Fiqh: Treatise on the Foundations of Islamic Jurisprudence*. Cairo, Egypt: The Islamic Texts Society, 1961.
- Ali, Abdullah Yusuf. *The Holy Qur'an and the English Translation of Meanings and Commentary*. Riyadh, Saudi Arabia: The Presidency of Islamic Researches, 1984.
- Al-Jaziri 'Abd al-Rahman. *Islamic Jurisprudence According to the Four Sunni Schools: Modes of Islamic Fons Worship*. Louisville, KY: Fons Vitae, 2009.
- Anari, Muhammad Jafar Khalili, and Salar Manafi. *Adab as-Salat: The Disciplines of the Prayer*. Tehran, Iran: The Institute for Compilation and Publication of Imam Khomeini's Works, 2011.
- Arshad, Mohammed. "Physiotherapy and Prayer (Salah)." *Medical Illustration, Bradford Teaching Hospitals*, 15 May 2016. Accessed 25 September 2024. https://www.tims.nhs.uk/wp-content/uploads/2023/10/prayer_positions_0-Muslim-patients.pdf
- Ayoub, Omar. *4 Types of Prayers in Islam: Fard, Wajib, Sunnah, and Nafl*. Riyadh, Saudi Arabia: Arabia, 2007.
- Bajirova, Mira. "Hygiene and Health in Qur'an and Science." *EC Gynaecology* 24, no. 1 (March 2017): 1-70.
- Berkey, P. Jonathan. *The Formation of Islam: Religion and Society in the Near East, 600- 1800*. Cambridge, England: Cambridge University Press, 2003.
- Beuving, Joost, and Geert de Vries. *Doing Qualitative Research: The Craft of Naturalistic Inquiry*. Amsterdam, Netherlands: Amsterdam University, 2015.
- Bhat, Raof Ahmad, Syed Tariq Murtaza, Mohd Sharique, and Farkhunda Jabin. "Unity of Health through Yoga and Islamic Prayer 'Salah,'" *Academics Sports Scholar Academic Sports Scholar* 3, no. 10 (2014): 1-6.

- Bone, S. David. "Islam in Malawi: Journal of Religion in Africa." 13 vols. *University of Malawi* 2 (December 1982), 126-138.
- Bryman, Alan. *Social Research Methods*. 4th ed. New York: Oxford University, 2012.
- Byrd, R. C. "Positive Therapeutic Effects of Intercessory Prayer in a Coronary Care Unit Population." *Southern Medical Journal* 12, no.7 (December 2018): 12-45.
- Cappellen, Van P. & Edwards, M. E. "The Embodiment of Worship: Relations among Postural, Psychological, and Physiological Aspects of Religious Practice." *Journal for the Cognitive Science of Religion* 4, no.7 (2001): 75-156.
- Chamsi-Pasha, Majed, and Hassan Chamsi-Pasha. "A Review of the Literature on the Health Benefits of Salat (Islamic prayer)." *Med J Malaysia* 76, no.1 1 (June 2021): 93-97
- Carmody, Brendan. *Religious Education and Pluralism in Zambia*. Lusaka, Zambia: University of Zambia, 2003.
- Daniel, J. Benor. *Spiritual Healing: Essentials of Complementary and Alternative Medicine*. Albany, NY: Lippincott Williams & Wilkins, 2019.
- Desplat, A. Patrick, and Dorothea E. Schulz. (eds.) *Prayer in the City: The Making of Muslim Sacred Places and Urban Life*. London: Transaction, 2012.
- Doss, R. Gordon. *Faithful Contextualization: Crossing Boundaries of Culture with the Eternal Gospel*. Berrien Springs, MI: Andrews University, 2016.
- Doufesh, Hazem, Fatimah Ibrahim, Noor Azina Ismail, and Wan Azman Wan Ahmad. "Assessment of Heart Rates and Blood Pressure in Different Salat Positions." *Researchgate* 25, no. 2 (March 2013): 211- 214. Quoted in John J., and Ratey E. H. *The Revolutionary New Science of Exercise and the Brain*; 1st ed. New York: Little Brown and Company, 2008.
- Eftekhary, Laleh. "International Journal of Multicultural and Multireligious Understanding: The Role of Prayer in Preventing and Eliminating Calamity with Emphasis on Faraj Prayer." *Iran Shahed University* 9, no. 2 (November 2022): 24-33.
- Ellison G. Christopher, and Linda George. "Religious Involvement, Social Ties, and Social Support in a South-eastern Community." *Journal for the Scientific Study of Religion* 4, no. 1 (January 2014): 22-56.
- Elmer, Duane. *Cross-cultural Connections*. Lisle, IL: Intervarsity Press, 2002.
- Graham, A. William. *Islam in the Mirror of Ritual: Islam's Understanding of Itself*. Sacramento, CA: Undena, 1981.
- Gregory M. Simon. "Islamic Prayer, Subjectivity, and the Contradictions of Moral Selfhood in Minangkabau, Indonesia." *Wiley on behalf of the American Anthropological Association* 34, no. 2 (March 2009): 23-56.

- Ghous, Misbah, and Arshad Nawaz Malik. "Health Benefits of Salat (Prayer); Neurological Rehabilitation," *Professional Medical Journal* 3, no.2 (January 2016): 887-888.
- Haleem, Abdel. *Prayer of the Pious Ones*. London: University of London, 2001
- Hasel, F. Gerhard. "Health and Healing in the Old Testament." *Andrews University Journal* 4, no. 3 (March 1983): 191-202.
- Hatch, Trevan. "Prayer in Muslim Families: A Qualitative Exploration." *Journal of Religion and Spirituality in Social Work* 36, no. 1-2 (April 2017): 4-45.
- Herbert, Benson, and Marg Stark. "Timeless Healing: The Power and Biology of Belief." *Science of Healing* 25, no. 2 (April 2016): 234-395.
- Hiebert, G. Paul. *Missiological Implications of Epistemological Shifts*. Harrisburg, South Africa: Trinity Press International, 1999.
- _____. *Cultural Differences and the Communication of the Gospel*. Accessed 26 March 2025, https://www.perspectivesonmission.com/resources/Session08_Hiebert_CulturalDiffComGospel.pdf
- _____. *Transforming Worldviews*. Accessed 13 April 2025, http://www.anabaptistwiki.org/mediawiki/images/2/21/Vol._10_Hiebert,_Transforming_Worldviews.pdf
- Huda, Ibrahimich. *Obligatory Prayers in Islam: Fard, Wajib*. Ankara, Turkey: Marmara University, 2009.
- Hussain, M. Amjad. *Islam for New Muslims*. Ankara, Turkey: Marmara University, 2015.
- Imamoglu, Osman. "Benefits of Prayer as a Physical Activity," *International Journal of Science Culture and Sport* 4, no. 17 (January 2016): 306-318.
- Iqbal, Muhammed. *Reconstruction of Religious Thought in Islam*. Birmingham, England: Salat, 2005. Quoted in Maududi, Syed Abul A'ala. *An Introduction to the Understanding of the Qur'an*. Cairo, Egypt: Cairo Islamic University 2012.
- Irmak, Melmet Kemal. "Medical Aspects of Ablution and Prayer Ankara" *Gulhane Military Medical Academy* 46, no. 2 (January 2014): 147-149.
- Jimoh, Isah Onuwah. "Salat (Islamic Canonical Prayers), its Spiritual, Social and Health Benefits." *Nigeria Federal College of Education* 10, no. 4 (June 2022): 60-70.
- Kanduza, M. Ackson, *In the Moment of Making History: The Case of COVID-19 in Zambia*. Accessed 6th March 2024. <http://www.scielo.org.za/scielo.php?script=sciarttext&pid=S2223-03862020000200018> .

- Kathir, Hafiz Ibn. *A Compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10*, Cairo, Egypt: Darussaalem. Accessed 17 March 2024. <https://www.kalamullah.com/Books/Tafsir%20Ibn%20Kathir%20all%2010%20volumes.pdf>
- Kenneth, Maton and Deborah Salem. "Organizational Characteristics of Empowering Community Settings: A Multiple Case Study Approach." *American Journal of Community Psychology* 5, no. 5 (August 2015): 523- 631
- Khan, Rizwan Mansoor, and Mohammad Yasir. "Wudu (Ablution): An Effective Preventive Measure against Many Infectious Diseases." *STM Journals* 7, no. 3 (January 2020): 28-31.
- Koenig, G. Harold, Dana E. King, and Verna B. Carson. *Handbook of Religion and Health*. 2nd ed. NY: Oxford University, 2012.
- _____. "Is Religion Good for Your Health? The Effects of Religion on Physical and Mental Health." *Psychology Press* 1 (February 2006): 14-67.
- _____. "Religion, Spirituality, and Health: The Research and Clinical Implications." *Duke University Medical Center* 2, no. 3 (December 2012).
- Kumar, Ranjit. *Research Methodology: A Step-by-Step Guide for Beginners*. 4th ed. London: Sage, 2014.
- Lumwe, D. Samuel. "A Cosmological Study on the Concept of Purification in Relation to Blood Impurities and its Social-Religious Implications among the Digo People in Kwale County, Kenya." PhD Dissertation, Africa International University, Nairobi, Kenya, 2018.
- MacArthur, J. F. Jr., *James*. Chicago, IL: Moody, 1998.
- Masebo, Sylvia. *Ministerial Statement on the Cholera Outbreak in Zambia*. Accessed 6th March 2024. <https://www.moh.gov.zm/?p=3549> .
- Matandiko, Cornelius. *Seventh-day Adventism in Zambia: The Beginning and progress of SDA Church in Zambia from 1900 to 2000*. Lusaka, Zambia: Zambia Adventist Press, 2003.
- Matero Seventh-day Adventist Church. "Minutes of Matero Seventh-day Adventist Church Business Meeting." Lusaka, Zambia: Matero Seventh-day Adventist Church, 23 July 2023.
- Miller, Lisa. *Prayer and Psychology*. Bogota, Columbia: Columbia University, 2019.
- Ministry of Education. *Education Statistics Bulletin 2020*. Lusaka: Zambia Statistics Agency, 2022.
- Mishra, Shri K. et al, "Spirituality and Religiosity and Its Role in Health and Diseases," *Springer* 56, no.2 (September 2015): 1282-1283.
- Moo, D. J., *The Letter of James*. Lansing, MI: Grand Rapids, 2000.

- Moreau, A. Scott Gary, R. Corwin, and Gary B. McGee. *World Missions: A Biblical, Historical, and Practical Survey*. Grand Rapids, MI: Baker Academic, 2004.
- Muwowo, Simon, and Johan Buitendag, *A Scriptural, Theological and Historical Analysis of the Concept of the Zambian Christian Nationhood*. Pretoria, South Africa: University of Pretoria, 2010.
- Nabeela, Nazish, and Kalra Nidhi. "Muslim Prayer- a New Form of Physical Activity: a Narrative Review." *International Journal Health Science and Research* 8, no. 7 (June 2021): 337-344.
- Nadwi, Abal Hasan. *The Four Pillars of Islam*. Cairo, Egypt: Dar Al-Manah, 2009.
- Naghi, Jesse J. et al. "The Effects of Spirituality and Religion on Outcomes in Patients with Chronic Heart Failure." *Springer* 51, no. 1 (November 2010): 1112-1134.
- Narayanasamy, Aru, and Mani Narayanasamy. "The Healing Power of Prayer and its Implications for Nursing." *PupMed* 17, no. 6 (March-April 2008): 211- 252.
- Ngosa, Lissa. *Lusaka District Education Board Secretary Annual Report-2023*. Lusaka, Zambia: Lusaka publishing house, 2023.
- Osama, Muhammad, and Reem Javed Malik. "Salat (Muslim Prayer) as a Therapeutic Exercise: Systematic Review." *Journal of Pakistan Medical Association* 69, no. 3 (March 2019): 399-403.
- Phiri, Felix A. *Islam in Zambia*. Lusaka, Zambia: University of Zambia 2018.
- Phiri, Isabel Apawo. *President Fredrick J. T. Chiluba of Zambia: The Christian Nation and Democracy*. Pietermaritzburg, South Africa: University of Natal, 2003.
- Phiri, Margaret. "The History and Influence of Islam in Chipata District of Eastern Province of Zambia, 1899 -1991." MA Dissertation, University of Zambia, Lusaka, Zambia, 2019.
- Rahmani, F. "The Role and Effect of Prayer on Spiritual and Physical Health of Humans in Islam and Christianity." MA Thesis, Islamic Azad University, Cairo, Egypt, 2014.
- Reza, Mohammed Faruque, and Yukio Mano. "Evaluation of a New Physical Exercise Taken from Salat (Prayer) as a Short-Duration and Frequent Physical Activity in the Rehabilitation of Geriatric and Disabled Patients." *Annals of Saudi Medicine* 4, no. 1 (March 2002): 2-76.
- Rubin, Uri. *Morning and Evening Prayers in Early Islam: The Development of Islamic Ritual*. Burlington, MI: Ashgate, 2006.
- Ryszard, Roman, and Wioletta Tuszyńska. "Yes, in Crisis We Pray: The Role of Prayer in Coping with Pandemic Fears." *Creative Commons Attribution* 5vols. no. 2 (2021): 2-67.

- Sabra, Sherifa M. Mostafa. "Ablution (Wudu) Health Benefits (Hbs) through Comparison Nasal–Cavity (NC) Bacterial-Content (BC) with Gold–Standard (GS) at High– Altitude (HA) Area, Taif, KSA." *Journal of Applied Biotechnol Bioeng* 5, no. 6 (November 2018): 334-336.
- Sakupapa, Teddy Chalwe. "Christianity in Zambia." (September 2016): 759-765. Accessed 28 May 2025.
file:///C:/Users/Probook/Downloads/Christianity_in_Zambia_Anthology_of_African_Christianity_Sakupapa_Teddy_Chalwe.pdf.pdf
- Samaan, Philip. *Christ's Method Alone: Christ's Way of Relational Witnessing* (Washington DC: Review and Herald, 2012), 17.
- Sarkingobir, Yusuf, Aliyu Umar Sharu, Mustapha Sahabi, and Nafisa Abdulrahman Ashafa. "Religious and Health Benefits of Salah/Prayer: a Review." *Research Synergy Foundation* 2, no. 2 (2022): 58-70.
- Saudia, T. L., Kinney M. R., Brown K. C., and Young-Ward L. "Health Locus of Control and Helpfulness of Prayer." *Heart Lung* 6, no. 2 (April 2001): 324-370.
- Sayeed, S. A., and Prakash A. "The Islamic Prayer (Salah/ Namaaz) and Yoga Togetherness in Mental Health." *Indian Journal Psychiatry* 55, no. 2 (January 2013): 3-30.
- Sheikh, Yaseen Ibrahim. *The Five Pillars of Islam*. Cairo, Egypt: Dar Al-Manah, 2006.
- Sherwood, Ligenfelter G., and Mayers, K. Marvin. *Ministering Cross-culturally: A Model for Effective Personal Relationships*. Grand Rapids, MI: Baker Academic, 2016.
- Tedjo, Tony. *Contextualization of the Gospel in the Context of the Life of the Dani Tribe in Papua*. Jakarta, Indonesian: Indonesia Charisma Theological College, 2022.
- The General Conference Adventist Muslim Relations of SDA, *Theology of Mission and Islam*. Module I. Unpublished, 2024.
- Upenieks, Laura. "Unpacking the Relationship between Prayer and Anxiety." *Business Media* 62, no. 3 (November 2022): 1801-1830. Quoted in James
- Urakami Yuji, and Yukio Mano. "Evaluation of a New physical Exercise Taken from Salat (Prayer) as a Short Duration and Frequent Physical Activity in the Rehabilitation of Geriatric and Disabled Patients." *Annals of Saudi Medicine Journal* 22, no. 3-4 (May-July 2002): 12-177.
- Uthman, Sayyid Ahmad Ismail al-Bili. *Some Aspects of Islam in Africa*. London, UK: Ithaca, 2008.
- Utley, R. J. D., *Jesus' Half-Brothers Speak: James and Jude*. Marshall, TX: Bible Lessons International, 2000.

- James, William. *The Varieties of Religious Experience*. London: Penguin Books, 1902.
- White, Ellen G. *Christ's Object Lessons*. Mountain View, CA: Pacific Press, 1900.
- _____. *Counsels on Health*. Mountain View, CA: Pacific Press, 1951.
- _____. *Counsels to the Church*. Lansing, Michigan: Harvest Time Books, 2007.
- _____. *Fundamentals of Christian Education*. Mountain View, CA: Pacific Press, 1900.
- _____. *The Great Controversy between Christ and Satan*. Nashville, TN: Southern Publishing, 1963.
- _____. *Healthful Living*. Mountain View, CA: Pacific Press, 1900.
- _____. *Ministry of Healing*. Lansing, MI: Harvest Time Books, 1989.
- _____. *Ministry of Health and Healing*. Hagerstown, MD: Review and Herald, 1967.
- _____. *Retirement Years*. Nashville, TN: Southern Publishing, 1933.
- _____. *Selected Messages*. 3 vols. Mountain View, CA: Pacific Press, 1946.
- _____. *Steps to Christ*, Nashville, TN: Southern Publishing, 1945.
- Walliman, Nicholas. *Research Methods: The Basics*. 2nd ed. New York: Routledge, 2018.
- Zino, Muhammad bin Jamil. *The Pillars of Islam and Imam*. Cairo, Egypt: Darussalam, 2000.
- Zulfiqar, Muhammed. *Prayer According to Sunnah*. New York: Darussalam, 2016.