

Building trust, living the call to love – towards a Christian praxis in Islamophobic times

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Islamophobia and anti-Muslim hate crime

Recently on its Sunday Morning *Big Questions* programme BBC1 organized a discussion on ‘Does Britain have a problem with Muslims?’². The website Islamophobia Watch³ speculated: ‘Can anyone imagine the BBC broadcasting a programme that addressed the question “Does Britain have a problem with Jews?” or “Does Britain have a problem with Blacks?” and they had a point. Islamophobia Watch states that its aim is to monitor ‘material in the public domain which advocates a fear and hatred of the Muslim peoples of the world and Islam as a religion’. A cursory glance at the catalogue of entries does not make pleasant reading; it reveals a deep-seated fear and a growing movement of hatred in Europe and North America to both Muslims as people and Islam as a religion. Similarly the recently published introduction to a 10-year research project by the University of Exeter’s European Muslim Research Centre⁴ makes shocking and depressing reading. In their introduction the authors Robert Lambert and Jonathan Githens-Mather affirm my own experience on the ground as a local minister in North West Leeds,⁵ that incidents of anti-Muslim hate crime have risen following the US and UK response to the atrocity of 9/11. The language used by both US President George Bush and UK Prime Minister Tony Blair of ‘war on Terror’, standing ‘shoulder to shoulder in resistance to an “evil Ideology” ’ fuelled anti-Muslim hate crime, the consequences of which the authors maintain are largely hidden and untold.⁶ They highlight one example from their survey of an incident that was one of a catalogue of such everyday mundane abuses that many Muslims face. Recounting the story of a young girl who witnessed her mother being punched and abused because she was wearing a Niqab,⁷ the writers reflect upon this incident and the effect upon the girl and her mother:

This particular incident is . . . illustrative of a widespread hidden experience for three reasons: firstly, the victim did not report the assault to police and did not discuss it outside of a close circle of family and friends; secondly, after the assault the victim reduced her

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travel by foot and by public transport to a minimum; thirdly, neither victim, nor her family or friends had any inclination to address the causes of the attack but chose instead to retreat into the safety of a small network of trusted Muslim friends.⁸

Stories like this put a whole new perspective on the tired old clichés of politicians and unfortunately the occasional bishop about the dangers of ‘Multi-Culturalism’ and the need for ‘integration’. Writing in 2008 in the *Daily Telegraph* the then Bishop of Rochester claimed:

(T)here has been a worldwide resurgence of the ideology of Islamic extremism. One of the results of this has been to further alienate the young from the nation in which they were growing up and also to turn already separate communities into ‘no-go’ areas where adherence to this ideology has become a mark of acceptability. Those of a different faith or race may find it difficult to live or work there because of hostility to them and even the risk of violence.⁹

The Bishop’s arguments were not backed up, even by anecdotal evidence and, it has been argued, played into the hands of far-right extremists. At the time the now thankfully imploding BNP was on the rise, whilst the anti-Muslim English Defence League – a continuing threat to Muslims on our streets – was yet to appear.¹⁰ As is clearly evidenced above the threat of violence is more a reality for Muslims as a minority within wider society than to non-Muslims living in ‘Muslim areas’ or rather ‘Islamically rich’ as my wife likes to call the area in which we live in Birmingham. The Bishop’s comments place the Muslim communities in a ‘double bind’. Islamophobia encourages isolation and then Muslims are blamed for creating areas of safety and identity in a hostile society. There is also much anecdotal evidence that counters the Bishop’s argument about these areas level of hospitality to difference. Indeed, in an area of Birmingham where Christians are very much in the minority, a group from a well-known Islamic fundamentalist organisation deliberately set up a stall outside the local Methodist Church on Sundays in an act of provocation and intimidation. However, these people – who had come from outside the area – were challenged by a group of local Muslims, some of whom are involved in community work with the church, who made it clear to the culprits that they were not welcome and that this kind of behaviour was unacceptable. The stall quickly disappeared.

Islamophobia – a contemporary term that perhaps first entered public discourse through the Runnymede Trust’s report in 1997¹¹ – is a phenom-

enon and a concept that has come recently under some close academic analysis and scrutiny. Several recent publications¹² have been exploring whether it is a new phenomenon or simply the re-emergence of anti-Muslim prejudice that dates back to the medieval period and the Crusades. Whatever the truth, the reality of the lived experience of the people like those whose stories have been catalogued and revealed on the Islamophobia Watch website and in the University of Exeter report should be the starting-point for Christians. We need to consider where we stand in relation to this onslaught upon a people in our midst. The Islamophobia Watch website makes unhappy reading not just because of the litany of incidents of bigotry and hatred that it catalogues but also because some of those incidents are initiated and enacted by persons who claim to be acting as conscientious Christians just like the Bishop above.¹³ Thankfully positive alternatives are also told – such as the story of the Christians who recently met to show support with Muslims facing attack and bigotry over a proposed Islamic Centre in a small town in Wales.¹⁴

In the remainder of this article I want to present not an analysis or apology for Islam, I leave that to Muslims themselves,¹⁵ neither will this be a potted description of the practices of Islam for Christians. (There are other good resources for Christians to find out about Islam¹⁶ and to find out about the particular communities of Muslims that reside in the UK.¹⁷) Instead I want to argue for a Christian praxis within this context of rising Islamophobia and anti-Muslim hate crime. This praxis is founded upon two sources – one Islamic and the other Christian – that seek to generate a two-fold agenda for Christians in relation to Islam and Muslims. Firstly, founded upon an Islamic story about the first recorded encounter between Muslims and Christians, the priority for Christians is to seek to build the trust of Muslims.¹⁸ Secondly, rooted in the Pauline understanding of the practice of love,¹⁹ a call to self examine the hatred and fear in our own hearts and actively to seek, through a dialogical spirituality, what is good in Islam as a counter-cultural practice, subverting the barrage of negative portrayals of Islam and Muslims in the media.

Having outlined the foundations I will then tell five stories based upon Catherine Cornille's five virtues of interreligious dialogue²⁰ which I hope will model a process of rejoicing in the truth revealed in building dialogical relationships with Muslims that counters the cultural bias prevalent within Islamophobic discourse of seeking, or indeed manufacturing, stories that promote negative images and fuel violence.

Two resources from tradition

At the beginning of Islam when the Prophet Muhammad began to receive the revelations that would become the Qur'an, they were not particularly welcomed by the elites of the Meccan society who saw them as a threat to their power. The revelations challenged the pagan practices and questioned the rigid hierarchies of the society and outrageous practices such as female infanticide. Muhammad was also attracting to his followers many of the more vulnerable members of the Meccan society – the poor, women and slaves. As the elites of Mecca became more threatened their dismissal and attack on the Muslims became greater, particularly on those more vulnerable members of the community, those who were not able to avail themselves of their tribal links within the Meccan society that could protect them from persecution. It was in the face of this onslaught that Muhammad proposed that those who were most vulnerable to these attacks should emigrate to a place of safety. He suggested Abyssinia because he knew that there a Christian king ruled and because of this Muhammad believed that the refugees from Meccan oppression would receive a welcome and be granted refuge.²¹ This story is significant on many levels but the focus I want to encourage for our context is how, in the face of persecution from pagans, it was to Christians that Muhammad first turned, and it was the level of trust that he placed in the Christian king that I think should speak to us today. Can we develop that level of trust amongst Muslims for us as Christians as Muhammad had for the Christian King of Abyssinia?

After hundreds of years of antagonistic relations between Christians and Muslims it is important to highlight this story as one that recounts the first major contact between Muslims and Christians, particularly at a time when Muslims face attack within the secular media. Can we become, as church communities and as individual Christians, places and people of refuge for Muslims from the onslaught of media-inspired Islamophobia and hatred?

The second resource for addressing Islamophobia is to meditate upon Paul's words in 1 Corinthians 13 on love. Although Paul is speaking to the context of the struggles within the Corinthian Christian community the challenge he poses to the disputatious and divided Corinthian Christians can also be a challenge to us in our relationship with Muslims within the context of rising Islamophobia and anti-Muslim hatred. The primacy of love, is the call to challenge ourselves, to look deep within our own hearts and allow ourselves to be convicted by the Holy Spirit of the fear and hatred that we carry for Muslims, to seek healing for this and become

renewed in our minds and hearts, and to become truly counter-cultural in opening ourselves to positive relationships with our Muslim neighbours through practising Paul's manifesto of love. As Gordon Fee outlines:

Paul is arguing for the absolute supremacy and necessity of love if one is to be a Christian at all . . . for without love one quite missed the point of being Christian in the first place . . . it is so tailored to the Corinthian situation . . . Nonetheless, as is often true of such lyrical moments this passage easily transcends that immediate situation as well, which is what gives it such universal appeal (if not universal obedience!)²²

The call to love is a central scriptural challenge for Christian practice in our current context in relation to our Muslim neighbours, to quote Paul:

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.²³

Many evangelistic societies have talked of the need to love Muslims²⁴ as a counter to the other tendency within Christian evangelicalism to see Muslims as the enemy with whom we are in spiritual combat.²⁵ However, although this approach is a welcome alternative to the negative antagonistic approach, it remains limited and still contains the agenda of seeking conversion and therefore prioritizing the 'wrong' in the other. My alternative understanding of Christian mission in this context is to apply Paul's 'Hymn to Love' to our relationships with Muslims in such a way as to witness to Christ through an open respect and love for those practices and presentations of Islam that speak to us of God's love. We will witness to Christ's love by expressing genuine interest and openness to Islam and Muslims. We move through patience, kindness, challenging feelings of envy or arrogance in ourselves when we meet Muslims, avoiding resentment and irritability with practices we find confusing, different or challenging, and through this process allow ourselves to begin to rejoice in the truth we find in Islam. In so doing we counter the concentration in the media on either falsely manufacturing stories or focusing on minority or cultural practices that we would condemn.

In her book *The Im-Possibility of Interreligious Dialogue* Catherine Cornille outlines the paradox in interreligious encounter, the discovery of both radical difference and common ground. The temptation, she main-

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tains, is to stress the one over the other rather than hold a creative tension between the two. She goes on to argue that in order to hold this creative tension positively practitioners of faith traditions engaged in interreligious encounter need to develop the practice of five virtues: Humility, Commitment, Interconnection, Empathy and Hospitality. These practices, she maintains, need to be resourced from within the practitioners' faith tradition themselves:

This book is neither an apology for dialogue, nor a glorification of the Christian role in it. It does not judge the truth of religions according to their capacity for dialogue. On the contrary, it recognises the epistemic priority for believers of faith and revelation over any external demands or expectations. For this reason, it also proposes that if dialogue is to be possible, it must find its deepest reasons and motivations within the self-understanding of religious traditions themselves.²⁶

My contention is that the hymn of love is one such resource for Christians and that in practising the demands of the hymn of love we both witness to our faith and practise Coirnille's virtues and open ourselves to experiencing the same virtues within the practices of our Muslim neighbour. In this process I am linking Cornille's five virtues to Paul's call to prioritize the practices that relate to the abiding truths inherent in living in faith, hope and love. This of itself requires humility and commitment, a recognition of interconnection and an openness built on empathy and hospitality:

Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.²⁷

In each of the following stories – some of them my own, some told by others – is a willingness of the Christian(s) involved to make a first step in the encounter – to open themselves to their Muslim neighbour – and in so doing expressing one of Cornille's virtues and then being given an experience of Islam that is true, inspiring and filled with faith, hope and love.

This image of Islam and Muslims counters the image presented in the discourse of Islamophobia and hate, and opens the participant to experience the virtues equally being practised by their Muslim partner. Although I assign to each story *one* of Cornille's virtues, in each of them is a delicate interplay between the participants of expressions of the virtues – a dance of surrender to, and love for, the God of Abraham, Sarah, Hagar, Ishmael and Isaac.

Humility – discovering jihad

It was after 9/11 and I was sitting with my friend the local Imam, Fateh Muhammed, amongst his books and papers in the little room where he slept, studied and welcomed visitors, on the first floor of the house mosque that was at that time the place of worship and gathering for the local Muslim community in Hyde Park, Leeds. Fateh said to me gently, 'It is times like this that people turn to God' and I knew he was right in a way. I had already been informed by members of my congregation that friends were asking them if they could come to church with them on Sunday. I asked him if he would come and be with us at our Sunday Communion service that week and would he recite and translate a passage of his choosing from the Qur'an. He agreed. And at church that Sunday he beautifully recited from the Qur'an and was a picture of gentleness, humility and love. The congregation – twice the usual size – was mesmerized by this image of one who truly found peace in his heart through surrender to God – the meaning of *Islam*. At the end of the service in which he gathered with us around the table as we broke bread, he said to me, 'That was truly Christian – a beautiful service, thank you.' His openness and humility moved me deeply. The passage from the Qur'an that he recited seemed so appropriate at the time, from Surah *Ta-Ha* 1–8:

We have not sent down the Qur'an to you to distress you
but only as a counsel to those who stand in awe of God,
a revelation from Him who created the earth and the high heavens;
the Most Gracious is firmly established on the throne of authority.
To Him belongs what is in the heavens and on the earth
and all between them and all beneath the soil. Whether you
pronounce the word aloud or not,
truly, He knows what is secret and what is yet more hidden.
God! there is no god but God! To Him belong the Most Beautiful
Names.²⁸

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One day soon after I again turned up at the little mosque to find him sweeping the stairs. He greeted me warmly, laughing at my surprise at finding him doing such a menial task. 'This is *my* jihad!' he exclaimed. Later, over sweet tea and fruit, he spoke to me about the true meaning of jihad. He told me of some words of Muhammad to his companions on returning from a battle in the early days of Islam, at a time when its very survival was threatened by aggressive opposition in the Arabic world. Muhammad told them that they had returned from the lesser jihad to the greater jihad, from the physical battle in defence of Islam to the spiritual battle of the heart to surrender itself totally to God. This greater jihad, the struggle to surrender oneself to the mercy of God, is done, Fateh Muhammad said, through the cultivating of humility and compassion in striving against the forces of ego, pride, hate and greed. The Islamic scholar Hossein Nasr talks of this striving as the inner jihad residing in all the Five Pillars of Islam,²⁹ and goes on to say:

Through inner jihad, the spiritual person dies in this life in order to cease all dreaming, in order to awaken to that Reality which is the origin of all realities, in order to behold that Beauty of which all earthly beauty is but a pale reflection, in order to attain that Peace which all people seek but which can in fact be found only through this practice.³⁰

Commitment – the power of prayer and sisterhood

Christian spirituality author Annie Heppenstall³¹ offers this story about prayer and sisterhood in a group of friends in Harehills, Leeds:

While studying Arabic, I made friends with three women on the course, all British-born, hijab-wearing Muslims of Pakistani and Bangladeshi heritage. I often found myself invited round for coffee, which would invariably turn into a full meal of delicious home-cooked food shared with the children; and knowing I was at one of their homes, the others would soon turn up to say hello, bringing more dishes, and children. They are inspiring women. Each has made an active decision to take on Islam as their way of life, wearing their hijab deliberately as a sign of commitment to their faith. How this way of life plays out in the domestic world of their lives is beautiful. When the baby cries somebody will rock her in loving arms and sing 'Allah' to her, or 'la illah illah, ilah allah', 'there is no God but Allah . . .' posters hang on kitchen doors, with prayers to use for times of day, going to bed, preparing food, washing, going out . . . with every

little action God is brought to mind. But I was always particularly struck by the way they manage the five-times-a-day prayers. It was not that prayer was an obligation and a nuisance interfering with the routine of the day, but a calling, a desire which they each understood, and in which they supported one another, so that each could prioritise her relationship with God, free from interruption. Each sister could simply trust her children to the others and claim those precious few minutes of solitude with God: ‘You go and pray now, I’ll watch the little ones . . .’ and the baby would be passed from one sister to another, the little children played with, until mum came back.

I have never met a group of women who put prayer more prominently at the heart of their lives; I would have dearly loved this mutual support when my own son was little.’

Interconnection – the sound of prayer on a hospital ward

This entry from Methodist minister Angela Shier-Jones’ blog *The Kneeler*³² is a beautiful example of the experience of Interconnection:

Good morning God

I woke to a familiar sound today, even though the language was foreign, the voice unknown, there was no mistaking the sound of prayer. The Muslim daughter of the woman in the bed opposite was saying her prayers, her mother joining in, as and how she was able.

They included me into this small intimate circle and so I was able to meet with you in the company of friends, understanding for the first time ever, what speaking in tongues really means.

As the daughter prayed, it was obvious when she was using old familiar words, gifted words from saints long since passed. These she wrapped around us like a winter blanket, their undulating cadences being like the folds of a cloth which she absentmindedly rearranged so that they fell comfortably, snugly around us. I could hear the words of the Lord’s Prayer as she prayed her morning prayers and the words of the psalms as she recited her morning Suras.

And when the familiar words had lulled us into warm, safe and secure spaces, she spoke from the heart – her words losing nothing of their rhythm, but now taking on an almost musical quality, a sweet lullaby for those she loved. And you were there, and I heard and understood, her prayer for me, for her mother, for herself, for the hospital staff, and for the wider world. Her language universal, even

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though her vocabulary was foreign to me. She called you Allah, and I heard it as Abba – and I swear they were the same, for you were with us. And your gift of tongues enabled me to utter my Amen, in the space you made sacred beside a hospital bed.

Thank you God.

Empathy – hearing the depth of the Adhan

In the autumn of 2001 members of All Hallows Church in Leeds, where I was minister, joined with local Muslims to travel to London to protest against the bombing of Afghanistan in retaliation for the atrocity of 9/11. Church member Julie Greenan takes up the story and tells of the two experiences of prayer at the beginning and end of the march held in the middle of Ramadan:

100,000 people – two whole hours for them all to leave Hyde Park, where the peace march begins. Where the towering puppet figures were built: images of death and destruction, made of camouflage and webbing, with bayonets and machine guns for limbs, skeletal heads; collages of mayhem and chaos.

Near Speaker's Corner, one small group from one small church in one city stacks plastic boxes to form an altar. The rainbow altar cloth later becomes their banner. Ten metres away people following a different path unroll prayer mats and begin their prayers. The groups carry out their rituals alongside each other. Dusk in Trafalgar Square. Floodlit buildings of the British Empire. Beneath Nelson's Column, the muezzin sounds the Call to Prayer, before iftar, the breaking of the fast during the holy month of Ramadan. The fast that is kept in solidarity with those who have no food. The vast crowd stands in silence. At the breaking of the fast, bottles of water and dates are passed through the crowd. Food is offered in return, which is immediately shared with others. It is a colony of heaven.

I would remember that demonstration for weeks to come, especially the experience of the Eucharist, where our usual Sunday liturgy took on a new depth of meaning in the context of thousands gathering to resist the violence of war, the group of Muslims doing salah near us, the crowd of people who gathered around us, some joining in, others just observing silently, and then later the experience of the Adhan (Call to Prayer) before the prayers at the breaking of the fast. Increasingly at that time, I found myself reflecting upon how the Call to Prayer had come to mean so much to me.

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Allâhu Akbar Allâhu Akbar
(God is Greater! God is Greater!)
Allâhu Akbar Allâhu Akbar
(God is Greater! God is Greater!)
ash-hadu al-lâh ilâha illa-llâh
(I witness that there is no god but God)
ash-hadu al-lâh ilâha illa-llâh
(I witness that there is no god but God)
ash-hadu anna Muhammadan rasûlu-llâh
(I witness that Muhammad is the messenger of God)
ash-hadu anna Muhammadan rasûlu-llâh
(I witness that Muhammad is the messenger of God)
hayya 'ala-s-salâh
(Come to the prayer)
hayya 'ala-s-salâh
(Come to the prayer)
hayya 'ala-l-falâh
(Come to success)
hayya 'ala-l-falâh
(Come to success)
Allâhu Akbar Allâhu Akbar
(God is Greater! God is Greater!)
lâh ilâha illa-llâh
(There is no god but God)

When I look at the Call to Prayer in translation I long to stand with its bold statement against idolatry and its affirmation of the importance of prayer. But these simple words have a spiritual depth that is beyond their plain meaning and beyond questions about the status of Muhammad. I hear in it, as it is recited in Arabic, the truth of the human condition and the truth of our world – the wonder of creation and the painful realities of our wounds and our violence. The Adhan felt to me at this time like a beautiful mixture of pain and praise; and in Trafalgar Square on that demonstration it summed up the beauty of the Islamic path of faith, the beauty of the history of a land like Afghanistan and the pain of betrayal of a tradition by extremists, the pain of the oppression of a people by outsiders from Russia, the US, Saudi Arabia.

Hospitality – Christmas in a ‘no-go’ area

It was our first Christmas in our new home. We had moved in the summer before into the area that is described as a ‘Muslim majority area’ and had settled in nicely, getting to know our immediate neighbours and others in the street. I was working on a sermon on Christmas Eve in the study for the Midnight Communion at which I would preside and preach later that night, when there was a knock on the door. Luke, my step-son, answered the door and I heard him say ‘Thank you very much’ before closing it. ‘Who was that?’ I shouted. ‘One of the little children from next door,’ he replied. ‘He’s brought round a card and a box of chocolates from his family and wished us a happy Christmas.’ This happened twice more that evening as children from local Muslim families called round with a card and chocolates and wished us a happy Christmas. Then a little later one of our Muslim neighbours appeared with some food. She thought we might be busy preparing for Christmas Day and might appreciate not having to cook that evening . . . Christmas in a ‘no go area’ for Christians.

Let us leave the last word to the Qur’an:

Anyone – be it man or woman – who does good deeds
and is of the faithful, shall enter the Garden,
and shall not be wronged by as much as a groove on the pit of a date.
And who could be of better faith
than the one who surrenders his or her whole being to God
and is a doer of good,
and follows the Way of Abraham, the true in faith –
seeing that God chose Abraham for a beloved friend?
For, to God belongs all that is in the heaven and on the earth
and indeed God encompasses all things.³³

NOTES

- 1 Revd Ray Gaston is the Interfaith Tutor & Enabler of the Birmingham District of the Methodist Church based at the Queen’s Foundation for Ecumenical Theological Education.
- 2 *The Big Questions* BBC 1 Sunday 15 May 2011.
- 3 <http://www.islamophobia-watch.com/>
- 4 Robert Lambert and Jonathan Githens-Mather, *Islamophobia and Anti-Muslim Hate Crime UK Case Studies 2010* (EMRC 2011) available for download at http://centres.exeter.ac.uk/emrc/publications/IAMHC_revised_11Feb11.pdf.
- 5 See Ray Gaston, *A Heart Broken Open – Radical Faith in an Age of Fear* (Iona Books 2010) pp. 16–22.

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- 6 This type of discourse that sets Muslims apart and encourages us to see Muslims as ‘suspect’ members of our communities continued in the Prevent strategies of the last Labour government and continues in the recently announced review of Prevent by the Coalition Home Secretary.
- 7 The veil that is worn across the face by a small number of Muslim women in UK.
- 8 *op cit.* pp. 21–22.
- 9 *Daily Telegraph*, 6 January 2008.
- 10 See also ‘Eyes to the Right’ New Internationalist Issue 443 about the current rise of right-wing populism with a strong anti-Muslim flavour throughout Europe.
- 11 Commission on British Muslims and Islamophobia *Islamophobia – A Challenge for Us All* (Runnymede Trust 1997).
- 12 See, for instance, Chris Allen, *Islamophobia* (Ashgate 2010), S. Sayyid and Abdool-Karim Vakil (eds.), *Thinking Through Islamophobia: Global Perspectives* (Hurst 2010) and Andrew Shryock (ed.), *Islamophobia/Islamophilia – Beyond the Politics of Enemy and Friend* (IUP 2010).
- 13 Recent entries on Islamophobia website include ‘Pat Robertson says Fighting Muslims is like Fighting Nazis’ and ‘Aussie Bishop calls for withdrawal of “Offensive” Islamic billboards’.
- 14 See <http://www.bbc.co.uk/news/uk-wales-north-east-wales-13618984> (accessed 5/6/11).
- 15 For instance the very good Seyyed Hossein Nasr, *The Heart of Islam – Enduring Values for Humanity* (HarperCollins 2004).
- 16 An excellent introduction to Islam for Christians is Chris Hewer, *Understanding Islam – The First Ten Steps* (SCM 2006).
- 17 See Sophie Gilliat-Ray, *Muslims in Britain : An Introduction* (CUP 2010).
- 18 A. Guillaume, *The Life of Muhammad – A Translation of Ibn Ishaq’s Sirat Rasul Allah* (OUP 1955) pp. 143–53.
- 19 1 Corinthians 13 (NRSV).
- 20 Catherine Cornille, *The Im-Possibility of Interreligious Dialogue* (Crossroad 2008).
- 21 Marin Lings, *Muhammad – His Life Based on the Earliest Sources* (Inner Traditions 2006) pp. 44–86.
- 22 Gordon D Fee, *The First Epistle To The Corinthians* (Eerdmans 1987) pp. 635–36.
- 23 1 Corinthians 1:4–7 (NRSV)
- 24 See for instance ‘The 30 days Prayer Network’ <http://www.30-days.net/> (accessed 6/6/11)
- 25 The work of Patrick Sookhdeo is a particularly prominent version of this approach.
- 26 *Op Cit* p8
- 27 1 Corinthians 13:8–13 (NRSV)
- 28 Camille Adams Helminski, *The Light of Dawn – Daily Readings from the Holy Qur’an* (Shambhala 2000) p. 74.
- 29 The Five Pillars of Islam are Shahada, Salat, Sawm, Zakat and Hajj often translated as the declaration of faith, prayer, fasting, giving and pilgrimage respectively.
- 30 Hossein Nasr, *Traditional Islam in the Modern World* (KPI 1987) p. 3.
- 31 Annie Heppenstall, *Return of the Sealskin* (Wild Goose 2005) and *Wild Goose_Chase* (Wild Goose 2007).
- 32 <http://the-kneeler.blogspot.com/>
- 33 Qur’an Surah An Nisa 124–126 in Helminski *op cit.* p. 16.