

Network for Inter faith Concerns

Christian-Muslim News Digest Issue 3 2010

Christian-Muslim News Digest

Introduction

Welcome to the third issue of the Digest for 2010. This issue's first report is on Pakistan, with responses to the floods as well as the on-going problems of the blasphemy laws. It also reports on Nigeria, where the Christian Association of Nigeria (CAN) and the Nigerian Supreme Council for Islamic Affairs (NSCIA) have both recently held meetings addressed by Muslims and Christians. Reactions to the recent ban on Zakir Naik by the new British Home Secretary are examined and, five years after the 7th July 2005 terrorist attacks in London, Murtaza Shibli has edited a book entitled *7/7: Muslim Perspectives* which is reviewed here.

The final article is one of our occasional in-depth country studies, where the author writes about a country from their own experience. We received a reflective piece on the Holy Land (Israel/Palestine), written by Yazeed Said, an Arab Christian, who is an Anglican Priest who grew up in Galilee and worked at St. George's Church in Jerusalem. He has recently completed his doctorate at Cambridge University and is currently based in Canada on a post-doctoral Fellowship. The views and opinions expressed in the article are the author's alone and do not necessarily reflect the views of NIFCON or any of its members.

Pakistan: Floods and the Blasphemy Laws

An article by Peter Riddell '[The other tragedy in Pakistan](#)', in the *Church Times* 3rd September 2010, highlights the transitory nature of media coverage on events, with the floods dominating and other news, such as the abuse of the Blasphemy Laws being sidelined. This transitoriness is seen in the way that allegations against the Pakistan cricket team supplanted coverage of the on-going flood crisis.

Floods

The torrential monsoon rains in Pakistan which have led to flooding along the length of the river Indus, loss of life and millions of people being displaced has been covered extensively [in the media](#). The destruction of the infrastructure of roads and bridges has hampered rescue and relief work. The scale of the disaster is shown in '[Pakistan 2010 Images of the Flood](#)' which graphically illustrates the plight of the people.

The relief efforts have led to examples of Muslims and Christians working together in order to assist all the community. Christian Aid in their '[Pakistan Floods Appeal](#)' explain that:

Christian Aid has sent £750,000 to help Act Alliance partners respond to the devastating floods that have killed more than 1,600 people.

ACT Alliance partners will provide food, shelter and medical assistance to around 230,000 people in Balochistan, Khyber Pakhtunkhwa, Punjab and Sindh provinces.

The Church of Pakistan working together with the Catholic Church is reported in '[Pakistan bishops deliver aid to flood victims](#)', saying that 'Bishop Andrew Francis of Multan and Anglican Bishop Alexander John Malik of Lahore led a convoy containing food items and bottled water on Aug. 26 to the southern Punjab where five districts lie submerged under flood waters. Federal Minister for Minorities Shahbaz Bhatti also joined the convoy with an additional six trucks of relief items.'

The Post reported on 2nd September 2010 that Bishop Malik of the Diocese of Lahore led an Interfaith Walk '[to motivate public to help flood affected people](#)', a [video](#) of the walk, shows the large numbers involved in the event which started at the Cathedral and walked to the Punjab Assembly.

The Diocese of Peshawar reports that it is distributing relief in '[The deadly Monsoon](#)', this relief is particularly focussed at helping the Hindu and Christian minorities.

Sadly it has also been reported that in some areas relief has not been given to non-Muslims. The *Daily Telegraph* reported on 27th August 2010 '[Pakistan relief organisations "discriminating against Christian flood victims"](#)', quoting Father Mario Rodrigues, the Lahore-based director of Catholic Mission, "They often receive little assistance or are excluded altogether". The article also said that 'Aid is being delivered by "government officials sympathetic to Islamic fundamentalism or by Muslim relief organizations". It went on to explain that there were 'about 200,000 Christians in Punjab province and about 600,000 Christians and Hindus in Sindh province [who] have been affected by weeks of monsoon rain'.

References

BBC http://www.bbc.co.uk/news/special_reports/pakistan_floods/

CMS 'Pakistan 2010 Images of the Flood' <http://www.cms-uk.org/tabid/151/articleType/ArticleView/articleId/2997/Pakistan-2010--Images-of-the-flood.aspx>

Christian Aid 'Pakistan Floods Appeal' <http://www.christianaid.org.uk/emergencies/current/pakistan-floods-appeal/index.aspx>

Daily Telegraph 'Pakistan relief organisations "discriminating against Christian flood victims"', 27th August 2010 <http://www.telegraph.co.uk/news/worldnews/asia/pakistan/7968046/Pakistan-relief-organisations-discriminating-against-Christian-flood-victims.html>

Diocese of Peshawar 'The Deadly Monsoon' <http://www.peshawardiocese.org/sos.asp>

The Post 'Interfaith Walk Held' 2nd September 2010

<http://webcache.googleusercontent.com/search?q=cache:WOFzTZLDTnkJ:www.thepost.com.pk/CityNewsT.aspx%3Fdtlid%3D259788%26catid%3D3+Interfaith+walk+held+Lahore&cd=2&hl=en&ct=clnk&gl=uk&client=firefox-a>

SAMAA 'Inter faith walk in Lahore - SAMAA VIDEO' <http://www.samaa.tv/NewsVideos.aspx?NVID=24982>

UCAN 'Pakistan bishops deliver aid to flood victims' 27th August 2010

<http://www.ucanews.com/2010/08/27/pakistan-bishops-deliver-aid-to-flood-victims/>

Two brothers accused of blasphemy, killed in Pakistan

There were widespread reports about the killing of two Christians in Faisalabad, Punjab on the 19th July 2010. On 20th July, the Pakistan-based *Daily News* reported, '[Two Christians killed outside court over 'blasphemy'](#)' and *Dawn*'s headline was '[Blasphemy accused killed on court premises](#)'. On the same day, BBC News reported '[Pakistan city tense after 'blaspheming' Christians shot](#)'. The shocking thing is that the killings happened within the compound of the court as the men were being escorted by police. The case for which the men were being tried had been brought under section 295-C of the Pakistan Penal Code, which concerns blasphemy. The events only reached international headlines after the killings, but the arrests on 4th July 2010 had already increased tensions in Faisalabad, as reported in *Alaiwah!* on 15th July, '[Christians Fleeing Faisalabad](#)', and subsequently updated on 20th July.

Rana Khan, the International Inter Faith Dialogues Assistant at the Anglican Communion Office, has written the following report on the events and on the concern for minorities in Pakistan, due to the continued abuse of the blasphemy law.

A report from the *Pakistan News Service*, '[Murderer of Christian Brothers Apprehended in Faisalabad](#)', dated 24th July 2010, was received after Rana Khan's article was submitted, giving the news that an arrest had been made and that the apprehended is being held in an undisclosed location.

An extra-judicial killing in the premises of the court in Faisalabad. Rana Khan

You might have received reports and news on the killing of two Christian brothers accused of blasphemy, killed in the premises of Session Courts Faisalabad, Pakistan. Although the media is reporting the incident, the Pakistan government always seeks to give anti-minority attacks a low profile to avoid provocation in other parts of the country.

Two brothers, Rashid Emmanuel (aged 32) and Sajid Emmanuel (aged 24), residents of Daud Nagar, a huge Christian settlement in Faisalabad and the third largest city in Pakistan after Karachi and Lahore, were attacked and were fatally shot by extremists at the District Courts, Faisalabad on 19th July, 2010 while attending a court hearing.

Rashid Emmanuel was a pastor working with a Congregational Church and his brother Sajid Emmanuel was helping him in the ministry; both were involved in evangelistic activities, something which is permitted constitutionally in Pakistan.

Muhammad Khuram Shezhad, a merchant of Railway Bazaar, Faisalabad, was told by his servant that both the Christian accused were distributing pamphlets, including their phone numbers; these pamphlets were reportedly defaming Prophet Muhammad. Shezhad went to the Police Station and asked the police to charge these two young Christian men under the blasphemy law. A blasphemy case was registered against them on 1st July 2010, under section 295-C of the Pakistan Penal Code, and they were arrested by police on 4th July, 2010. From that time they had been kept in police custody.

Muslim extremists were active from day one of the initial alleged incident of blasphemy, and actively started a protest in Waris Pura and Daud Nagar in the evening of 10th July 2010. Some Muslim Maulanas (religious leaders) gathered at 7:00 p.m. at no. 6, Daud Nagar Street, under the leadership of Mushtaq Insari, a local Muslim councillor, to protest against the Christian Community residing in the area.

The investigating officer of the police, Muhammad Hussain, told the court that complainant Shezhad lodged the First Investigation Report (FIR) alleging that Rashid Emmanuel and Sajid Emmanuel produced a handwritten leaflet which defiled prophet Muhammad. [Riddell reports](#) that “During the final court proceedings, testimony from handwriting experts proved that there was no match between the writing of the brothers and that found on the offending pamphlets” The police said that no further investigations were needed and there was no evidence to justify keeping them in police custody. The court committed Rashid Emmanuel and Sajid Emmanuel to custody until the next court hearing.

As there were rumours that Rashid Emmanuel and Sajid Emmanuel were to be found innocent and were going to be released, the extremists went to the District Courts, Faisalabad and were waiting for them to come out of the court house.

It is normal practice for the security staff at the entrance of the Session Court, Faisalabad and in other courts, to confiscate knives and potential weapons. It is difficult to comprehend how killers managed to take weapons inside the court premises.

As Rashid Emmanuel and Sajid Emmanuel were walking towards the District Courts custody cell, with police, the unidentified gunmen opened fire and killed them.

On that evening, there was a meeting at the Catholic Bishop's House, Faisalabad of the Regional Police Officer, the Senior Superintendent of Police (Robin Yamin, a Christian officer), Pir Mohammad Ibrahim from International Religious Peace Committee, some pastors from the Congregational Church, a few Catholic Fathers including the Most Revd. Bishop Joseph Coutts, a Christian member of the Provincial Assembly, some people from the local organizations and the family of the victims.

Government's initiative (Federal, Provincial and Punjab Police)

President [Asif Ali Zardari](#) asked the Minister for Minority Affairs, Shahbaz Bhatti, to investigate and report on the matter. He also instructed the provincial government to pay compensation to the family of the victims. The Prime Minister, Yousaf Raza Gilani, phoned Shahbaz Sharif, the Chief Minister of Punjab, who apprised him of the situation. The Prime Minister, according to the media reports, pledged the “full support” of the federal government to the Punjab government, so as to bring normalcy again to Faisalabad.

A number of local police officers have been suspended because of their professional negligence. A Gojra-like situation could take place in Faisalabad if law enforcement agencies fail to restore law and order in the city. For a [report on the events in Gojra](#) in 2009, see Digest Number 10.

The government is concerned about keeping law and order and trying to defuse the situation, while the Christians are fearful as well as furious. Christian and other human rights organisations seek a permanent solution to these murderous attacks which happen from time to time under the pretext of the blasphemy law and so demands to abolish the blasphemy law have become more vibrant and vocal.

The [article by Riddell](#) sets out clearly the history of the Blasphemy laws, explaining the relevant sections of the Pakistan Penal Code 1986:

Section 295-A outlawed “acts intended to outrage religious feelings of any class of citizens”.

Section 295-B prescribed life imprisonment for deliberate desecration of the Qur'an or use of its verses in a derogatory manner.

Section 295-C stated that “whoever by words, either spoken or written, or by visible representation or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Muhammad (peace be upon him) shall be punished with death, or imprisonment for life, and shall also be liable to fine.”

The article calls on the president of Pakistan to repeal the Blasphemy Laws, which have been applied to almost 1000 individuals:

Up to August 2009, at least 964 people were charged under the 1986 Code, including 479 Muslims, 119 Christians, 340 Ahmadis, 14 Hindus, and ten others. Some 35 extra-judicial killings have followed these charges — murders committed by individuals or angry crowds.

References:

Alaiwah! ‘[Christians Fleeing Faisalabad](#)’ 15th July & 20th July 2010

<http://alaiwah.wordpress.com/2010/07/15/christians-fleeing-faisalabad/>

BBC News ‘[Pakistan city tense after 'blaspheming' Christians shot](#)’ 20th July 2010 <http://www.bbc.co.uk/news/world-south-asia-10696762>

Church Times Peter Riddell ‘The other tragedy in Pakistan’, 3rd September 2010, page 14,

<http://www.churchtimes.co.uk/content.asp?id=99784>

Daily News ‘[Two Christians killed outside court over 'blasphemy'](#)’ 20th July 2010

http://www.dailytimes.com.pk/default.asp?page=2010\07\20\story_20-7-2010_pg1_4

Dawn Muhammad Saleem '[Blasphemy accused killed on court premises](http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/news/pakistan/two-brothers-killed-for-alleged-blasphemy-jd-01?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+dawn%2Fnews%2Fpakistan+%28DAWN.COM+-+Pakistan+News%29)' 20th July, 2010
http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/news/pakistan/two-brothers-killed-for-alleged-blasphemy-jd-01?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+dawn%2Fnews%2Fpakistan+%28DAWN.COM+-+Pakistan+News%29

Dawn '[President orders probe into murder of Christians](http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/news/pakistan/06-zardari-takes-notice-of-court-shooting-rs-05)' 21st July 2010
<http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/news/pakistan/06-zardari-takes-notice-of-court-shooting-rs-05>

Pakistan News Service '[Murderer of Christian Brothers Apprehended in Faisalabad](http://www.cbnews1.info/murderer-of-christian-brothers-apprehended-in-faisalabad/65796.html)' 24th July 2010
<http://www.cbnews1.info/murderer-of-christian-brothers-apprehended-in-faisalabad/65796.html>

Christian-Muslim News Digest Number 10 'Pakistan: Misuse of blasphemy laws'
<http://nifcon.anglicancommunion.org/digest/docs/digest10.cfm>

Nigeria: Initiatives by Religious Leaders

The situation in Plateau State in Nigeria continues to be of concern, with on-going violence. An informative report of a visit by Jenny Taylor [Nigeria: a case of too many faultlines](#) was published in the *Church Times* on the 2nd July 2010, which reflects many of the findings given in the previous Digest. Therefore it is encouraging that religious leaders in Nigeria are working together to promote peace.

Nigeria has national bodies which act as religious 'umbrella' organizations for Christians and Muslims: the Christian Association of Nigeria (CAN) and the Nigerian Supreme Council for Islamic Affairs (NSCIA).

CAN represents the different Christian groupings, including Protestants, Catholics, Pentecostals and African Instituted Churches. Following elections at the beginning of July, CAN is chaired by Pastor Ayo Oritsejafor, President of the Pentecostal Fellowship of Nigeria, with Most Rev. Daniel Okoh, the Anglican Archbishop of Abuja, as his deputy. The former chair was Most Rev. John Onaiyekan, the Catholic Archbishop of Abuja.

The President of NSCIA is Alhaji Sa'ad Abubakar, the Sultan of Sokoto. The Nigeria Inter-religious Council (NIREC) is co-chaired by the heads of the two organizations.

On 20th April 2010, CAN organized a one-day seminar in Abuja with the theme: *My Muslim Neighbour*. Both Sultan Abubakar and Archbishop Onaiyekan presented insightful papers concerning the issues of collaboration and co-operation. It was reported that they both focused on issues of religious freedom, love, tolerance, evangelism, good governance etc.

On 31st May 2010, at its annual meeting in Kaduna, NSCIA devoted a session to addressing the issues raised by the CAN initiative. For the first time in its history, invitations were also extended to the leadership of CAN, together with other religious leaders, to participate at a special session. In its [communiqué](#), NSCIA reports that Bishop Josiah Idowu-Fearon, Anglican Bishop of Kaduna, presented a paper entitled *Islam in the Eyes of a Christian*. Three other Christian leaders were invited by the Sultan to bring goodwill messages.

The communiqué also stated that among its strategic objectives is the 'promoting [of] peace and religious harmony both within Muslim communities and between the adherents of Islam and Christianity.'

Concerning the situation in Plateau State it states:

Council reiterates the need for Muslim-Christian relations to be accorded priority in the quest for peace and religious harmony in the country. It also notes that despite the problems in Plateau State genuine progress has however been made in this regard. While calling for continued efforts by all concerned to help restore and sustain peace in Plateau State, Council urges all groups to join hands with the Government to ensure the sustenance of peace, stability and development of our great country.

That these two meetings have taken place shows a new determination by religious leaders in Nigeria to work together. This is especially important following the change in the country's presidency in mid-term, and the run-up to the elections in 2011.

References

Church Times Jenny Taylor, '[Nigeria: a case of too many faultlines](#)', pages 20-21, 2nd July 2010
<http://www.churchtimes.co.uk/content.asp?id=96839>

Nigerian Supreme Council for Islamic Affairs 03.06.2010 - [Communiqué](#) Issued at the end of the Meeting of the Nigerian Supreme Council, for the Nigerian Supreme Council for Islamic Affairs
<http://www.alsiyada.net/index.php?name=news&op=printe&id=76>

I am grateful to Most Rev John Onaiyekan, Rt. Rev Josiah Idowu-Fearon and Msgr Matthew Kukah, Vicar General, Catholic Diocese of Kaduna, for discussions during a conference in Accra, 7th-9th July, providing background for this article.

British Home Secretary bans Zakir Naik from entering Britain

On 17th June 2010 the Home Secretary issued an exclusion order banning Zakir Naik from entering Britain. He had been due to speak at a series of three meetings in Britain at the end of June, advertised as being a 'Peace speaking tour'. The exclusion order gained a great deal of publicity in the British media, as it was the first time such an order had been made by Theresa May, the Home Secretary of the new British Government.

Naik is well-known as a preacher of 'comparative religions', using the Bible and the Vedas as well as the Quran in his talks. In 1994 Ahmed Deedat described Naik as being '[Deedat plus](#)', his approach can be seen on his regular programmes on [Peace TV](#). Naik was listed amongst the "100 Most Powerful Indians" in 2009 and 2010 in a research survey by the [Indian Express](#).

Some sections of the media appear to have lobbied for the exclusion order. An article by David Leppard on the 31st May 2010 in the *Sunday Times*, '[Muslim preacher of hate is let into Britain](#)', revealed that the Home Office had already given permission for Naik to enter Britain. The article then quotes some of the statements that subsequently led the Home Secretary to issue the exclusion order.

In *The Guardian* on 15th June, Inayat Bunglawala wrote '[If we care about free speech, let these Muslim speakers in](#)'. His article defended the right to free speech, arguing that there are sufficient laws to deal with incitement to hatred or violence. In it he also comments that Naik had previously visited Britain on several occasions and spoken without incident. Bunglawala wondered whether the pre-emptive ban was a gimmick by the new government to demonstrate its tough stance.

An article by Christopher Hope, '[Home secretary Theresa May bans radical preacher Zakir Naik from entering UK](#)', in the *Daily Telegraph* on the 18th of June 2010 reported that:

Mrs May said she was excluding him because the "numerous comments" he made were evidence of his "unacceptable behaviour". ... "Coming to the UK is a privilege not a right and I am not willing to allow those who might not be conducive to the public good to enter the UK."

The article then quotes examples of what Naik had said that was 'unacceptable':

Home Office sources said Dr Naik had been filmed on a website making inflammatory comments such as "every Muslim should be a terrorist". ... In a web posting from 2006 he said: "Beware of Muslims saying Osama Bin Laden is right or wrong. I reject them ... we don't know."

The *Daily Mail* report on the same day, '[May bans radical preacher from entering UK for saying 'every Muslim should be a terrorist'](#)', adds little, acknowledging the *Daily Telegraph* as its source.

Tehmina Kazi, writing in *The Guardian* on the 22nd June 2010, '[Zakir Naik's incendiary words](#)', responded to Bunglawala's article and defends the exclusion order, having looked at Naik's speeches on the internet.

The *Times of India*'s report on the exclusion order, '[Britain bans controversial Indian preacher Zakir Naik](#)', refers to Naik as a 'controversial Indian Islamic televangelist' and explains that he is Mumbai-born and a medical doctor by profession, having attained a Bachelor of Medicine and Surgery (MBBS) from the University of Mumbai. It also reports that Naik is the founder and president of the Islamic Research Foundation (IRF) which is a non-profit organisation which owns and broadcasts the free-to-air global Peace TV channel.

The [Islamic Research Foundation](#) (IRF) held a press conference and issued a [press release](#) about the exclusion order. This revealed that Naik was issued with a British visa in 2008 which was valid until 2013. The various contentious statements that the Home Office had cited are explained and defended. 'Every Muslim should be a terrorist' was explained as being taken out of its full context and the statement apparently in support of Osama bin Laden as having been said in 1996 and not 2006. These comments are accompanied by unequivocal condemnation of the use of terrorism and violence by Muslims.

Web-sites in support of Naik quickly appeared: '[Peace for all: Voicing your opinion against Dr. Zakir Naik's exclusion order](#)' urged people to protest to the British government, and [Dr. Zakir Naik Exclusion](#) gave copies of the press releases and video clips of the press conference and urged people to write to the British High Commissioner.

However it is true that Zakir Naik makes statements that offend other religious communities. His broadcasts supporting violence against Christian minorities have been influential and caused problems for Christians, particularly in India and Pakistan, as previously mentioned in the country report on Pakistan ([Digest no. 8](#)). He seems to have begun as a serious scholar, who initially was interested to use any dialogue in order to win over others and more recently appearing as being more of a fundamentalist who supports extremism.

A series of You Tube extracts concerning an Indian Talk Show from March 2010, illustrate aspects of why Zakir Naik can be considered controversial. The topic under discussion was 'Does Bollywood stereotype Muslims?' [The](#)

[host challenged Naik](#) as to whether he supports Osama bin Laden, to which his response was equivocal. The final extract is [Naik's analysis](#) of the Talk show in a programme aired on his own Peace TV channel.

References

BBC News '[Indian preacher Zakir Naik is banned from UK](#)' 18th June 2010 <http://www.bbc.co.uk/news/10349564>
Christian-Muslim News Digest No. 8 2009, <http://nifcon.anglicancommunion.org/digest/docs/digest08.cfm>
Daily Mail '[May bans radical preacher from entering UK for saying 'every Muslim should be a terrorist'](#)' 18th June 2010 <http://www.dailymail.co.uk/news/article-1287620/Theresa-May-bans-radical-preacher-Zakir-Naik-entering-UK.html#ixzz0uz8BITY1>
Dr. Zakir Naik Exclusion <http://www.zakirnaikban.com/> and <http://www.zakirnaikexclusion.com/>
Daily Telegraph Christopher Hope '[Home secretary Theresa May bans radical preacher Zakir Naik from entering UK](#)' 18th June 2010 <http://www.telegraph.co.uk/news/newstopics/politics/7836557/Home-secretary-Theresa-May-bans-radical-preacher-Zakir-Naik-from-entering-UK.html>
The Guardian Inayat Bunglawala 15th June 2010 '[If we care about free speech, let these Muslim speakers in](#)' <http://www.guardian.co.uk/commentisfree/libertycentral/2010/jun/15/free-speech-muslim-preachers>
The Guardian Tehmina Kazi '[Zakir Naik's incendiary words](#)' 22nd June 2010 <http://www.guardian.co.uk/commentisfree/belief/2010/jun/22/zakir-naik-preacher-free-speech>
Indian Express '[The most powerful Indians in 2010: No. 81-90](#)' 5th February 2010 <http://www.indianexpress.com/news/the-most-powerful-indians-in-2010-no.-8190/575690/4>
Islamic Research Foundation <http://www.irf.net/>
Islamic Research Foundation '[Biography of Zakir Naik](#)' http://www.irf.net/index.php?option=com_content&view=article&id=165%3Abiodata-dr-zakir-naik&catid=57%3Aorators-international&Itemid=174
Islamic Research Foundation Press Release: Dr. Zakir Naik's ban by UK government 22nd June 2010 <http://zakirnaikexclusion.com/images/stories/Exclusion%20Press%20Release%20by%20Sampark.pdf>
Peace TV <http://www.peacetv.in/en-gb/>
Peace for all <http://www.peaceforall.org.uk/>
Sunday Times David Leppard '[Muslim preacher of hate is let into Britain](#)' 31st May 2010 <http://www.timesonline.co.uk/tol/news/politics/article7140235.ece>
Times of India '[Britain bans controversial Indian preacher Zakir Naik](#)' 18th June 2010 <http://timesofindia.indiatimes.com/world/indians-abroad/Britain-bans-controversial-Indian-preacher-Zakir-Naik/articleshow/6064138.cms>
You Tube 'Dr. Zakir Naik Banned from Entering UK and Canada' 11th March 2010 (edited extract of Talk Show) <http://www.youtube.com/user/deeplyreligious>
'Dr. Zakir Naik, Shahrukh Khan, Soha Ali Khan on NDTV with Barkha Dutt' <http://www.youtube.com/watch?v=Zyh9jP3FbV8&feature=related> (the whole NDTV Talk Show)
'NDTV Talk Show Analysis 2010 - Dr. Zakir Naik' http://www.youtube.com/watch?annotation_id=annotation_555024&v=ruEEhvcrhOE&feature=iv

Britain: 7/7: Muslim Perspectives

This July marked the fifth anniversary of the 7th July 2005 terrorist attacks on London, when 52 people were killed in bomb blasts on the transport system. The press marked the anniversary with articles on the victims and their families and friends. Several also commented on or reviewed the book *7/7: Muslim Perspectives*, which was launched at the House of Lords on 7th July 2010.

On 5th July 2010, in an article in the *Mirror*, '[How 7/7 altered our lives: Five years on, seven people tell how the atrocity changed their world](#)', Josh Layton and Kate McMahon reported on the experiences of different people who had been affected by the events of 7/7. The interviews reveal a great deal of stoicism and courage.

Peter Osborne, writing in the *Daily Mail* on 7th July 2010, '[The other 7/7 victims: Five years on, British Muslims reveal how the bombings left them angry, ashamed - and afraid](#)' is a balanced review of the book edited by Murtaza Shibli.

Prior to publication I, John Chesworth, was asked by the editor to read the book and to provide a commendation. What I wrote serves both as a commendation and a summary:

This collection of 25 responses to the events of 7th July, 2005 is both informative and fascinating. Revealing a wide range of experiences and attitudes, the contributors provide insights into a cross-section of Muslim society in Britain today. The overall impression is of variety: the Muslim community is not homogeneous. The views expressed reflect the different backgrounds of the contributors who are of South Asian, Arabian, Iranian and European origins. Most of them were living in Britain at the time of 7/7.

They reveal themselves to be ordinary hard-working members of society, who have the normal concerns of everyday life in Britain today. Many describe the additional pressures they felt because of the 'anti-Muslim

backlash' in the media, and from some members of the public, following the events of 7/7. However, many found that as individuals they did not encounter negative attitudes.

All the contributors condemn the actions of the 7/7 bombers and do not condone the use of violence. Several make specific reference to the Christmas Day Bomber and his links to the Islamic Society (ISoc). From their own experiences of membership of ISoc they strongly deny the charge that ISoc was a 'hotbed of radicalisation', even though the accused was a member.

The editor, Murtaza Shibli, has brought together a timely collection of the experiences of members of the Muslim community in Britain today which is informative of their attitudes and concerns. It is clear that the majority of Muslims want to make a positive contribution to Britain and to civil society, as well as being committed to their faith.

However, the picture is not all rosy and many of the contributors question some of the actions and initiatives of the government following 7/7. Their concerns challenge both government and society.

Murtaza Shibli also contributed a piece to the Comment is Free section in *The Guardian* on the 6th July 2010, '[British Muslims after 7/7](#)', where he set out his reasons for collecting the responses:

While researching for my book, [7/7: Muslim Perspectives](#), I met a great deal of resistance from Muslims to expressing their feelings. Many people I approached were uncomfortable in discussing the subject; some feared it might attract adverse interest from the security services, others appeared worn down by the continuing media focus. I encountered the greatest reluctance among young male Muslims, many of whom feared being spied upon.

The suspicions raised by those who were approached to contribute is perhaps understandable. The responses to the *Comment is Free* article were surprising. There were 228 posts on the blog in a two-day period. Although the moderator had removed 27, many of the ones allowed to remain reveal anti-Muslim bigotry.

References

Daily Mail Peter Osborne '[The other 7/7 victims: Five years on, British Muslims reveal how the bombings left them angry, ashamed - and afraid](#)' 7th July 2010

<http://www.dailymail.co.uk/home/books/article-1292529/The-7-7-victims-Five-years-British-Muslims-reveal-bombings-left-angry-ashamed--afraid-7-7-MUSLIM-PERSPECTIVES-EDITED-BY-MURTAZA-SHIBLI.html#ixzz0us0c89AB>

The Guardian Murtaza Shibli '[British Muslims after 7/7](#)' 6th July 2010

<http://www.guardian.co.uk/commentisfree/2010/jul/06/british-muslims-disenfranchised-july-bombings?showallcomments=true#end-of-comments>

Mirror Josh Layton; Kate McMahon '[How 7/7 altered our lives: Five years on, seven people tell how the atrocity changed their world](#)' 5th July 2010

<http://www.mirror.co.uk/news/top-stories/2010/07/05/7-7-our-altered-lives-115875-22382929/#ixzz0us1jgv16>

Amazon link to [7/7: Muslim Perspectives](#)

Muslim-Christian relations in the Holy Land – a personal reflection by Yazed Said

Amid so much twenty-first century talk of a 'Christian-Muslim divide' – and controversy in some Western countries over policies toward minority Muslim communities, and in other Muslim countries over persecution of Christian minorities – events in the Holy Land (Israel and Palestine), where it all began, remain central to much of what we say and do in the rest of the world. Discussions on such topics, nurtured on Western liberal values, have often focused on historical, political and sociological readings, and the implications of such reflections on religious life and action vis-à-vis not only Muslim-Christian relations, but also peace in the region.ⁱ I have no doubt about the utility of such disciplines on the subject, and there have been many recent contributions relating to Muslim-Christian life in the Middle East.ⁱⁱ It is not my intention to present another routine historical survey of Muslim-Christian interaction in the Holy Land. My brief reflections take the shape of a self-involving narrative as the mode and the expression of Muslim-Christian relations. Yet, appearing in this context, the reflection is not to be seen as a work of relativist propaganda; a significant section will relate to the serious consideration of why we ought to relate to religion and religious identity as a central tool not only for understanding the different religious communities of the Holy Land, but also for aspiring to find a clue to achieving peaceful and harmonious living in what appears to be an intractable and complex reality of deeply divided religious communities.

Ever since the publication of Sir T.W. Arnold's *The Preaching of Islam* in 1896, it was no longer popular in Western scholarship to suggest that Islam is a religion spread by the sword, or aimed at converting its newly captured populace by force. Richard Bulliet, for instance, proposes a direct relationship between conversion to Islam and the development of what may be called an 'Islamic society'; conversion was seldom imposed, but required an extended period that Bulliet calls, "the Age of Conversion".ⁱⁱⁱ This remains the basis for the distinctive religious architecture of the Holy Land: the existence of an internal religious diversity in a way that medieval Europe did not experience. This diversity never ceased to exist, but, in the modern period, it was made more complex with the arrival of

Protestant missionaries to Palestine, the rise of Arab nationalism, the establishment of the modern and highly national ethnic State of Israel, and present Western policies in the Middle East.

As an Anglican Christian whose formative life was shaped in Israel/Palestine, my identity, like the complex diversity of Jerusalem's character, is complex. My family is part of the ancient Christian presence there, a presence that goes back to the beginning of the Church in the first century. Yet, I am a contemporary Israeli citizen, who is not Jewish but a Palestinian Arab, and an Anglican priest, who feels thoroughly at home in Cambridge, England, where I sat at the feet of one of the most impressive British converts to Islam, Tim Winter, researching my medieval Muslim friend, Abu Hamid al-Ghazali (d.1111), and thoroughly enriched by his holy and beautiful medieval Arabic.

Though a Palestinian, I am someone who has not had the experience of a Palestinian refugee, and who has not had his home demolished, or his land confiscated, though members of my family of earlier generations had such experiences. I had the opportunity to glimpse something of the pain of the occupied and frustrated Palestinian community when living and working as a priest in Jerusalem. From my family's history I am firmly convinced of my belonging to the historic people who lived in Palestine from time immemorial. However, I am also aware of the fear and the anxiety of the Israeli Jewish community, and from my years of growing up in Galilee have come to discern and understand how the Jewish community cannot define and remember its past without the sense of belonging to the land. 'Next year in Jerusalem' is not a vain toast, or indeed hope in the hearts and minds of our Jewish brothers and sisters.

It is a rather difficult position I find myself in. It may indeed be a rather isolating position. Being an Israeli citizen, I may be seen by some as on the very margins of belonging to the Palestinian community. But, as a matter of fact, being a Palestinian lowers my credibility with the State of Israel that defines itself as a Jewish state. Perhaps it is this difficulty in finding oneself at ease and at home in either community that encourages many young people of my own age to be elsewhere other than in that insular, narrow and even scandalized world of religious and political life, where the meeting of those two communities is a lived experiment.

It is as if one needed to be liberated from the chains of nationalist aspirations that have formed so much of the politics of the Middle East since the collapse of the Ottoman Empire when the different religious communities seem to have managed better as religious communities, and borders were not closed to movement. But, I have often been reminded, not least by my own father, of the pivotal role that Arab Christians played in forming and driving the national agenda in the Arab world including Palestine. I recall different stories being told of my ancestors and their nationalist interests. My paternal grandfather was a very keen swimmer and reader, and a landowner. He was involved in his own town politically and socially. His brother, who had to flee to Beirut in 1948, where his wife still lives, was a political troublemaker. His wedding took place in the earliest Palestinian Anglican parish Church in Jerusalem, St. Paul's. This is now deserted in West Jerusalem, next to the ultra Orthodox Jewish neighbourhood of Mea-Shearim.

Religion and nationalism have often had a happy marriage in the Middle East, not only in Palestine but also more famously in Lebanon. Indeed, Churches provided educational institutions that nourished the rise of many of these nationalist figures. Faced with the disappointments of Orthodox Church politics, and already having connections in the family with the Anglican Church, my grandfather decided to move to Anglicanism, not as a farewell to his heritage, but as a way of looking for revival. The Anglican Church's institutions, educational and otherwise, gave better services to the community. My maternal grandmother had benefited from this education when she attended the English High School in Haifa, now an Israeli Museum. Her family were among the first Palestinians in Haifa to become Anglican. Haifa, until 1948, had a flourishing congregation of more than 1500 communicants each Sunday. Her father was theologically well-versed, having taken time for study in Germany, and left behind him a substantial library. In 1948, they had to leave their home and settled in Beirut, leaving their daughter (my grandmother) behind with her husband in Nazareth.

Nazareth is a city that generally had a happy co-existence between Muslims and Christians, but there were occasional disputes here and there between Muslims and Christians, often of a petty kind. However, one noticeable conflict erupted towards the end of the 1990s, when a group of zealous Muslims decided that a piece of land next to the Church of the Annunciation in the city belonged to the Muslim *waqf* (religious endowment), which gave them the justification to build a mosque on it, and one that would outsize the Basilica of the Annunciation. This stirred up lots of emotions among Christian and Muslim families, causing some local riots at the time. The incident has since been resolved, and the mosque is not to be built, but part of the difficulty in this case was the way the State of Israel functioned in relationship to both Muslim and Christian minorities. The Israeli government actively intervened in the affair as the debate was over state land, and the government suddenly appeared to be generous in giving land to Muslim communities who were particularly zealous politically. It was obvious to many among the Nazarenes, Muslim and Christian alike, that the issue here is not just about Muslim-Christian relations. The State of Israel created conditions that helped divide the community.

In this historical, political and social context, Muslim-Christian interaction has often been limited to nationalist interaction, which did not touch much on the essence of either Christianity or Islam. Being a nationalist at the beginning of the twentieth century meant also espousing Western secular liberal views of the world, i.e. relegating

religion to the realms of the private. Until today, Christian voices among Palestinian nationalists refuse to use, or see, religion as a necessary part of defining the Palestinian struggle and identity. According to this view, Palestinian Muslims and Christians should always consider the national identity above anything else. Figures like Hanan Ashrawi (Palestinian spokeswoman), Azmi Bishara (former Nazareth MP, now living in exile) and the late Emile Habibi (a writer and politician) are among some of the contemporary Christian leaders who would stress this stance.

There is no doubt that this stress on nationalism as a common denominator among Palestinian Muslims and Christians has borne some positive fruits in the Palestinian Muslim-Christian divide, especially when looking at the cause of the homeless and refugees and the mutual support that both communities showed. In the aftermath of the war in 1948, my grandfather gave land for free to some of the incoming internal Muslim refugees from neighbouring villages which were totally destroyed by the nascent State of Israel. One of those is a current neighbour of my parents, a Muslim, who lamented my father's recent death with a poem, which he published locally. We grew up with this given sense of that camaraderie between Muslims and Christians in particular. However, this conviviality is by no means a modern affair; it is a pre-modern story that had nothing to do with nationalism. Nationalist figures did not see this.

Whilst the focus on nationalism meant that relations between Christians and Muslims remained peaceful, it also provided an escape from the scandalous divisions among the different Churches and their relationship with each other, especially in Jerusalem. Towards the end of Ottoman rule, there were reports of increased dissension between the Christian communities, partly due to the attitude of European powers. This dissension required the creation of a *status quo* to regulate relations between the Christians, which the Ottomans organised in 1757.^{iv} The keys of the Church of the Holy Sepulchre are still held ceremonially by the Nuseibas, a notable Palestinian Muslim family in Jerusalem. The late foreign minister of Israel, Moshe Sharett, in the early days of the State of Israel is believed to have said: "The Christians are willing to tolerate Muslim rule over the Holy Sepulchre but not Jewish rule over the wretched Coenaculum (the Upper Room, site of the Last Supper)".^v

A recent monograph by a contemporary Palestinian Christian nationalist from Galilee, Samih Ghanadreh, on the place and history of Eastern Christianity and its relationship to Islam and Muslims has a title that speaks for itself: *The Arab Native Land (al-Mahd al-Arabi): Eastern Christianity across two thousand years*. Ghanadreh presents a very ambitious sketch of the development of Christianity and its relationship with Islam and Judaism. He points out from the outset that his purpose is 'national'. 'National' here is not only relating to the struggle with Israel, but, in Ghanadreh's case, the struggle with the Greek Patriarchate in Jerusalem and its historic exclusion of local Palestinian Christians from positions of authority in the Church. He is not a trained academic, and covers a huge amount with some very big generalisations that are bound to upset Christian as well as Muslim professional and religious leaders, beginning with his simplistic reading of the complex history of early Christian beginnings and its connection to the parent tradition, Judaism, and ending with his support of some modernist liberal Muslim thinkers in matters of law and politics as being the only legitimate and 'tolerant' answer to the current dilemmas of the Muslim world, neither of which are credible assumptions in either mainline Christian or Muslim circles.

He is careful to point out that Christians sometimes suffered severe persecution under Muslim rule, but is keen to stress that Islam was the greatest major development in the history of the Holy Land. It was welcomed and preferred to the rule of the Empire of Byzantium, given Byzantium's heavy hand and the constant divisions between Christians, with different groups being suspicious of the theology of others.^{vi} One of the historical proofs for Ghanadreh of this historic unity between Arab Christians and Muslims is the legal treatise known as the Covenant of Umar (*al-ʿuhda al-ʿumariyya*), which was to govern in cities conquered by the second Caliph Umar (r. 634-644), where Christians and Jews lived. Ghanadreh does not cast any doubt on the historicity of this document or give any discussion on the circumstances of its formulation.

Many scholars see the Covenant of 'Umar as a text that developed from what is known as the *ṣulḥ*, (pact), between the conqueror and the conquered, to include conditions which have no relevance to the period of the conquest, and point out that it was later on that it received juridical formulation capable of meeting new developments.

In other words, it was the fruits of the later sophisticated legal tradition of Islam, which Ghanadreh rules out as outdated. Most importantly, the attitude to the city and its significance continued to stress its sanctity, and this meant that Jerusalem, although it had governors, was not one of the administrative centres of what has become the Islamic Empire.^{vii} Thus, Jerusalem under Muslim rule was not a political centre. Therefore, if camaraderie existed in these pre-modern days, it did not exist because of nationalist aspirations, but because of religious sensitivities. The assumption that the different faiths should be capable of living together and having a constructive social co-existence stems from what would be called, in traditional religious language, 'fear of God', and from the practical ways in which religious commitment can be followed legally.

Looking at the Holy Land today, one sees a very grim picture of religious existence. Judaism does not come across as the religion of faith and promise and witness, but of a settler land-grab. The Christian stress on nationalism has not been terribly successful, and all the nation states that arose as a result of Arab-wide nationalist aspirations ended up with regimes that seem to be more accountable to the State Department in Washington than to their own

people. As a result, Islamic religious fanaticism came in to fill the gap. Hamas gets voted in to power, whilst suicide bombs have destroyed the lives of many.

It seems to me that the answer to these dilemmas is not the relegation of religion to the realms of the private. Instead, it requires tackling the religious questions seriously, for they will not disappear if religion is not properly discussed. The answer is going to be neither with Nationalism as an ideology nor with 'liberal', or militant political Islam. It requires a greater awareness of the juridical, theological and mystical intricacies of medieval Islam on the part of Muslims, and a hard re-examination of the political role of the Church in relation to the positive aspect of the historically diverse Arab culture on the Christian side. Ghanadreh rules out the possibility of resorting to thinkers like my medieval Muslim friend al-Ghazali declaring him as 'backward looking', when in fact al-Ghazali provided Islamic thought with the basis for the best and most sophisticated heritage of spirit and law together. In other words, interfaith interaction on the religious and intellectual level is in fact important in our world today.

Today you might hear of the Sufi Sheikh Abd al-Aziz al-Bukhari in the old city of Jerusalem, roaming the country and befriending different people, and, with his Jewish friend Elyahu MacLean, giving lectures in Christian institutions. These convivial meetings and initiatives tend to remain on a surface level, as far as religious conviction is concerned. Scriptural reasoning and hardcore religious debates do not happen. Muslims need to see Christians for who they are, and not for what they think they are; in turn this challenges Christians to know more fully what it means to be a Christian and not to sound confused when asked about Christian doctrine. Christians also have a lot to learn from Muslims and their manner of showing forth their religious commitment on a daily basis. I do believe that the reason why such encounters are rare is because religion in the present circumstances of the Holy Land is attached to power and is not the cause for holiness, a matter that makes it impossible for interfaith interaction on a transformative level to occur, and the problems arising mainly from ignorance and lack of 'fear of God', persist.

The Church's role in the midst of all these political and religious divisions has often been dragged into partisan competitiveness. Although in origin a dweller of Galilee, I have periodically been involved with the Anglican Church in Jerusalem. The first time was when I attended the Hebrew University after High School, pursuing a first degree in English Literature and Classical Arabic. It was also my first encounter with the world of Orientalism, when English was taught wholly in English, and Arabic was taught in Hebrew. During that time, I lived at St. George's Cathedral and volunteered as a sacristan, starting my journey of testing my vocation for ordination. I look back at those years with fondness. They allowed me to meet people from different parts of the Anglican Communion who visited Jerusalem, join the different excursions arranged by St. George's College across the Land, take time to read theological books and be part of the daily prayer life of the Cathedral community.

Upon my return from training in Cambridge, to be ordained and work in the diocese, the picture became a bit more complex. Simple encounters with ordinary people who came to knock at my door, who in their own way put me under judgment, made me often feel that I too am a part of a self-absorbed ecclesial system which closes off the doors that Christ held open for all. I came to realise what it means to be a post-colonial small establishment scared of anything 'foreign'. I have come to realize that there is a limit to what the institutional church can do in the face of the complex identity of this land and its peoples.

Western policies in the Middle East did not help either. Christians suddenly became viewed as Westerners, those who support the 'Christian' West. Muslim fanaticism does not spare anyone who has any inclination to the West, even if they are Muslims. Stories in Bethlehem started to emerge of tension between Muslim and Christian families, the likes of which were not often heard before in the contemporary scene though they also reflect the attitudes of Muslims to Christians during the Crusader period, when more rigorous Hanbalite juristic opinions condemned Christians as unbelievers. This was in contrast to earlier attitudes to Christians, indeed to al-Ghazali too who died at the time of the first Crusade, yet did not have anything to say about the crusade, and espouses a tolerant view of non-Muslims and grants many of them life in the next world. Today, Muslim aggression against Christians seems to have forgotten that Christians were a leading force in the Palestinian national aspirations.

Christian reactions have not always been any better. On the formal level, Church leaders often stressed the importance of Muslim-Christian camaraderie, again generally under the national umbrella. But, among the simple Christian folk, talk of Christian elitism versus Muslim backwardness was the norm. Whilst some Christians believed that Christ's finality gave them the justification to feel better about themselves over against Muslims, (especially regarding the fact that Islam continues to be misconceived as 'stuck' with its legal system, whereas we Christians are 'free'), others stressed that we Palestinian Christians care more about education and the quality of life than Muslims do. According to this view, Muslim families who care about these issues tend to look and behave like Christians. My conclusion was: there is no future for the Church in this kind of attitude.

However, I have also often come across Muslim leaders who always show the degree of humility that I would associate with obedience to the mind of Christ. Going to Church and being part of the Church as a young boy always made me feel that sense of receiving something when one is at prayer, being changed and being transformed, and yet it is something that we have to constantly train ourselves in, constantly learn to appreciate. There is no static point at which you come to appreciate that fully, and it is because of this and this only that we should be capable of meeting our Muslim brothers and sisters, knowing that there is something for us to learn, not

just about them, but about Christ himself. This is neither nationalist language, nor Islamist. At the same time, my training in theology and my experience of life in the West made me realise that humility and the discipline of prayer are not in tune with our modern conditions generally, when many are brought up from childhood to challenge authority and learn the truth for themselves. We do not like it that, as Paul taught us, the Truth is not something that is within us, but is something that we receive. We like to be in control of our actions without explaining the foundational reasons behind such actions. From my earlier years, although always fond of its Anglican affiliation, my family culture was not wholly in tune with the modern condition. However, the situation in the modern State of Israel is more complex, luring the natives of the land, Muslims and Christians alike, to the temptations of deceptive secular liberalism, when it is also stuck in a quasi-theocratic system of religious laws. Modern Israel's political system is trapped in what it perceived to be a religious national narrative, where the foundation of God's history with his people had been replaced by the loose bonds of modern Israel's making, a terrible alienation from which no political solution can release them. This after all is a political system thoroughly nourished by modern ideas of nationalism, and the right of the individual, which has interesting immigration rules. It allows Jews from a variety of backgrounds in the world to move without pre-conditions to Israel, and suddenly the state discovers that it has gathered communities who in fact cannot live together.

During the pre-PhD stage of my wandering in Jerusalem, as Acting Dean of St. George's Cathedral, I began to become a little alienated from feeling at ease in Jerusalem. I felt the church should condemn suicidal activities against Israeli civilians. This is the kind of thing that both Palestinian Muslims and Christians should be united against, precisely because of their religious sensitivities. The outrage against what happens in Palestine is understandable and necessary, especially in the light of what goes on in Gaza, but no one single Church leader stood up to voice the concern and anxiety of civilian Jews at the time when a suicide bomber blew himself up in major Israeli centres. I was priested during a weekend of suicidal activity on the Day of Pentecost in June 2001. The ordination was first planned to take place in Jerusalem. However, after a suicide bombing took place on the Saturday, many of those who were scheduled to travel to Jerusalem decided to cancel, not knowing how the political tensions would develop. To make it easier, the bishop decided to hold the ordination in Nazareth. It was a weekend full of tension, uncertainty, and fear. It was one particular occasion when those who visited from abroad to attend the ordination were conscious of the human complexity of so much they had seen and shared. This was a moment when choices seemed more dramatically clear. One felt that there was a sense in which one had to answer certain central questions about where one stood and with whom one belonged. One felt very clearly that there was a need for a Palestinian Desmond Tutu, for new icons of a truly socially responsible human being drawn by Tutu's vision of forgiveness and reconciliation. Christians in the Holy Land often say that they are caught in-between. However, there are many different communities that are caught in-between for different reasons, and in the midst of our own worry about being caught in-between, we forget others who also need our voice, and in forgetting them, we do not do ourselves any service. In many ways, we are the first to blame for our present state of affairs.

My description of my experience of life in the Holy Land does not present a glib point about Christianity and Islam, but relates to questions arising from the contemporary scene as they shed light on the place of religious interaction between Muslims and Christians. Such interaction is important in as much as it aims at the common good, whilst being aware of its purpose as giving glory to God and each other. Without the discipline of prayer and the pursuit of holiness, the Holy Land has always been prey for those who crave power, and if religion has an answer or a hopeful alternative, it is because Muslims and Christians care about the Truth of God, not as a possession that they hold as a weapon against others, but as a gift which they are called to share with others. Unlike my nationalist Christian brothers and sisters at home, and in line with what Archbishop Rowan has so often taught us, I believe that without holiness nothing is possible.

Endnotes

ⁱ Suad Joseph, & Charles Issawi, *Muslim-Christian Conflicts: Economic, Political, and Social Origins*, p.1. Westview Press, Boulder Colorado, 1978.

ⁱⁱ Most notably, Sydney H. Griffith, *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam*, Princeton University Press, Princeton, 2008.

ⁱⁱⁱ R. Bulliet, *Conversion to Islam in the Medieval Period*, 3; also, Bulliet, 'Process and Status in Conversion and Continuity' in M. Gervers, and R. Bikhazi, (eds), *Conversion and Continuity*, Pontifical Institute of Mediaeval Studies, Toronto, 1990.

^{iv} K. J. Asali, *Jerusalem in History*, Olive Branch Press, New York, 1990, Ch. VII.

^v Uri Bialer, *Cross on the Star of David*, Indiana University Press, Indianapolis, 2005.

^{vi} Judith Herrin, *The Formation of Christendom*, Princeton University Press, Princeton, 1987; & Robert Schick, *The Christian Communities of Palestine from Byzantine to Islamic Rule: A Historical and Archaeological Study*, Studies in Late Antique and Early Islam, 2, Darwin Press, Princeton, NJ, 1995.

^{vii} K. J. Asali, *Jerusalem in History*, Olive Branch Press, New York, 1990, Ch. IV.