

THE MAGAZINE OF BARNABAS FUND HOPE AND AID FOR THE PERSECUTED CHURCH

barnabasaid

The Middle East: Persecution in the birthplace of Christianity
Starting on the way: Christian education for Christian children
Jesus in Islam: how do Muslims understand Him?

JANUARY/FEBRUARY 2010



To guard the safety of Christians in hostile environments, names may have been changed or omitted. Thank you for your understanding.

Front cover: Christian children, refugees from Sudan. Barnabas is helping to fund their education in Egypt

Unless otherwise stated, Scripture quotations are taken from Today's New International Version®.

Every effort has been made to trace copyright holders and obtain permission for images used in this publication. Barnabas Fund apologises for any errors or omissions and will be grateful for any further information regarding copyright.

© Barnabas Fund 2009

Contents



3 Project News
Practical help for earthquake and flood victims



6 Focus
Educating Christian children in Christian schools

9 Campaign Update
UK Muslim leaders accept the right to leave Islam

10 Resources
New DVD on Islam in Britain

Pull-out Supplement
The Muslim view of the Lord Jesus Christ

11 Testimonies
Muslims from Malaysia find peace in Christ

12 Regional Profile
Christians in danger in the Middle East

16 Newsroom
Senegal and UK churches told to be quiet

18 In Touch
Introducing your friends to Barnabas

FROM THE DIRECTOR

Laying down your life for those who despise you

On Tuesday 20 October two Taliban suicide bombers blew themselves up at the International Islamic University in Islamabad, the Pakistani capital. One attack took place at a two-storey cafeteria for female students where around 400 young women were having lunch, yet only three of them died. Why were there not scores more killed in such a crowded environment?

The next day the reason emerged. It was the deliberate self-sacrifice of a Christian man that had saved the lives of the Muslim girls.

The bomber approached his target wearing a black burqa, the all-enveloping head-to-toe garment. This caused suspicion, as none of the students covered themselves to such an extent.

Mohammed Shaukat, a Muslim, intercepted the bomber, who took out a gun and shot him. As Mohammed Shaukat fell to the ground, a Christian called Pervez Masih rushed forward to grapple with the bomber and managed to hold him at the cafeteria entrance, preventing him from going right inside the dining hall. There the bomber detonated his explosives, killing himself, Pervez, and the three students. "There would have been dozens of deaths had the suicide bomber not been blocked by Pervez Masih," commented Saifur Rehman, a senior security official at the university.

Pervez was a day labourer. Like so many poor Pakistani Christians, he had to hire himself out afresh each morning, but was often working at the university. "He was very simple and, by nature, he was quite different from other workers in the university," said the contractor who employed him daily.

Our brother, despised by the Muslim majority and discriminated against

because of his Christian faith, recognised the danger and could have run from the scene to save himself. But he did the opposite. This poor, simple and lowly Christian knowingly gave up his life to save the lives of the Muslim students.

Jesus said, "Greater love has no one than this: to lay down one's life for one's friends" (John 15:13). Yet our Lord Himself went further than this, laying down His own life on the cross not only for those who loved Him but also for those who hated, despised and persecuted Him. His disciple Pervez followed the example of his Master, giving his life to save not his friends but those who looked on him with nothing but contempt.

At the beginning of a new year, let us find new inspiration to walk closely with the Lord through the glorious example of Pervez Masih.

Dr Patrick Sookhdeo
International Director

These are the pages where we report on some of our recent grants to help members of our Christian family who live with discrimination, harassment or persecution. Through your gifts and prayers we can bring aid and hope to courageous and faithful believers and help to build the Kingdom. Thank you for enabling this to happen. Please pray as you read.

Food and Shelter for Indonesian Earthquake Victims

Two earthquakes in quick succession devastated large parts of West Sumatra province, Indonesia on 30 September 2009. Less than a week later our project partners were in West Sumatra to purchase and distribute aid with a grant from Barnabas Fund. The provincial capital, Padang, was badly affected, with the worst-hit part of the city being Pondok (Chinatown), the neighbourhood where Christians are allowed to hold worship services.

A thousand Christian families were helped with a “food kit” each, distributed through local churches. Each food kit comprised rice, noodles, cooking oil and instant milk. The cost per family was £30 (US\$49; €33) and each food kit will last an average family for one month. Five hundred Christian families received a “shelter kit”, which consisted of one tent, one large mat, one mattress, two blankets and an emergency lamp/candle plus lighter. The cost of one shelter kit was £15 (US\$24; €17).

West Sumatra is gradually imposing aspects of sharia law, especially in Padang. In this context it is not to be expected that Christians will receive any government aid, and normally Muslim NGOs help only Muslims. An estimated 3,000 Christian families live in Padang and experience various types of persecution. The Christian population of



This church building suffered such serious structural damage in the earthquake that it will have to be rebuilt from ground level. Other church buildings have also been damaged or destroyed, as well as many Christian homes

the state as a whole is approximately 70,000.

Barnabas grants already made at the time of writing total £39,100 (US\$63,600; €43,400). Further grants will be sent as required. In the long term there will be a need to rebuild homes and Christian churches.

■ **Project reference**
00-634 (Disaster Fund)



Church members unload boxes of instant noodles donated by Barnabas Fund



Philipino Christians are so grateful to Barnabas Fund supporters for helping them in their time of need



Praying over the aid before it is distributed to flood victims in the Philippines

€31,168) through Baptist and Brethren local churches to provide rice, noodles, sardines, sugar, coffee and drinking water as well as clothes and medical aid for flood victims.

■ **Project reference** 42-845

On 4 October flooding and landslides afflicted ten districts of Nepal, after four days of continuous rain in this Hindu-majority country. At least 68 people died. Three thousand families were affected, amongst which were 350 Christian families. Barnabas sent a grant of £3,300 (US\$5,500; €3,700) to provide rice, pulses, cooking oil, salt, sugar, tarpaulins, blankets, cooking utensils and water purification tablets.

■ **Project reference** 89-848

Floods around the World

A series of recent grants have helped Christians who suffered in devastating floods in September and October 2009.

Relentless rain across large swathes of sub-Saharan Africa caused serious flooding in both East and West Africa. For example, in northern Niger four days of intense rain in the first week of September caused a dam to burst and local rivers to flood. Some of the poorest people were living in riverbeds that had been left dry by years of drought. As water poured off the mountains the rivers filled again and the homes were washed away. Amongst the

flood victims in Muslim-majority Niger were 164 Christian families; Barnabas sent a grant of £8,000 (US\$13,000; €8,900) to provide food for them.

■ **Project reference** 38-568

Two typhoons that hit the Philippines on 26 September and 3-4 October caused immense devastation and flooding in and around the capital, Manila. Barnabas sent grants totalling £28,065 (US\$45,670;



A Nigerien Christian family with food from Barnabas



Delivering aid to Christian families affected by the floods in Niger

Iraq: Tadamon Latest

Many thanks to all who are praying for the Tadamon Project. This project will provide apartments for Iraqi Christians who have fled the anti-Christian violence in other parts of their homeland to find security in the Nineveh Plains of northern

Iraq. The picture shows the plastering of the walls on one of the apartment blocks in phase 1 of the project. As this phase is coming to completion, a second phase is starting in a different location. Altogether we hope, Lord willing, to provide 30 family apartments, each with three rooms, a kitchen and a bathroom. Recent grants, sent for both Phase 1 and Phase 2, totalled £169,409 (US\$275,922; €188,165).

■ **Project reference** 20-710



Plastering the walls of an apartment block for Iraqi Christians displaced within their homeland by anti-Christian violence

Education for Young People

Education opens the way to opportunity and the possibility of being a productive member of society. But it can be very hard for poor Christian families to afford the fees needed for a decent schooling let alone for college or university. On pages 6-8 we focus on education for Christian children and give some examples of what Barnabas is doing to help. In addition to this we also support Christian young people studying at tertiary level in several countries.

A grant of £7,480 (US\$12,193; €8,318) to a scholarship fund in Pakistan is helping to support Christian students in the Lahore area following courses in subjects such as medicine, dentistry, engineering, chemistry, zoology and linguistics. Qualifications at this level will benefit not only the young people themselves and their families, but also the whole Christian community in Pakistan, a large proportion of whom are illiterate.

■ **Project reference** 41-694

There is a special need to help Christian students who have converted from a Muslim background and been rejected by their families as a result. Muslim relatives who would normally have helped them with the

cost of their studies will often cut off their financial support. Two young Kenyan women who have left Islam to follow Christ are pursuing a secretarial course. Their families refuse to help them at all. A grant of just £1,620 (US\$2,641; €1,802) covered the fees and travel costs for both women for the whole course, which began in September 2009 and lasts 18 months.

■ **Project reference** 00-113 (Convert Fund)

College years are very formative and the role of student ministries is vital in strengthening the Christian commitment of young people at a crucial time of their lives. This is especially true in places where Christians are a despised minority. Young Christians who have been educated at Christian schools will find it especially tough to be studying for the



Two of the Pakistani Christian students who are benefiting from the scholarship fund

first time amongst those of a majority faith who are hostile to Christianity.

That is why Barnabas supports student ministries that build up the faith of Christian students. A grant of £5,000 (US\$8,200; €5,600) contributed to the general running costs of a student ministry in Pakistan that has field workers based in many cities and also organises summer camps, student conferences and many other activities.

■ **Project reference** 41-162

Studying Strengthens the Church

Well-trained Christians, with a thorough grounding in theology and ministry, are a great source of strength to churches under pressure and persecution. They can provide good leadership to guide, encourage and build up church members as well as reach out effectively with the Gospel to those who do not know the Lord Jesus Christ.

Barnabas supports Christian leadership training of many types in many contexts. Here are some examples of recent grants for this vital area, which gives the Church long-term resilience.

A grant of £9,601 (US\$15,648; €10,672) provided scholarships for ten of the students at a Bible college in Niger, West Africa for the year 2009-10. The funds covered 75% of their student fees and 50% of their accommodation and living costs. Christians make up about 0.4% of the population of Niger, which is more than 97% Muslim.

■ **Project reference** 38-630

A grant of £21,345 (US\$34,778; €23,717) covered 50% of the running costs of a Bible college in Kyrgyzstan for the academic year. This college runs courses ranging in length from 4 months to 3 years, mostly full-time, with around 400 students completing courses in a typical year. Some 80% of the students are from a Muslim background. The college has developed a unique programme to ensure that all graduates go on to ministry with local churches, who support them.

■ **Project reference** 26-774

A grant of £1,955 (US\$3,188; €2,174) to a Bible college in Sri Lanka will support 15 students as they study a Diploma of Theology course starting in January 2010. They include converts from Buddhist, Hindu and Muslim backgrounds. All are from poor churches who cannot cover the costs of the students.

■ **Project reference** 85-673

A grant of £22,712 (US\$37,017; €25,247) went to a theological college in Moldova, which has around 140 residential students. This

Christian-majority country is strategically placed to provide a safe place of study for Christians from more restricted countries in the region. About 50% of its residential students are from Central Asia, and many of them are also converts from Islam. The grant from Barnabas was specifically to help the Central Asian and Muslim-background students in the year 2009-10.

■ **Project reference** 84-529



A Bible college student in Niger supported by Barnabas



Sudanese Christian children, displaced by the civil war, who receive education, food and hope at their Christian school

Teaching Christians For Life

“We were obliged to leave Iraq because of the severe war and personal attacks on our family ... We were introduced to this [Christian] school since arrival in Syria and we love it since we feel we are at home. We feel happy and play normally with all the other local students without feeling strangers. We love our school; we love our teachers as if we are among our family. At this school they teach us prayers and songs and hymns and we love them all, apart from mathematics which is very difficult, and we do our best to learn.”

“I have been to another school but I recently transferred to this [Christian] school because they don't accuse me of being an Iraqi student ... I am happy with my classmates and others, playing a lot of games together. I don't fear my friends here, they are so good to me. No one pushes me down or says bad words ... I have no enemies here, like the other school.”

“I prefer to go to a Christian school to hear the Bible stories and have the Bible thoughts. So I don't want to go to any other school which will not teach me about Jesus.”

“I am going to a Christian school because they are polite students and all the teachers treat me with respect and don't beat me or shout.”

Four Iraqi Christian youngsters, now refugees in Syria, describe how important it is for them to be able to study in a Christian environment. Traumatized by their experiences in Iraq, and strangers in a foreign land, they find security, love and acceptance amongst Christian teachers and Christian classmates, as well as the precious opportunity to deepen their knowledge of the Bible and the Christian faith.

Why Christians long for Christian schools

The Iraqi Christian youngsters in Syria are fortunate because they are able to attend private Christian schools, with help from Barnabas Fund. But many Christian children in other faith contexts have no

option but to attend the free or very cheap government schools. This can be a very hard experience if their teachers and classmates are contemptuous or hostile to Christians. In places such as Egypt or Pakistan, Christian pupils may be marked down in exams or even failed, simply because they are Christians.

The Christian children also have to cope with an education that may have a major focus on learning Islam while it mocks and caricatures Christianity. It is easy to

“Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them.”

Deuteronomy 4:9

understand why an education for their children in a Christian environment is often the foremost desire of many Christian parents living as minorities in other-faith contexts.

Facing a terrible choice

But sometimes there are no free government schools. Then very poor Christian parents may face the terrible choice of educating their children in another faith school or not at all. Muslims in Mauritius have been offering children of other faiths an education at an Islamic school, complete with free uniforms, free transport, and free food. The impoverished

parents are told, “Don’t worry, you can keep your faith, but your children will belong to us.” In other places it can be even more blatant. For example, in South Africa, an Islamic pre-school provides education, uniforms and meals, all free of charge if the children will convert to Islam.

Sometimes the danger is concealed. In the very poor Chin region of Burma (Myanmar), Christians as young as 11 are lured away from their parents by the offer of a good education. Instead, they find themselves in a Buddhist monastery, their heads shaved, forced to train as novice monks. Some never see their parents again.

“Start children off on the way they should go, and even when they are old they will not turn from it.”

Proverbs 22:6

There are times when depriving a Christian child of an education is used as a way of persecuting them or their parents. Even in Communist countries, such as Laos, denying the children an education can be used as a punishment for Christians. In Cuba two women who left the Communist Party because they had become Christians were threatened with likely negative consequences for the

future studies of their children. In China a teenage boy, Chen Le, who refused to renounce his Christian faith was expelled from his school and forbidden to take the entrance exam required for college.

Access to education for Christians

A solid education can be the starting point for employment and a good future, while a poor education can lead to a life of illiteracy and poverty. This is easily perpetuated, as illiterate adults are usually locked into poorly paid jobs, earning so little money they can barely support themselves, let alone their families. Lack of money means parents cannot afford the school fees for their children or must even send them out to work. The children grow up illiterate like their parents, and the cycle of poverty and illiteracy continues.

In many places where Christians are a despised minority it can be even more difficult for them to break out of the cycle, as anti-Christian discrimination makes it harder for them to find decent jobs or get promotion.

Education, preferably in a Christian environment, is therefore vital in poor Christian communities, bringing positive change. Good schooling can offer a future to children who would otherwise languish in poverty, and it can transform a whole Christian community, as a generation of well-educated Christians will be a source of professional skills and financial resources.

Where children can also receive solid Christian teaching, they will grow up strong in their faith to face discrimination or persecution without wavering. It is from such children that the next generation of pastors and evangelists will come.



Last year more than 140 children obtained an excellent Christian education at this school in Bethlehem supported by Barnabas

WHEN ISLAM IS THE DOOR TO EDUCATION

In some countries all school-children, no matter what their own faith, are required to demonstrate a level of expertise in Islam before they can progress through the education system. In Pakistan Islamic Studies is compulsory at school, and failure to achieve the necessary grades in this subject would prevent a pupil from gaining a place at university. Islamic studies are also a required part of many university courses, whatever the religious background of the student. In Padang, the capital of West Sumatra, Indonesia, the tests start even earlier: in 2008 an ordinance was passed that students moving up from elementary to high school were to take written and oral tests on the Qur’an.

Barnabas Fund helping Christian children

Barnabas Fund is seeking to strengthen the Church through the education of Christian children and young people. Our **School-Place Sponsorship Fund** (project reference 00-514) supports 5,391 Christian

children in 24 Christian schooling projects in Chad, Egypt, Ethiopia, India, Pakistan, Sudan, Kenya and the Holy Land. Needy Christian children can be offered free or almost free places because Barnabas Fund is contributing to the running costs and provides items that they need, such as books and uniforms.

Another project, **Christian Schools for Christian Children** (project reference 00-794), has a broader scope and can meet any kind of need that helps Christian children to get an education in a Christian environment. This can be building new classrooms, providing equipment or even training Christian teachers.



Umar, who has flourished during his education at a Christian school in Pakistan

These projects bring Christian children joy for the present and hope for the future. Take the case of Umar in Pakistan. Umar had polio when he was six, which permanently damaged one leg. Because of his disability he was bullied at school and eventually refused to go any more. The pastor suggested to his parents that they should send him to a Christian school. Being very poor they had never even dreamt of this, because they could not afford the fees. But because of aid from Barnabas, the school could offer Umar a free place.

At first Umar was depressed and silent at his new school, but he soon discovered that the teachers and students were accepting of him. To his delight, Umar's fellow students were also Christian – previously, he had been the only Christian child in his class. He made friends with the other students, and the teachers encouraged him in class. Three years on, he is getting good grades and is seldom absent. Umar says, "At one time, I stopped everything and thought that as a lame person I could not do anything. But my school principal and teachers were always very supportive of me." Umar



Barnabas helps with the running costs of this Christian school in India, enabling impoverished Christian families to secure an education for their children

hopes to become a teacher himself to help "children who are depressed and have lost their hope".

During the Sudanese civil war (1983-2005), an entire generation of young people from the mainly Christian South missed the opportunity to gain an education. Barnabas Fund supports a number of school projects for Sudanese Christian refugee children in Sudan itself and in neighbouring Egypt. The children receive education in all core subjects and get a nutritious meal each day. If there was nothing to eat at school they would have to skip classes to go scavenging to find food. Many of them are orphans or were separated from their parents by the chaos of the civil war. At school, the children are also taught about Jesus Christ and the Bible by teachers who provide a loving, Christian influence, helping them deal with the trauma of their war experiences and giving them hope for the future. In addition, the schools receive assistance in equipping their buildings, including items such as a water pump and fans for the classrooms to help keep the children cool so they can concentrate better in the intense summer heat. (Project reference 48-344)

In the Holy Land Barnabas has built a Christian school in Bethlehem and continues to help with the running costs. This means that the school can accept any child from a Christian family, no matter how poor the parents are. The school can charge only nominal fees or, in cases of extreme poverty, sometimes nothing at all. This is so important in Bethlehem, where Christians are suffering high unemployment. In the last academic year, the generous donations of supporters enabled over 140 children to get an excellent Christian education at the school. The school, which also provides full-time or part-time jobs for 17 Christians, has an outstanding reputation for the quality of its education and its

happy, loving atmosphere. (Project reference 65-420)

And when they have left school?

Barnabas is involved in the education and training of tertiary-level Christian students. In India we are helping to pay for the training of 27 students who have gained places to study nursing, pharmacy and technical trades. These young people are the children of pastors who were particular targets of the anti-Christian violence in Orissa state in 2007-8; even in the refugee camps where many Christians settled the pastors found they were still in danger and had to find shelter with Christian families in cities far from home. It is hoped that these children will be able to go back later to their home area to live, work and witness there once they have learnt their vocational skills. (Project reference 21-723)

In Turkey we are supporting ten young people from poor Christian families to attend university (project reference 54-817), while in Pakistan 18 students are receiving assistance to study for degrees in IT, maths, medicine, engineering, dentistry and a range of other subjects (project reference 41-694). We also support students in the Holy Land. (Project reference 65-589)

Our thanks go to Barnabas Fund's supporters who, through their generosity, give hope to so many needy Christian families by enabling their children to get an education in a Christian environment.

Please remember in your prayers all those Christian families who are striving to break the cycle of poverty and despair.

Project reference numbers

00-514 School-Place Sponsorship Fund

00-794 Christian Schools for Christian Children

41-694 Support for tertiary education, Pakistan

48-344 Schools for Sudanese Christian children

54-817 Support for Christian students, Turkey

65-420 Christian school in Bethlehem

65-589 Support for Christian students, Holy Land

Apostasy Law Campaign Extended

The Barnabas Fund petition for the abolition of the Islamic apostasy law is being extended until Easter 2010. This is to allow time for more signatures to be gathered. The petition calls on national governments to support all efforts by Muslims to have the apostasy law abolished, so that Muslims who choose to leave their faith are no longer liable to the death sentence or any other penalty.

We are pleased to report that at the time of writing 41,173 people have signed the petition. Please do continue to encourage people at your church and other Christian friends to sign it. Also if you have any signed petition sheets that have not yet been sent in to us, could you please forward them to your national Barnabas Fund office (addresses on back cover) as soon as possible? Thank you very much.

British Muslim Group Accepts the Right to Convert from Islam

In 2008 a group of mainstream British Muslim scholars and religious leaders began to meet in Cambridge to discuss what it means to live faithfully as a Muslim in Britain today. The group debated many issues, and published a report, *Contextualising Islam in Britain* (Cambridge: Centre of Islamic Studies, 2009), in October last year. Its conclusion on apostasy reads:

Islam frowns on the act of apostasy, but prohibits discrimination against apostates. Much classical Islamic law on apostasy emerged in a historical context where apostasy represented a betrayal of the state. **It is important to say quite simply that people have the freedom to enter the Islamic faith and the freedom to leave it.** (*Contextualising Islam in Britain*, p75, emphasis added.)

In other words, in the early Muslim community (which was at war with its neighbours) apostasy amounted to treason. So those who left Islam were put to death for treachery to the Islamic "nation", not for apostasy as such. As these conditions do not apply today, no-one should now be coerced into remaining a Muslim.

This affirmation, by a number of senior and respected leaders of the British Muslim community, is truly remarkable, especially because it implies that the sharia law of apostasy, which demands the death sentence for converts from Islam, is no longer valid. We give thanks to the Lord for such an encouraging development, and we pray that our campaign and petition will strengthen these and other Muslim voices calling for the re-interpretation and reform of the Islamic apostasy law.

We invite you to write to your local imam and ask him both to express his support for the report's statement that people should be free to leave Islam, and to teach it to his congregation at the mosque. We also encourage UK supporters to write to the Muslim Council of Britain, asking them to support the statement and to do all they can to press for the abolition of all penalties for apostasy from Islam.

Write to: Mr Muhammad Abdul Bari, Secretary General, The Muslim Council of Britain, PO Box 57330, London E1 2WJ
(Please turn to page 17 for a summary of the entire report.)



Freedom to Believe: Challenging Islam's Apostasy Law

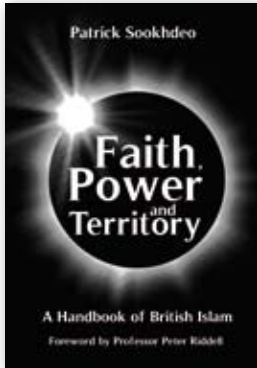
Dr Patrick Sookhdeo's new book explains the Islamic apostasy law, which forbids Muslims to convert from Islam, and the punishments it requires for those who do.

It has been written to accompany our campaign for the law's abolition, and it is a vital tool for raising awareness and increasing understanding of this important issue.

We would like to encourage supporters not only to read the book, but also to pass it on to people whose influence will promote the case for change. You may like to buy some extra copies and send them to your MP and the leaders of your local mosque.

Freedom to Believe is currently available at the special offer price of £6.99 plus £2.00 postage and packing. You can order copies from our website www.barnabasfund.org or from your nearest Barnabas office (addresses on back cover).

In this edition we feature a book and a DVD resource from Dr Patrick Sookhdeo that both address the place and challenge of Islam in contemporary Britain.



Faith, Power and Territory: A Handbook of British Islam **Patrick Sookhdeo**

Everyone knows that Islam is a religion. But did you know that it also seeks to wield political power? In fact, it aims to transform the whole of life, not just in traditionally Muslim countries but throughout the world – including Britain.

This book has been written as an easy-to-use resource to help non-Muslims understand Islam in Britain today, the way it is developing, and its influence on the country. The author asks penetrating questions about the future development of Muslim communities in the UK and the cooperation of British authorities and institutions in the Islamisation of national life.

Newly reprinted, Dr Sookhdeo's book is an invaluable study of the current UK scene. His insights are also applicable to other countries with significant Muslim minorities.

“Patrick Sookhdeo has been developing understanding of and expertise in Muslim-Christian relationships for 40 years. He is acknowledged internationally as an expert in this field. His views and analyses are always worth serious consideration.”

The Rt Hon. the Lord Mawhinney, Kt

Isaac Publishing, paperback, 370 pp, offer price £7.99 + £2.50 postage (normal price £10.99)



Islam in Britain – The Challenge to the Church **Patrick Sookhdeo**

Islam in Britain is a two-DVD set on the current state of Islam in the UK, the challenges it poses to the nation, and the response of the Church.

Patrick Sookhdeo looks at the nature of Islam and its context in Britain, and discusses its impact on society and its possible future development. He then identifies several issues raised by the growing strength of British Islam: religious freedom, including the freedom to criticise religions without fear; the place of religion within secular society; and the difficulties of multiculturalism.

Dr Sookhdeo argues that this challenge of Islam to the Church is multi-faceted, affecting our Christian theology, fellowship, mission and hope. He critiques the approach to these issues represented in the moves towards greater inter-faith dialogue, and proposes a more constructive and truly Christian model of engagement with Islam.

The DVDs contain two talks lasting 1 hour 45 minutes and more than 50 minutes of questions and answers.

Barnabas Fund, DVD (2), offer price £5.00 with free postage in the UK (normal price £6.00)



And a reminder...

Patrick Sookhdeo's latest book, *Freedom to Believe: Challenging Islam's Apostasy Law*, was released by Isaac Publishing in November 2009. Please turn to page 9 for further details.

Still available at the offer price of £6.99 + £2.00 postage.

To order any of these books, please visit www.barnabasfund.org/shop. Alternatively please contact your nearest Barnabas office (addresses on back cover). Cheques for the UK should be made payable to “Barnabas Books”.

The Muslim Jesus

Introduction

Christianity is founded on the person and work of the Lord Jesus Christ. "Christ is our Cornerstone," wrote an early Christian hymn writer, "on Him alone we build; on His great love our hopes we place of present grace and joys above."

However, there is currently a controversy over the relationship between the Jesus who is known, loved and worshipped by millions of Christians, and the figure of "Jesus" (called 'Isa in the Qur'an and in the *hadith*) as found in Islam. Some Christians engaged in dialogue with Muslims have argued that the 'Isa of the Muslim sources, the Qur'an and *hadith*, is essentially the same as the Jesus of the New Testament.

But if this is true, all the principal teachings of Christianity will need to be reinterpreted. Christians have traditionally viewed Jesus Christ as the second person in the Godhead, the Lord who is to be worshipped and adored. Christ's incarnation and substitutionary death on the cross are seen as God's redemptive plan from all eternity, forming the basis of God's offer of free salvation to all who believe.

Islam, on the other hand, claims that 'Isa was a mere human being, although it accepts and reveres him as a sinless prophet and miracle worker. It also affirms his virgin birth and his return to earth (though as a Muslim). But Muslims reject the phrase "Son of God" as blasphemous, because they interpret it in a literal and physical sense. Islam denies 'Isa's deity, incarnation, crucifixion, atoning sacrifice and resurrection. Muslims claim that someone else was crucified in his place. Islam thus denies the very heart of the Christian faith.

For Muslims, Muhammad and not 'Isa is the perfect man, the God-given perfect example. Muhammad is seen as vastly superior to 'Isa, and in Islamic practice the veneration of Muhammad is widespread. He has become an eternal Christ-like figure, for whose sake God created the world, the only real intercessor and mediator.

*All nature joins in homage, all men adore;
Thee who brought light to a darksome world;
Ya Rasool Allah! my homage I make to thee;
Ya, Nabi Allah! my love I tender thee;
My life, my all, for thee I gladly give;
Thy divine message shall with me forever live.¹*

Early Islam emerged out of Muhammad's conflict with the Jews and Christians of Arabia. Passages on 'Isa in the Qur'an and *hadith* are thus part of a polemical attack on Biblical truth concerning Jesus.

There are two main sources for the Muslim "Jesus": the Qur'an gives a history of his life, whilst the *hadith* collections establish his place in the Muslim understanding of the end times.

'Isa in the Qur'an²

The Qur'anic description of 'Isa includes some Biblical elements but often directly contradicts or embellishes the Biblical story. Scholars trace the sources of some of the Qur'anic material on 'Isa to extra-biblical sources such as Gnostic and apocryphal gospels.

While the Qur'an describes 'Isa by various titles, such as Messiah, Apostle, a Word from God and a Spirit from God, it firmly denies his Deity, his divine Sonship and the concept of the Trinity.

Say not "Trinity": desist: it will be better for you: for Allah is One Allah: glory be to him: (for Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. (Q 4:171)

¹ Maulana Muhammad Abdul-Aleem Siddiqui, *Elementary Teaching of Islam*. Karachi: 1954, pp4-5, quoting a poem by a Muslim from Sri Lanka.

² Quotations from the Qur'an in this article are taken from *The Holy Qur'an: Text Translation and Commentary* by A. Yusuf Ali. Leicester: The Islamic Foundation, 1975 (substituting "'Isa" for "Jesus"). Verse numbers vary slightly between different translations of the Qur'an, so if using another version it may be necessary to search in the verses just preceding or just following the number given here to find the verse cited.

Pull-out supplement

Believing in the deity of Christ and in the Trinity is the grave sin of *shirk*, of adding a partner to the One God, the greatest sin in Islam, for which there is no forgiveness.

In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then hath the least power against Allah if His Will were to destroy Christ the son of Mary his mother and all everyone that is on the earth?" (Q 5:17)

The Qur'an claims that Christians believe in a family of gods: God and Mary had a physical relationship from which their son 'Isa was born. It denies this view:

To Him [Allah] is due the primal origin of the heavens and the earth: how can He have a son when He hath no consort? He created all things and He hath full knowledge of all things. (Q 6:101)

According to the Qur'an, 'Isa was a prophet in a long line of equal prophets of Islam whose main message was surrender to Allah (Islam). Muslims therefore see 'Isa as equal to but not higher than all other prophets:

Say: "We believe in Allah and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the Tribes and in (Books) given to Moses, 'Isa, and the Prophets, from their Lord; we make no distinction between one and another among them and to Allah do we bow our will (in Islam)." (Q 3:84)

'Isa was like Adam, a created being formed out of the dust of the earth:

This similitude of 'Isa before Allah is as that of Adam: He created him from dust then said to him: "Be" and he was. (Q 3: 59)

'Isa was given a book (the *injl*, the Gospel) and a law for his time:

And in their footsteps We sent 'Isa the son of Mary confirming the law that had come before him: We sent him the Gospel: therein was guidance and light and confirmation of the law that had come before him: a guidance and an admonition to those who fear Allah. (Q 5: 46)

In the eyes of Muslims the *injl* has been corrupted, and it has now been abrogated and corrected by the more perfect revelation brought from God by Muhammad, the last and the best of the prophets.

Muslims believe that 'Isa foretold the coming of Muhammad:

And remember 'Isa the son of Mary said: "O Children of Israel! I am the apostle of Allah (sent) to you confirming the Law (which came) before me and giving glad Tidings of an Apostle to come after me whose name shall be Ahmad." (Q 61:6)

They consider that 'Isa's original disciples were true Muslims (not Jews or Christians) who confessed:

We have faith and do thou bear witness that we bow to Allah as Muslims. (Q 5:111)

His birth

Mary the mother of 'Isa is described as Miriam, sister of Aaron and Moses, who was fostered by Zachariah the father of John the Baptist (Q 3:35-37; 19:28): a chronological impossibility. 'Isa was born not in Bethlehem but in a desolate place under a date palm tree (Q 19:22-23). 'Isa spoke whilst still a baby in his cradle, and among his miracles was the breathing of life into clay birds (Q 3:46; 5:110).

Then will Allah say: "O 'Isa the son of Mary! recount my favor to thee and to thy mother. Behold! I strengthened thee with the holy spirit so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom the Law and the Gospel. And behold! thou makest out of clay as it were the figure of a bird by My leave and thou breathest into it and it becometh a bird by My leave and thou healest those born blind and the lepers by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the Clear Signs and the unbelievers among them said: 'This is nothing but evident magic.'" (Q 5:110)

His crucifixion and death

The Qur'an categorically denies the death of 'Isa on the cross:

That they said (in boast) "We killed Christ 'Isa the son of Mary the Apostle of Allah"; but they killed him not nor crucified him but so it was made to appear to them and those who differ therein are full of doubts with no (certain) knowledge but only conjecture to follow for of a surety they killed him not. (Q 4:157)

Most Muslim commentators interpret this verse as meaning that a substitute was made to look like 'Isa and was crucified in his place while 'Isa was taken straight up to heaven (without dying). However, a few Muslim commentators, among them Al-Baydawi (d. 1284) and Ibn Kathir (d. 1373), accept a real death of 'Isa (but no crucifixion) as one possible interpretation.

His divine Sonship

The Qur'an denies that 'Isa is the Son of God:

They say: "(Allah) Most Gracious has begotten a son!" Indeed ye have put forth a thing most monstrous! At it the skies are ready to burst the earth to split asunder and the mountains to fall down in utter ruin. That they should invoke a son for (Allah) Most Gracious. For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son. (Q 19:89-92)

The Trinity

In the Qur'anic view, the unity of Allah precludes the possibility of the Trinity. Belief in the Trinity is blasphemy:

Christ 'Isa the son of Mary was (no more than) an Apostle of Allah and His Word which He bestowed on Mary and a Spirit proceeding from Him: so believe in Allah and His Apostles. Say not "Trinity": desist: it will be better for you: for Allah is

One Allah: glory be to him: (for Exalted is He) above having a son. (Q 4:171)

They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. (Q 5:73)

'Isa in the *Hadith*³

According to orthodox Islamic doctrine, God gave Muhammad the responsibility of interpreting the Qur'an, so his words and acts (his *sunna*) as found in the collected traditions (*hadith*) became the second revelatory source, which expounds the Qur'an.

Hadith that describe Christ's features

Several *hadith* claim that Muhammad saw 'Isa both in his Night Journey and in a dream and then described him to his companions:

Narrated Ibn Umar: The Prophet said, "I saw Moses, 'Isa and Abraham (on the night of my Ascension to the heavens). 'Isa was of red complexion, curly hair and a broad chest." (Al-Bukhari, 4.648)

Narrated Abdullah bin Umar: Allah's Apostle said, "Today I saw myself in a dream near the Ka'ba. I saw a whitish brown man, the handsomest of all brown men you might ever see. He had the most beautiful Limma (hair hanging down to the earlobes) you might ever see. He had combed it and it was dripping water; and he was performing the Tawaf around the Ka'ba leaning on two men or on the shoulders of two men. I asked, 'Who is this?' It was said, 'Messiah, the son of Mary.'" (Al-Bukhari, 7.789)

The return of 'Isa

A Qur'anic verse links 'Isa to the last days:

And ['Isa] shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour) but follow ye Me: this is a Straight Way. (Q 43:61)

Picking up on this theme, the *hadith* collections present 'Isa mainly as an eschatological figure who has an important role to play in the end times. The descent of 'Isa is one of the main signs of the Last Days, others being the appearance of the Antichrist (*Dajjal*), the rising of the sun in the West, the arrival of Gog and Magog (Yajuj and Majuj) and powerful earthquakes.

Narrated Hudhayfah ibn Usayd Ghifari: Allah's Apostle (peace be upon him) came to us all of a sudden as we were (busy in a discussion) He said: What do you discuss about? (the Companions) said: We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of 'Isa son of Mary (Allah be pleased with him), The Gog and Magog, and landslides in three places, one in the east, one in the west and one in Arabia at the end

of which fire would burn forth from the Yemen, and would drive people to the place of their assembly. (Sahih Muslim, 13520)

'Isa will come down from heaven as a Muslim warrior to destroy Christianity, establish Islam and fight all its enemies (including the Antichrist, *al-Dajjal*). He will destroy the Christian and Jewish religions and make Islam the only religion in the entire world:

Narrated Abu Hurayrah: The Prophet (peace be upon him) said: There is no prophet between me and him, that is, 'Isa (peace be upon him). He will descend (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him. (Sunan Abu Dawoud, 2025)

Muslims hate the cross as the core symbol of Christianity; therefore to "break the cross" means "to destroy Christianity". Pigs are associated with Christians, as both Muslims and Jews consider them unclean, so "killing pigs" is another way of describing the destruction of Christianity. Under Islamic law the humiliating poll-tax (*jizya*) is paid by the subjected Christians and Jews to protect them from jihad. The abolition of the poll-tax signifies the revival of jihad against Christians and Jews, who will face the choice of converting to Islam or being killed. Following this annihilation of the other religions, only Islam will survive victorious. The "abundant money" results from the rich booty taken from the killed Christians and Jews.

To stress the superiority of Muhammad over 'Isa, several *hadith* claim that on the Day of Judgement 'Isa will point all those seeking his intercession for them with God to Muhammad, who alone will be able to intercede for his followers. Muhammad is thus established as far greater than 'Isa:

Narrated Abu Huraira: "... So they will go to 'Isa and say, 'O 'Isa! You are Allah's Apostle and His Word which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' 'Isa will say, 'My Lord has today become angry as He has never become before nor will ever become thereafter.' 'Isa will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.' So they will come to me and say, 'O Muhammad! You are Allah's Apostle and the last of the prophets, and Allah forgave your early and late sins. (Please) intercede for us with your Lord. Don't you see in what state we are?'" The Prophet added, "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad! Raise your head. Ask, and it will be granted. Intercede! It (your intercession) will be accepted.' So I will raise my head and say, 'My followers, O my Lord! My followers, O my Lord.' It will be said, 'O

³ Quotations from the *hadith* are taken from ALIM CD-ROM 6. Silver Spring: ISL Software Corporation, 1986-99.

Pull-out supplement

Muhammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people.” (Al-Bukhari, 6:236)

A main task of 'Isa on his return is to destroy the false Messiah, the *Dajjal*, and his forces:

Narrated Abu Hurayrah: ... As they [the victorious Muslim army] are busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, Satan will cry: The *Dajjal* has taken your place among your families. They will then come out, but it will be of no avail. When they reach Syria, he will come out while they are still preparing themselves for battle, drawing up the ranks. Certainly, the time of prayer will come and then 'Isa (peace be upon him), son of Mary, descend and will lead them in prayer. When the enemy of Allah see him, it will (disappear) just as salt dissolves in water and if he ('Isa) were not to confront them at all, even then it would dissolve completely. Allah would kill them by his hand and he would show them their blood on his lance (the lance of 'Isa Christ). (Sahih Muslim, 1348)

'Isa and modern Muslim apocalyptic based on *hadith*

The return of 'Isa to fight the anti-Christ (*Dajjal*) and his supporters (mainly Jews) and the appearance of the Mahdi⁴ are at the centre of modern Muslim eschatology. In this schema a great apocalyptic war takes place in Jerusalem. *Dajjal* leads Israel, the Jews and the West in the battle against the Muslims under 'Isa and the Mahdi. The Mahdi moves against Jerusalem, while the West seeks to protect it. In the final battle, parts of Jerusalem and some of the Jews are destroyed. Finally, 'Isa and the Mahdi emerge victorious and the *Dajjal*'s armies are

slaughtered in Jerusalem. The Mahdi purifies Palestine and Jerusalem from the Jews. The Muslims conquer all Israel and go on to conquer Europe (where they destroy the idolatrous Vatican) and the US. Israel is destroyed, and the Jews are killed. The Mahdi rebuilds Jerusalem and makes it his capital. Further wars occur as the Mahdi conquers all remaining states in the world and establishes the universal rule of Islam. Then Gog and Magog arise and threaten the Mahdi as they overrun the world and move towards Syria. 'Isa appears again to destroy Gog and Magog. He also destroys any remaining Jews and other enemies.

Conclusion

For Muslims, the Qur'an is the very Word of God, and therefore truth is defined by it. Thus they hold that Biblical description of Jesus is true only insofar as it agrees with what the Qur'an says about 'Isa. In the Muslim view, any Biblical passages that contradict the Qur'an have been corrupted by Jews and Christians and are not valid. Islam thus insulates its followers from the Biblical text, including the Gospel narratives about Christ, claiming it is unnecessary for them. The Islamic 'Isa is therefore but a pale caricature of the true Jesus as He is revealed in the Bible.

Christians who seek for common ground with Islam tend to ignore or suppress the real differences between the two faiths. A new "Jesus" is emerging, stripped of uniqueness based on deity, incarnation, passion, crucifixion, resurrection, redemptive mission and universal Lordship, and remarkably similar to Muslim perceptions of 'Isa. This new thinking affirms the 'Isa of the Qur'an as also the Jesus of the New Testament, and its proponents are reducing Christianity to something less than traditional, orthodox Christianity to make it compatible with Islam. All that is left is the human Jesus, not the divine; ultimately this strikes at the very heart of the Christian faith. It reintroduces the old heresy of Arianism⁵, which caused so much damage to Christianity in the past.

⁴ In Islam the Mahdi is the "rightly guided one", the coming Saviour who will establish Islam in all the earth and fill it with justice.

⁵ A heresy of the 4th century originated by the Alexandrian presbyter Arius. It affirmed that Christ is not truly divine but a creature. He has been called into being out of nothing, has had a beginning and is finite.

BARNABAS FUND HOPE AND AID FOR THE PERSECUTED CHURCH

UK

9 Priory Row, Coventry CV1 5EX
Telephone 024 7623 1923
Fax 024 7683 4718

From outside the UK
Telephone +44 24 7623 1923
Fax +44 24 7683 4718
Email info@barnabasfund.org

Registered Charity Number 1092935
Company Registered in England
Number 4029536

New Zealand

PO Box 27 6018, Manukau City, Manukau, 2241
Telephone (09) 280 4385
Email office@barnabasfund.org.nz

Australia

Postal Suite 107
236 Hyperdome
Loganholme QLD 4129
Telephone (07) 3806 1076 or 1300 365799
Fax: (07) 3806 4076
Email bfaustralia@barnabasfund.org

Jersey

Le Jardin, La Rue A Don, Grouville,
Jersey, Channel Islands JE3 9GB
Telephone 700600 Fax 700601
Email bfjersey@barnabasfund.org

USA

6731 Curran St, McLean, VA 22101
Telephone (703) 288-1681
or toll-free 1-866-936-2525
Fax (703) 288-1682
Email usa@barnabasaid.org

International Headquarters

The Old Rectory, River Street,
Pewsey, Wiltshire SN9 5DB, UK
Telephone 01672 564938
Fax 01672 565030

From outside UK
Telephone +44 1672 564938
Fax +44 1672 565030
Email info@barnabasfund.org

www.barnabasfund.org

Discovering Christ

Although in many ways a very modern and Westernised Muslim country, Malaysia is far from modern in terms of religious freedom. Not only is it illegal to share the Gospel with a Muslim, but any Muslims who choose to follow Christ may face harassment from the authorities, sometimes very severe. To date it has not been possible for any to have their conversion officially recognised. This means, for example, it is illegal for a female convert from Islam to marry a Christian-background Christian. Ethnic Malays are known in Malaysia as *bumiputra* (“Son of the Soil”) and this status confers many civic advantages upon them. In order to be considered as Malays, however, they must be Muslim. If they leave Islam, they are no longer Malay and lose their ethnic identity together with all advantages of *bumiputra* status.

Below we share the stories of two Malay Christian converts from Islam, who discovered for themselves what it means to be a Christian. One found Christ through reading and thinking, and the other found Him through the power of answered prayer and healing. These are stories of people who found faith and unconditional love in a Father who walks with them and hears their prayers.

Embracing God’s blessings

From an early age Sharafuddin was schooled in a rigorous Islamic system. But at university he found his routine religious practices unsatisfactory and began to question his Muslim faith.

Sharafuddin says, “I discovered that God was very distant and far away from me. Muslims are expected to believe in things, blindly ... it is no surprise at all that we as growing Muslims were soundly and regularly scolded, rebuked and punished for asking ‘too many’ questions about doubtful and dubious aspects of Islamic teachings. The typical response [from Islamic teachers] was ‘These are God’s words, just believe it and obey it!’ Later we found that they themselves were at a total loss, unable to handle and answer our honest questions with intelligence or logic! It was these experiences which contributed to the shattering of my confidence and conviction in the veracity of Islam and its teachings.”

He began to study the works of non-Muslims to find out their views on life, including *Mere Christianity* by C.S. Lewis, which satisfied his search for answers and especially for spiritual truth. Around this time, Sharafuddin “...began a personal and sincere study of the Christian Gospel, to uncover and understand the full teachings of Jesus Christ. I was finally drawn to one passage of Scripture, John 3:16. This is

the true and real expression of the love of God, for me. How different from Islam’s teaching of His ‘love and mercy’ – which actually cannot be known and understood! Today, my whole family and I have embraced the great blessings and guidance of God Himself.”

Coming to Christ in sickness and in health

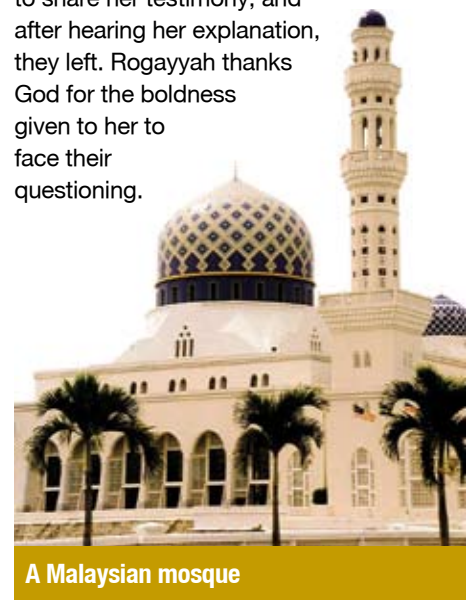
From an early age Rogayyah was taught to memorise and understand verses from the Qur’an. She was also descended from mediums and sorcerers, and used to practise healing and exorcism by invoking “spirits”. As she grew older she came across verses in the Qur’an that could be used as spells to attract the opposite sex or cause harm to others. These discoveries raised doubts in her mind as to the morality of Islam.

One Sunday Rogayyah followed some Christian friends to church. “I continued to attend prayer meetings and was treated with love and respect that was never experienced in my own home. One afternoon, I had returned home with a picture of Jesus and this was found. I was given a belting. Being fearful of more beatings, getting chased out of the house and possibly having my schooling

stopped, I continued my religious duties as a Muslim to please my parents.”

Some years later, Rogayyah’s husband fell ill. A Christian pastor explained how Jesus healed the sick and still does so today “if only we would believe in Him and ask for the healing by faith. That was the first time we, as a couple, held the Bible, read it and prayed fervently together. Within weeks of prayer, I began to see changes in my husband’s health! Hallelujah!” This led Rogayyah and her husband to accept the gift of salvation from God.

Soon after the couple were blessed with a baby, officials from the Religious Department visited the family late at night, wanting to know why they had become Christians. Rogayyah took the opportunity to share her testimony, and after hearing her explanation, they left. Rogayyah thanks God for the boldness given to her to face their questioning.



A Malaysian mosque

The Middle East: Cradle of Christianity, Place of Persecution



Jerusalem, where Jesus died and rose, is the birthplace of Christianity. Yet in much of the Middle East the Church is overshadowed by the power of Islam

Saudi Arabia

Saudi Arabia follows a puritanical version of Islam known as Wahhabism, which it propagates vigorously all over the world with the help of oil money. The government asserts that none of the country's citizens are Christians. This claim is untrue, but the small number of Saudi Christians are mostly secret believers. In 2009 the authorities detained a blogger, Hamoud Bin Saleh, merely for writing about his conversion to Christianity on his own website. Saudi law is based on Islamic sharia, and it prescribes the death sentence for converts from Islam. Public Christian worship is forbidden, even for the large expatriate community, and Christians may be detained, assaulted or deported for meeting to pray together even in private.

Yemen

Yemen's Christian population numbers only some 3,000 among a population of more than 20 million. Most of these are expatriates, and the very few Yemeni believers have to practise their faith secretly for fear of severe reprisals. Yemen too has made apostasy from Islam legally punishable by death, although there are no reports of any executions in recent years. Converts to Christianity do however face arrest and torture by the notorious Political Security Office, and the possibility of extra-judicial killing. Expatriate Christians are generally free to worship, but evangelism among Muslims is illegal, and those suspected of it are in grave danger. In June 2009 three Christian students from overseas Bible and mission schools who were visiting

The Middle East is seldom out of the headlines. For decades the region has been racked by wars and insurgencies, most recently in Iraq and the Holy Land. Fundamentalist forms of Islam in Saudi Arabia and Iran are growing in strength and influence well beyond the borders of these nations. Autocratic governments severely restrict political freedoms even in more secular countries such as Egypt and Syria. And the economic importance of the area, with its vast oil resources, gives Western governments a major stake in its stability and development.

Caught in the midst of these swirling currents are a number of large but vulnerable Christian communities. The Middle East is the birthplace of Jesus

Christ and the Christian faith, and it is home to many historic churches that pre-date the dominance of Islam in the region. Now, however, these Christians are facing multiple dangers, to the point that the very survival of Christianity in some countries is currently in serious doubt.

This Regional Profile sketches the conditions endured by Christians in each part of the Middle East. As we shall see, whilst some of their sufferings and persecutions are common to them all, many national churches also face problems specific to their own contexts. The countries are discussed according to the size of their Christian communities, beginning with those where Christians are a tiny minority.

Yemen to do humanitarian work were kidnapped and murdered. Six other people (including three small children) abducted at the same time are still missing at the time of writing.

Gulf States

The Gulf States of Oman, Bahrain, Qatar, Kuwait and the United Arab Emirates have sizeable expatriate churches, and these are mostly allowed to practise their faith quite freely. But again, sharing the Gospel with Muslims is forbidden, and the indigenous Christian communities are very small and have to operate mainly in secret. In all five countries Islam is the state religion, and in Bahrain all citizens are defined as Muslim. However, Islam takes a more conservative and repressive form in some states, such as Qatar, where apostasy is technically a capital offence punishable by death (although since the country's independence in 1971 there have been no reports of converts' being punished), than in others, such as Kuwait. Restrictions are imposed by governments on the number of visas available to pastors visiting from overseas and the size of worship venues.

Holy Land

Christians living in the Holy Land have the longest Christian heritage in the world, but their numbers are now decreasing rapidly. In the Palestinian Territories they live amidst anarchy and lawlessness and face discrimination and persecution from the Muslim majority. The seizure and burning of property, and even physical violence, are not uncommon. In Israel Christians, especially Messianic Jews, suffer hostility from extreme Orthodox Jewish groups. One of these has recently organised repeated protests outside the homes of two Christian pastors, sometimes slashing tyres, destroying property or attacking visitors, and demanding that the men stop evangelising among Jewish people. The rise to power in Gaza of the militant Islamist group Hamas is a further threat to Christians' safety. Even where they are not in immediate physical danger, they may be subject to severe restrictions on their movements as a result of the prolonged conflict.

Jordan

Jordan is home to an estimated 190,000 Christians who are full citizens of the country, and also to at least 37,000 who have fled there from neighbouring Iraq. It has a Biblical heritage extending to the time of the patriarchs, covering territory once held by the ancient kingdoms of Edom, Moab and Ammon and by the Israelite tribes of Reuben, Gad and Manasseh. Christianity is a recognised religion, but Christians face some pressures. According to the US Department of State, "The Constitution provides for freedom of religion, on condition that religious practices are consistent with 'public order and morality;' however, the Government [has] continued to impose restrictions on this right." Sharing one's Christian faith with Muslims is prohibited, and converts from Islam face ostracism and the loss of their civil rights. For example, Mohammad Abbad had to flee the country in 2008 before a court could annul his marriage and challenge his custody of his children; in his absence he was found guilty of apostasy. In recent years many

foreign Christian workers have been deported because of their preaching and missionary activities, and the percentage of Christians in the population is declining steeply.

Iraq

Since the Gulf War in 1990-91 Christians in Iraq have suffered in savage outbreaks of anti-Christian violence, and these have intensified since the invasion of 2003. Islamic extremists are trying to "cleanse" the country of all its Christians, using threats, bombings, kidnappings and killings. In just three days in July 2009 seven churches in Baghdad and Mosul were bombed, four people killed and thirty wounded. As a result of this persecution the Christian population of Iraq has declined from 1.5 million in 1990 to perhaps as low as 400,000 today, as huge numbers have fled to neighbouring countries. Many of those who remain have been displaced from their homes and have gone to more stable parts of the country. Promises by the Iraqi government to protect the Christians and safeguard their rights are as yet unfulfilled.

KIDNAPPING AND MURDER IN NORTHERN IRAQ

Imad Elias Abdul Karim, a 55-year-old Christian nurse from Kirkuk in northern Iraq, was abducted from outside his home on 3 October 2009. As he went to his car three people shot and wounded him before seizing him and disappearing without trace. On the evening of the next day the police found his body on a road outside the city. A local official, Risq Aziz, also a Christian, had previously been murdered with two other women in the same place. An initial medical report on Karim testified to "obvious signs of torture". The kidnappings and killings of Christians in Kirkuk have generated a climate of fear. "The government does nothing," said a local Christian, "and Christians have become an easy target."



An Iraqi Christian family whom Barnabas has assisted with food aid

FIRST-CENTURY PERSECUTION IN THE MIDDLE EAST

According to Matthew's Gospel, Jesus Himself was born into persecution, and He had to immediately become a refugee from the country of His birth (Matt. 2:13-23), fleeing with his parents from Judea to Egypt. Similarly the earliest followers of Jesus suffered at the hands of the authorities. Acts recounts the persecution of Peter and John (4:1-21), all the apostles (5:17-42) and Stephen and the Jerusalem church (6:8-8:3). Such persecution is still alarmingly common. The Gospels also indicate that Jesus faced physical danger when teaching the Scriptures (Luke 4:14-30) and suffered rejection by His own family when beginning His ministry (Mark 3:21). These experiences continue to be familiar to Christians in their homes and communities in the Middle East today.

emigrated, and the majority of the remaining Christian community live in extreme poverty. Those in rural areas are vulnerable to violence, and the police seldom try to protect them from it. Permission for the construction and repair of church buildings is hard to obtain, and there are often violent attacks on church building projects. The many incidents of anti-Christian brutality, and of kidnapping and forced conversion of Christian women, are rarely followed by successful prosecutions. Converts from Islam to Christianity are especially vulnerable to hostility, and they cannot have their new faith recorded on their identity cards. This causes serious problems to them and their children, who are also registered as Muslims.

This snapshot of Christian life in the Middle East shows that the churches have needs that must be addressed urgently if Christianity is to survive and thrive there. Yet the Good News remains as true today as it was when Christianity was born in the region nearly 2,000 years ago, and all things are still possible with God (Mark 10:27). Among the signs of hope in the region are an increasing number of converts from Islam to Christ. Please pray for Christians in the various countries, that they may remain faithful to the Lord in the midst of their trials and know His wisdom in responding to them.

Lebanon

In Lebanon the proportion of Christians in the population is the highest in the Middle East, at some 34%, but this figure reflects a major decline from more than 50% in the 1970s. A higher birth rate among the Muslim community, and the emigration of Christians due to several wars and fears for the future of their country and the region in the face of a resurgent Islam, have combined to depress the figure. Lebanese Christians believe that the influence that they have traditionally wielded is waning, as an increasing number of crucial political positions are being given to Muslims. Being fewer in number the churches are now less able to neutralise the political influence of Islamist extremism, most notably that of the militant group Hezbollah, which is based in Lebanon, and some leaders fear that the country is in danger of becoming thoroughly Islamised.

Syria

It is easier to be a Christian in Syria than anywhere else in the Arab world. The churches are not only strong in numbers (some 10% of the population), but also safe and stable. The Muslim majority shows Christians an unusual degree of respect, and the secular Baathist government grants them a good measure of religious freedom. It even provides free electricity for churches, just as for mosques. In 1915 Syria welcomed huge numbers of Christians fleeing from the Armenian genocide, and its hospitality is being extended in the present to numerous Iraqi Christian refugees. Syrian state education also provides classes on Christianity for Christian students. But the

law forbids conversion from Islam to Christianity. Another law, which prohibits "posing a threat to the relations among religious groups", discourages evangelism among Muslims. Converts may be in danger from their families and communities.

Egypt

The Christian population in Egypt is very large – estimates vary from six to nine million people, between 8 and 12% of the population – but they have a difficult relationship with the Muslim majority. Christians experience discrimination in education, employment and the courts, and harassment in daily life. Although there used to be many prosperous Egyptian Christians, most of them have now



Children at a Christian school in Syria supported by Barnabas



Many Christians in Egypt are so poor that they have to live and work in the garbage cities

ABDUCTION AND FORCED CONVERSION IN EGYPT

In 2009 the 19-year-old daughter of an Egyptian Christian accountant was kidnapped and then forced to convert to Islam and marry a Muslim. On 30 September she called her father, Gamal Labib Hanna, and begged him to come and save her from her husband. He went with relatives and a family friend, Rifaat Girges Habib, to the apartment where she was being held and released her. But later Habib's shop was completely demolished by the police, and a group of his relatives were severely assaulted in front of their neighbours. The girl's uncles were forced to bring her to a police station, where she was handed over to her father-in-law, and Habib's family were detained until he turned himself in.

AID FROM BARNABAS TO THE MIDDLE EAST

Barnabas is working to improve the lives of suffering and persecuted Middle Eastern Christians. Thank you so much for your prayers and generosity that make it possible for us to support our brothers and sisters in need.

Among the many projects supported by Barnabas in the Middle East are the following:

- *Food and other basic necessities for Iraqi Christians displaced within Iraq or refugees in neighbouring countries.* Food parcels, distributed through local churches, enable the poorest families to survive (project reference 20-246 for Iraq and 20-383 for neighbouring countries). We also fund training in skills that will help them get work to support themselves and help with small business start-up costs.
- *Help for Christians in Egypt whose pigs were culled.* Many Christians lost their livelihood when the Egyptian authorities ordered the slaughter of 300,000 pigs because of swine flu in April 2009. The project provides alternative ways for Christian families to earn a living. (Project reference 11-819)
- *Sponsorship for Christian school children in Bethlehem.* This project contributes to the running costs of a Christian school in Bethlehem so that it never has to turn away a child from a Christian background, even when the parents are too poor to pay more than minimal fees. (Project reference 65-420)
- *Christian TV and video.* To strengthen the faith of Christians and to counteract the strongly negative image of Christians in the Arab media, a Christian ministry makes programmes for video and broadcast. Viewers' letters testify to the encouragement that the programmes bring, especially to converts from Islam. (Project reference XX-212)

Senegal and UK: Churches Accused of Noise Pollution

The government of Senegal has recently launched a campaign to close down a number of churches, on the grounds that their services are too noisy. Congregations that do not own their own premises are being targeted. Several have had their public worship suspended, and others are under threat.

For example, in the Nord Foire area of the capital, Dakar, three churches were closed on 21 August, and some musical instruments were confiscated. In one church the police threatened leaders with arrest if they did not stop holding services of worship and prayer in their sanctuary. A Muslim neighbour, unhappy at having Christians worshipping next door to her home, complained to the mayor's office that the church was making too much noise.

In some neighbourhoods there may be a genuine issue of noise pollution, but many Christians believe that the real motive behind the campaign is the intolerance of the Muslim majority towards Christian worship. The mosques and Muslim gatherings generate much more noise than the church services and in Senegal can last all night and for weeks on end.

Complaints about noise from churches are also creating problems for some Christians in the UK. On 25 September Lambeth Council served a Noise Abatement Notice on All Nations Church in Kennington, South London following protests from two local residents. The



This church in Nord Foire was one of those shut down during the recent campaign of closures in Senegal

church was ordered not to amplify its music or sermons. The pastor suggests that the complaints may have been triggered partly by the church's plans to develop a disused school into a community centre.

Then on 6 October a magistrates' court upheld another Noise Abatement Notice, served on Immanuel House of Worship Church in Walthamstow. In this case just one Muslim neighbour, living next door to the church, complained of being disturbed. The congregation had taken every reasonable step to minimise noise, and since receiving the notice they have also reduced the number of services and the length of their worship times. Yet still their neighbour would stand at the door of the church during services shouting his complaints.

An environmental health enforcement officer told the pastor that the church had to keep the noise down so as not to offend Muslims living in the area. He said, "This is a Muslim borough; you have to tread carefully."

Whilst the issue of noise may well be a reality for some churches, the position of

mosques equally needs to be addressed. For example the Call to Prayer from the minaret can wake people before dawn every day. In some British cities the streets become impassable with traffic and people every Friday at the time of midday prayers, and whole areas shut down during Ramadan. Christians do not complain about this but accept it. How much are the Muslim complaints about noise a pretext for getting churches closed down in Muslim-majority areas of Britain?



Immanuel House of Worship Church in Walthamstow has been issued with a Noise Abatement Notice after complaints from a Muslim neighbour

Egypt: Mob Surrounds Church with Congregation Trapped Inside

On 27 October, a Muslim mob attacked a church in the village of Nazlet Albadraman, Minya Province, while the minister and members of his congregation took refuge inside. The

attack was prompted by the restoration of the church tower. The church, which serves nearly 5000 Christians in the area, was renovated eight years ago apart from the dilapidated tower. After struggling for four years with the authorities, the church obtained the necessary permit and the tower was demolished in preparation for a new one.

But as work commenced, a local Muslim started accusing the Christians of causing "sectarian sedition" and the situation deteriorated. The minister reports that "a

Muslim preacher at the 'Islamic Charity Society' in the village was calling on Muslims through his loudspeaker to take action against the 'Christian infidels', so more and more people joined the mob." Muslims congregated, chanting and throwing stones at the church, breaking all the windows. Eventually the village mayor intervened and dispersed the mob from outside the church, but the Muslims went on to destroy cars, shops and homes of local Christians. One Christian woman suffered head injuries in the attack.

Iran: Maryam and Marzieh released from prison



In recent editions of *Barnabas Aid* we have reported on the detention of Maryam Rustampoor (27) and Marzieh Amirizadeh

Esmailabad (30), two Iranian Christian women who were arrested last year for converting to Christianity from Islam. We can now report the good news that the women were released without bail on 18 November 2009 after 259 days in the notorious Evin prison in Tehran.

Despite being kept in solitary confinement, enduring extended interrogations and suffering ill-health, Maryam and Marzieh steadfastly refused the demands of their prosecutors that they renounce their Christian faith. "If we come out of prison," they said, "we want to do so with honour." Their case has symbolised the pressure experienced by Muslim converts to Christianity in Iran, who are liable to life imprisonment or even the death penalty.

After leaving prison Maryam and Marzieh issued a statement saying, "Words are not enough to express our gratitude to the

Lord and to His people who have prayed and worked for our release."

In October the charge of anti-state activity that had been brought against the women was dropped by the Revolutionary Court, and their case was transferred to a general court for consideration of the remaining charges: converting from Islam and propagation of Christianity. Despite this encouraging development, and their subsequent release, these other charges have not yet been dropped, so they may still have to face a further court hearing.

UK: British Muslims Call for a Modernised Islam

For the last few decades the dominant voices within Islam have been those of conservatives, who believe that sharia (Islamic law) is divinely inspired and unchangeable. Only a few brave Muslim progressives have tried to interpret the Qur'an and other Muslim sources in ways suitable for a modern context. They have sought to promote a more liberal Islam, one that is compatible with Western values such as individual human rights, religious freedom and gender equality.

However, some mainstream Muslim leaders have recently challenged traditional views of Islam and certain aspects of sharia. They too have come out in support of a reformed Islam that can co-exist peacefully with other religions and worldviews in the modern Western world.

In 2008 a group of British Muslim academics and religious leaders began to meet in Cambridge to discuss what it means to live faithfully as a Muslim in Britain today. The group debated many issues, and published a report, *Contextualising Islam in Britain* (Cambridge: Centre of Islamic Studies, 2009), in October 2009. It is remarkable that in a number of key areas the report advocates the adapting of Islam for the secular, liberal democracy of 21st-century Britain.

Conservative Muslims believe that living according to sharia (Islamic law) should be enforced by national law and the courts. The report denies this, and says that sharia should be a matter of personal conscience and persuasion. It states that Muslims are not obliged to impose the whole of sharia on Britain against the wishes of their non-Muslim neighbours. Sharia should be seen as a system of moral and spiritual education, whose basic goals have much in common with human rights declarations.

Classical Islam says that Islam can be practised, and even thrive, only within an Islamic state. But the report insists that the British model of secular democracy is legitimate for Muslims. In fact, says the report, the separation of religion from the state and the principle of non-discrimination between religions guarantee freedom and equality for all and enable Muslims to practise Islam without interference in an atmosphere of respect, security and dignity.

Islam has usually drawn a sharp distinction between believers and non-believers. The report says that this is important only in religious matters, not in matters of social interaction and in seeking the common good of society. In these areas it is important to have friendly relationships with non-Muslims, treating them as equals, and to focus on what we all have in common.

Against conservative claims to the contrary, the report argues that Islam teaches the equality of all humans regardless of gender, and that it forbids forced marriages, domestic violence, female genital mutilation and honour killings. Instead of rejecting all criticism of their actions, Muslims should campaign against injustices and oppression inflicted by Muslims on other Muslims and on non-Muslims.

Conservative Islam advocates defensive jihad (fighting) as the appropriate way to oppose the oppression of Muslims. The report says that there are many other ways, such as lobbying, activism and writing, and in any case foreign conflicts cannot justify the use of violence in Britain. It adds, again in opposition to traditionalist views, that Islam is opposed to all forms of terrorism and to the killing of innocent people.

Islam has not normally distinguished between religious sin and crime that is

properly punishable by the state. The report declares that this distinction must be drawn. Thus although Islam dislikes apostasy, it prohibits discrimination against apostates. (On this see further on page 9, Campaign Update.) Similarly on homosexuality, the Qur'an forbids both the practice of homosexual acts and discrimination against homosexuals.

This statement reflects a strong and very encouraging commitment on the part of mainstream Muslim scholars and leaders in Britain to an adapted and modernised Islam.

Malaysia: Christians Denied their Bibles

Around 10,000 Indonesian-language Bibles imported from Indonesia were confiscated by the Malaysian authorities on 11th September 2009 because they refer to "God" as "Allah". An earlier consignment of 5,000 Malay-language Bibles had been seized in March for the same reason. The use of the word "Allah" by non-Muslims is banned in Malaysia on the alleged grounds that the word is Islamic and therefore its use by Christians may confuse Muslims. But Malaysian church leaders refute this, saying that "Allah" is an Arabic word that predates Islam. It is the only word for "God" in the Indonesian and Malay languages, just as it is in Arabic. A Malaysian Christian newspaper is challenging the ban in court, but the case has been stuck in preliminary hearings for nearly two years.

Approximately 60% of Malaysia's 28 million people are Malays, with Chinese and Indians making up the rest. The Malay language (Bahasa Malaysia) is the official language of Malaysia and is encouraged for use by all citizens. Some 9% of Malaysians are Christian.

Introduce Your Friends to Barnabas Fund

We are so grateful for the faithfulness of our supporters in prayer, concern and giving. Your love for the Lord's people gives us great joy and encouragement, because you have refreshed their hearts. (Philemon 1:7)

May we now ask you to help us in another way, by introducing your Christian friends to our work and encouraging them to take an interest in it? We are always seeking to make more people aware of what we do and to invite their prayer and practical support.

Why not lend a copy of *Barnabas Aid* to a friend who shares your concern for the persecuted Church? We are happy to send you extra copies of the current magazine if you would like to give them to your friends. Or you could point someone to our website www.barnabasfund.org where there is a wide range of information about the projects we support and the resources we provide. **If your friend is interested, please send us their name and contact details (with their permission!) using the form below, and we will be glad to add them to**

our mailing list. Please return the forms to your nearest Barnabas office (addresses on back cover).

Perhaps you might ask your church's leaders to feature the persecuted Church in a short article for the church newsletter or magazine. Alternatively, you may like to reproduce something from *Barnabas Aid* or *Barnabas Prayer*. (Please do mention the source.)

You could even consider becoming a Barnabas church representative, speaking and acting on our behalf in your own congregation. (Please contact your national office for further information.)

Thank you so much for anything you can do to raise awareness of the needs of our suffering brothers and sisters, and of what Barnabas is doing to help them.

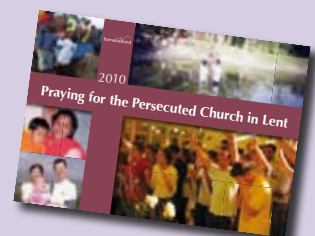
Donating to Barnabas via PayPal

A message from our Finance Department to supporters who donate to Barnabas using PayPal. If you would like to give by this method, the easiest way is by visiting our Secure Donation Server and clicking on the PayPal button near the top of the screen (see the screen shot below). You will then be able easily to specify any particular project to which you may want your gift to be assigned, to request further information from us if you would like it, and also to indicate whether or not you require a receipt for your gift. Please go to www.barnabasfund.org and then to "Donate", and click on "Donate Online". More information can be obtained by emailing finance@barnabasfund.org. Thank you very much.



Praying for the Persecuted Church in Lent 2010

We were greatly encouraged that so many of our supporters found our Lent prayer booklet for 2009 to be an inspiring and informative resource. Having followed it up with an Advent booklet, we are now pleased to report that a revised version of the Lent publication will be enclosed with the next edition of *Barnabas Aid*. With some new stories, pictures and prayer points as well as updated information where required, we hope that this will encourage you to further regular prayer for persecuted Christians in the weeks before Easter.



Please send news of the persecuted Church and the ministry of Barnabas Fund to:

Name _____ (Mr, Mrs, Miss, Ms, Rev, Dr)
 Address _____

 Postcode _____
 Email _____

Please send news of the persecuted Church and the ministry of Barnabas Fund to:

Name _____ (Mr, Mrs, Miss, Ms, Rev, Dr)
 Address _____

 Postcode _____
 Email _____

The “Barnabas Fund Distinctive”

What helps make Barnabas Fund distinctive from other Christian organisations that deal with persecution?

We work by:

- directing our aid only to Christians, although its benefits may not be exclusive to them (“As we have opportunity, let us do good to all people, **especially to those who belong to the family of believers.**” Galatians 6:10, emphasis added)
- aiming the majority of our aid at Christians living in Muslim environments
- channelling money **from** Christians **through** Christians **to** Christians
- channelling money through existing structures in the countries where funds are sent (e.g. local churches or Christian organisations)
- using the money to fund projects that have been developed by local Christians in their own communities, countries or regions
- considering any request, however small

- acting as equal partners with the persecuted Church, whose leaders often help shape our overall direction
- acting on behalf of the persecuted Church, to be their voice – making their needs known to Christians around the world and the injustice of their persecution known to governments and international bodies

We seek to:

- meet both practical and spiritual needs
- encourage, strengthen and enable the existing local Church and Christian communities - so they can maintain their presence and witness rather than setting up our own structures or sending out missionaries
- tackle persecution at its root by making known the aspects of the Islamic faith and other ideologies that result in injustice and oppression of non-believers

- inform and enable Christians in the West to respond to the growing challenge of Islam to Church, society and mission in their own countries
- facilitate global intercession for the persecuted Church by providing comprehensive prayer materials

We believe:

- we are called to address both religious and secular ideologies that deny full religious liberty to Christian minorities – while continuing to show God’s love to all people
- in the clear Biblical teaching that Christians should treat all people of all faiths with love and compassion, even those who seek to persecute them
- in the power of prayer to change people’s lives and situations, either through grace to endure or through deliverance from suffering

“Whatever you did for one of the least of these brothers of mine, you did for me.”
(Matthew 25:40)

How to Find Us

You may contact Barnabas Fund at the following addresses:

UK

9 Priory Row, Coventry CV1 5EX
Telephone 024 7623 1923 Fax 024 7683 4718

From outside the UK

Telephone +44 24 7623 1923 Fax +44 24 7683 4718
Email info@barnabasfund.org

Registered charity number 1092935

Company registered in England number 4029536

For a list of all trustees, please contact Barnabas Fund UK at the Coventry address above.

Australia

Postal Suite 107, 236 Hyperdome, Loganholme QLD 4129
Telephone (07) 3806 1076 or 1300 365 799
Fax (07) 3806 4076 Email bfaustralia@barnabasfund.org

Germany

German supporters may send gifts for Barnabas Fund via Hilfe für Brüder who will provide you with a tax-deductible receipt. Please mention that the donation is for “SPC 20 Barnabas Fund”. If you would like your donation to go to a specific project of Barnabas Fund, please inform the Barnabas Fund office in Pewsey, UK. Account holder: Hilfe für Brüder e.V. Account number: 415 600 Bank: Evang. Kreditgenossenschaft Stuttgart Bankcode (BLZ): 520 604 10

Jersey

Le Jardin, La Rue A Don, Grouville, Jersey, Channel Islands JE3 9GB
Telephone 700600 Fax 700601 Email bfjersey@barnabasfund.org

New Zealand

PO Box 27 6018, Manukau City, Manukau, 2241
Telephone (09) 280 4385
Email office@barnabasfund.org.nz

USA

6731 Curran St, McLean, VA 22101
Telephone (703) 288-1681 or toll-free 1-866-936-2525
Fax (703) 288-1682 Email usa@barnabasaid.org

International Headquarters

The Old Rectory, River Street, Pewsey,
Wiltshire SN9 5DB, UK
Telephone 01672 564938
Fax 01672 565030

From outside UK:

Telephone +44 1672 564938
Fax +44 1672 565030
Email info@barnabasfund.org

Barnabas Aid The magazine of Barnabas Fund

Published by Barnabas Fund The Old Rectory, River Street, Pewsey, Wiltshire SN9 5DB, UK
Telephone 01672 564938 Fax 01672 565030
From outside UK: Telephone +44 1672 564938 Fax +44 1672 565030
Email info@barnabasfund.org



www.barnabasfund.org

To donate by credit card, please visit the website
or phone 0800 587 4006
(from outside the UK phone +44 1672 565031).