The Friendship First DVD Course

# Leaders' Guide




Project directed by Tim Green and managed by Gwen Senfon

Using the ***Friendship First Study Manual*** by Steve Bell

**Many thanks to all those involved in the production of this course including:**

Many at Interserve (England and Wales)
Deo Gloria Trust: for their kind grant
Tim Green: Project Director
Gwen Senfon: Project Manager
Carfax Media: DVD production
Frontiers and individuals for photographs
Iain Gutteridge: Graphic Design
'Judy' for permission to use part of her book ***Mirpuri Stories***

With thanks to the following organisations for permission to use film footage from their work:
UFM worldwide for "Islam in Britain"
MECO UK and Ireland for "The real story: A Christian's guide to the Arab world"
Elam Ministries for "Mighty to save"
Channel 4 for "Meet the Natives"
Church Mission Society for "Dialogue - My Muslim Neighbour"
Africa Inland Mission International for "Walking in shadow"
Agape UK & Inspirational films, Inc. for the "Jesus Film"
"More than Dreams" producers for "More than Dreams"

**Friendship First DVD Course Leaders' Guide**
© 2011 Tim Green

The right of Tim Green to be identified as author of this work has been asserted by him in accordance with the Copyright, Designs and Patents Act 1988.

First edition 2011

**Please note:**
**It is ILLEGAL to copy footage from the course DVDs or to post ANY footage or content on the internet.**

Unless otherwise indicated, all biblical quotations are from the Holy Bible, New International Version, copyright © 1973, 1978, 1984 by the International Bible Society.

All qur'anic quotations are from two sources: 1) A. J. Arberry, The Koran Interpreted, Oxford: Oxford Univ. Pr., 1998, and 2) A. Yusuf Ali, The Holy Qur'an – Text. Translation & Commentary, Copyright © 1975 by The Islamic Foundation of Great Britain - as indicated in the text.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording or any information storage and retrieval system, without permission in writing from the Publisher, except for pages with permission to copy stated.



INTERSERVE england and wales

# What is the friendship**first** DVD Course?




These days Christians in Britain are more and more aware of Islam and Muslims around them, but they are not sure how to respond.

Muslim people comprise almost one quarter of the human race and God loves every one of them. He wants them to come to know Him personally through Jesus Christ, and to experience all the blessings He offers. To exclude Muslims from this gospel invitation would be religious discrimination.

God wants to recruit us as His fellow-workers in that great calling! This is not just a 'job for the specialists', but for the whole church. But how can Christian men and women be equipped for that task, at a local level throughout Britain?

The Friendship First course, produced by Interserve, helps to meet that need. It is a brand new resource to equip us with vision, confidence, skills and resources to make friends with the Muslim people in our neighbourhood and to begin sharing Christ with them.

The Friendship First Course is not a comprehensive course on Islam as a religion, or on its history and cultures, or on contemporary issues. Although it will touch on each of these important topics, its main focus is on Muslims as people; and especially on how we may understand them better, make genuine friendships with them and share our greatest gift of love which is Christ himself.

**• Six Week course • Interactive DVD format • Written by experts •**
**• Testimonies • Real life case studies • Weekly tasks • Field trip •**
**• Requires no prior knowledge of Islam or Muslims •**

**A pastor writes:**
*"As church leaders we are inundated with a surfeit of new courses on every aspect of church life and ministry. But this new course is the most exciting I have seen in 20 years. Every Christian in multi-cultural Britain should do it."* (Rev. Simon Ponsonby, St. Aldates Church Oxford)

**An expert on Islam writes:**
*"The Friendship First Course deserves the widest possible circulation. It's been prepared by experts with a great deal of experience in this country and overseas; it's easy for non-specialists to use; and it's highly creative in the way it communicates."* (Rev. Colin Chapman, author and teacher on Islam)

**Previous participants (in a live version of the course) said:**
*"Really useful, dispelled some myths, made me feel more equipped and courageous."*
*"Very practical and accessible, makes me feel I have a few good tools now. Thank you!"*

**This is not the course to help you become an expert in Islam. But if you want to gain confidence and competence to form friendships and take first steps of witness with your Muslim friends, then the Friendship First Course is for you!**

# Contents


**Part I**

*Chapter 1* *Overview of the Friendship First Course* *7*
*Chapter 2* *How to get started*
*Chapter 3* *How to organise the mosque visit*
*Chapter 4* *What next after Friendship First?*

**Part II**

*Chapter 5* *Week 1 guide*
*Chapter 6* *Week 2 guide*
*Chapter 7* *Week 3 guide*
*Chapter 8* *Week 4 guide*
*Chapter 9* *Week 5 guide*
*Chapter 10* *Week 6 guide*

**Appendices**

*Appendix A* *Notes for leading a small group discussion*
*Appendix B* *Handouts and evaluation form*
*Appendix C* *Further resources*

# Chapter One Overview of the Friendship First Course

**1.1 Introduction**
**1.2 What is the Friendship First Course?**
**1.3 Who is it for?**
**1.4 What are the aims and objectives of the course?**
**1.5 How is the course designed?**
**1.6 What is the structure of the course?**

## 1.1 Introduction

The number, visibility and influence of Muslims in the UK increase every year, alongside a heightened awareness of Islam worldwide, through the media. The effect of this on churches in Britain has often been to cause fear and uncertainty, so Christians are often not sure how to respond, or how to engage with the Muslims around them.

There is a need to help ordinary Christians to respond to Muslim people in Britain, not out of fear or aggression, but rather, in seeing them as God sees them, and by sharing Jesus in a loving, relevant way—without condoning everything about Islam. This is a task that needs the whole of God's church to be involved, rather than being just a 'job for the specialists'.

The Friendship First Course seeks to help 'ordinary' Christians discuss the Good News with 'ordinary' Muslims in an atmosphere of friendship. It combines a love for Muslim people, with a passion to see them come to know the Lord Jesus Christ.

## 1.2 What is the Friendship First Course?

**The Friendship First Course** is a six-session DVD course with a 'field trip' to a local mosque, combined with reading and practical tasks. It equips local Christians with confidence and competence to form friendships and to take first steps in witnessing with Muslim people, such as their neighbours, colleagues or fellow students.

Each weekly session takes 100 minutes and includes short talks, film clips and testimonies, integrated with a variety of response exercises. The footage for this course was filmed in Oxford in two different locations over a number of weeks. For more details, see section 1.5.

## 1.3 Who is it for?

The Friendship First DVD Course is for any group of believing Christians from all age groups and walks of life, such as home groups in local churches, or Christian Unions in universities. It requires no prior knowledge of Islam or Muslim culture for the leader or participants. So 'non-experts' can run it, although basic group leadership skills are assumed. The course is flexible enough to be used in a small group (of approximately 4–12 people), or in a large group (of up to 50 people).

## 1.4 What are the aims and objectives of the course?

This is not a comprehensive course on Islam as a religion, or on its history and cultures, or on contemporary issues. Although it will touch on each of these important topics, its main focus is on Muslims as people, and especially on how we may understand them better, make friendships with them and share our greatest gift of love which is Christ himself. The main objective of this course is:
**To equip Christians with vision, confidence and skills to make friends with Muslim people and to begin sharing Christ with them.**

This can be broken down into three core aims, which are that participants would gain:

1. A positive attitude towards their Muslim neighbours in Britain.
2. Relevant knowledge about Islam and Muslim cultures.
3. Sufficient skills to make a start in personal friendship and witness.

### Each core aim has the following aspects:

**1. A positive *attitude* to their Muslim neighbours in Britain, so that participants:**

- Identify their own emotions and attitudes towards Islam, and overcome fears and prejudices.
- Distinguish between Islam as a religion and Muslims as people.
- Enjoy Muslim friends and appreciate their cultures.
- Are motivated to love, serve and share the gospel with Muslim people.
- Are encouraged by the growing number of Muslims coming to Christ worldwide.
- Expect that God will work in their own Muslim friends, and pray patiently for this.

**2. Relevant *knowledge* about Islam and Muslim cultures, so that participants:**

- Gain a basic understanding of the history, beliefs and practices of Islam.
- Find out about and understand Muslim communities in Britain and in the local area.
- Gain knowledge and understanding of Muslim cultures including folk Islam.
- Are convinced that Muslim people need Jesus and understand why the gospel is 'good news' for them.
- Understand the needs of believers from a Muslim background and know how to care for them.
- Are aware of books, resources and further training to help in sharing Christ with Muslims.

**3. Sufficient *skills* to make a start in personal friendship and witness, so that participants:**

- Are equipped to evaluate from Christ's perspective both their own culture, and Muslim cultures.
- Are equipped to start building bridges of friendship with Muslim people.
- Learn and practise different ways to explain the good news in Muslim-friendly ways.
- Are equipped to respond to Muslim objections at a basic level.
- Gain confidence in interaction with Muslims locally by stepping over the threshold of a mosque and meeting its leaders.

## 1.5 How is the course designed?

The course is designed on the following principles:

- It is **learner-centred** not teacher-centred or knowledge-centred. What matters is what participants gain from the course, not just the content transmitted.
- It seeks growth in **attitudes, knowledge and skills**, not mere knowledge. A successful outcome is not passing a test but building a friendship with a Muslim person.
- It involves **active not passive learning**. Every segment has a short section of input followed immediately by an active response. Group discussion helps participants learn from each other.
- It uses **learning tasks** each week to reinforce and extend what has been learned during the course sessions. One of the most important learning tasks is the mosque visit.
- It is **reproducible** because it does not require an expert leader and therefore can spread more easily among churches and Christian groups.
- It is **rooted** in a theological position which sees Muslim people as made in God's image but fallen, like all people, and needing salvation in Jesus Christ.
- It **seeks God's help** in the learning process, asking Him to work in our lives through this course.





## 1.6 What is the structure of the course?

**Overall Structure:**

Week 1: Islam and Muslim people

Week 2: Muslim values and cultures

Week 3: Our Muslim friends

Week 4: Good news for our Muslim friends

MOSQUE VISIT (recommended to come at this point but it could be elsewhere)

Week 5: Ways to witness

Week 6: Next steps

For more notes and guidance on the mosque visit, see chapter 3.

**Weekly Structure:**

The structure of each week follows an input-response pattern with 4 or 5 short learning cycles. The 'input' part comes through a DVD clip (of 4–15 minutes) and is followed by a 'response' activity lasting 4–10 minutes. The total timing for each week is estimated at 100 minutes, though it is possible to expand this to allow more time for discussion. You may wish to insert a break in the middle of a session.

Each week contains teaching, a testimony from a former Muslim who is now following Christ, and response exercises including discussion, exercises based on the Friendship First Manual, and prayer.

The weeks are introduced and concluded by Steve Bell, who introduces the topic, the reading and practical tasks for participants. This leader's guide gives you step by step guidance for leading each week with notes, tips and extra ideas.

See chapters 5–10 for the structure of each week.

# Chapter 2 How to get started

2.1 Can I run a Friendship First Course?
2.2 What should I do first?
2.3 How do I advertise the course appropriately?
2.4 How can I adapt the course for different sized groups?
2.5 What should I prepare?
2.6 How do I lead the course?
2.7 How do I use this leaders' guide?
2.8 How do I use the DVD?

## 2.1 Can I run a Friendship First Course?

The answer is YES! It is designed to be run by 'non experts' – those who have no in-depth knowledge of Islam and/or Muslim people. All of the teaching input comes from the DVD and the Friendship First Study Manual, so you do not need to know the answers yourself. Your role is simply to be a facilitator, using the same group discussion skills you would need for leading a group Bible study.

This leaders' guide will guide you step by step through each week's material and its learning activities. We assume you already have led small group discussion before, but if you are worried about leading the group alone, ask someone with more group-leading experience to be your co-leader, and see the tips in Appendix A.

## 2.2 What should I do first?

You may be a church leader or Christian Union leader. If not, consult with your leaders about running this course and how they can support you, and contact the leaders of any other churches which you think might like to be involved. This will enable the course to be well promoted and supported by the church or CU leaders.

Make it as easy as possible for leaders to support you in running the course – give them a clear outline of what the course is (you can photocopy the introductory page of this book 'What is the Friendship First DVD Course?' or print it from DVD Course Disc 1) and invite them to give their suggestions on how to run the course.

When deciding the practical details of the course consider the following:

**Size:** For example, do you anticipate a Small (3–8), Medium (8–12) or Large group (12+)? This will affect the choice of venue.

**Number of courses:** Will you run one course for your church or a group of churches, or encourage several groups in your church to do it at the same time?

**Context:** Will it be run as part of an existing group such as a church home group, or will a new group be formed for this course?

**Timing:** Will you use an existing, or a new, meeting slot, and what time or day will be best?

**Venue:** This is a given if using existing home groups, otherwise a home or hall needs to be booked.

**Mosque visit:** See chapter 3 for more help with this. It may affect the dates and length of the course, so the timing for this should be decided from the start.

If you need more than one copy of the DVD course for your church, further copies are available to buy at a discounted price through Interserve Resources www.kitab.org.uk. Contact Kitab for more information.

## 2.3 How do I advertise the course appropriately?

If this course will be run as part of an existing home group structure it does not need much advertising. If it is to be run as a one-off course in one or more churches or Christian Union groups, then think through your advertising strategy a few months before the start of the course.

Because the nature of this course is to help Christians reach out to Muslim people, it is better for it to be advertised just within Christian circles. We recommend that you don't put the information or advertisement where it is easily available to the general public, such as by posting it on a website, or by putting posters or leaflets in a public room.

You may find some of the following ideas useful when planning your advertising strategy. You will need to adapt these ideas for your context. If more than one church is involved, find a representative from each who is keen to advertise the course, or visit each church yourself.

**Individual advertising:**
By word of mouth
By individual letters or emails
By physical or electronic invitations

**General advertising:**
In church notices (paper or email not website)
Poster or flyer in church (not outside)
Someone giving a notice during service
By playing the promotional video during a service

When inviting individuals, do not just invite those who are already interested in reaching out to Muslims or who live in a Muslim area; ask God to show you whom to invite.

You could advertise, start, or end the course, with a themed service including some of the following features:

- Songs relevant to reaching the nations.
- The testimony of a Christian from a Muslim background.
- An announcement about the course, perhaps given by someone who has done it.
- The promotional video.
- Prayer for Muslim people, both worldwide, and in your neighbourhood.
- A sermon to raise vision and faith for all members to reach their Muslim neighbours.

Here is possible wording for a church advertisement (but not for a website) to be adapted as needed:

*The Friendship First Course helps Christians gain the confidence to make friends with Muslim people and to share Christ with them. It is a DVD-based course with a varied mix of experienced speakers, testimonies, audio-visuals and discussion. It consists of six sessions and a field trip, starting on {date} at {time} at {venue}. For more details, and to sign up contact {name} at {email/phone number}.*

## 2.4 How can I adapt the course for different groups?

As suggested in the first chapter, this course is designed for groups of 4–12 participants; however, it can be adapted for a larger group, or run in a small group of 2–3 people.



get started

**For a large group (12+)** consider making the following changes:

- Ask a live host to introduce and conclude each session, instead of using Steve Bell's DVD clips.
- Find live speakers to give some of the talks, asking them first to watch the whole of that week's material, so that they understand what their talk should cover.
- Have one or more live testimonies from former Muslims in place of a DVD testimony.
- Show all DVD clips with a data projector and a large screen.
- Divide participants into fixed discussion groups, each with an appointed group leader, and do the designated 'whole group' discussions in these groups.

If a large room is needed for the group, any hire cost of this could be included in the course fees for the participants.

**For groups with prior knowledge of Islam:** This course is a 'level one' course, but it can be adapted for groups with greater prior knowledge of Islam. Suggestions for this are to:

- Invite a more experienced speaker to replace some of the talks.
- Invite a Muslim speaker for part of week 1, to gain an insider's view of Islam.
- Include more readings from books or from the internet.
- Increase the difficulty and assumed knowledge of the discussion questions.

**To run the course over a weekend:** This approach is not recommended as it does not allow time for participants to practice their new skills, or digest what they have learnt. However, it is possible to adapt this course as a weekend course, doing 3 sessions a day, allowing time in between sessions for the learning to sink in, and doing the practical tasks in the local area, including the mosque visit.

## 2.5 What should I prepare?

**At least 2 weeks before the start of the course,** order the correct number of Friendship First Manuals for your group. Each participant will need a copy (although married couples can share) in order to do exercises during the session and reading throughout the week. These are available through Kitab - Interserve Resources (www.kitab.org.uk) at a reduced bulk price of £5 each (+p&p), which can be passed onto the participants in the course cost.

**As the dates draw near,** ensure that all those who have expressed interest know the final details, including the venue, time, and cost. As the group leader, it is important that you prepare for each week by praying, watching the DVD, reading through the leaders' guide, preparing extra materials or resources, printing or copying handouts, and getting the venue ready. Consider asking a second person to assist you in these tasks and to pray with you for the group.

**Equipment and resources needed:**

- DVD Player and Television OR Laptop/DVD player and Projector, with the correct cables.
- Handouts for each week for each person (photocopied from this leaders' guide or printed from the DVD ROM, see 2.8 below).
- Refreshments, whether for at the start of the session, as an interval, or at the end.
- Copies of the Friendship First Manual for each group member (first week only).

**Planning the mosque visit:**
You should begin to plan this visit before the start of the course, and decide whether to do this as an extra week in the course or as an additional 'field trip'. It is often one of the most valued parts of the course for participants. See chapter 3 for more guidance on this.

## 2.6 How do I lead the course?

It is important for you to understand the teaching and educational design of this course to help you lead the course well. This is detailed further in sections 1.4–1.6 of this leaders' guide.

Your role as group leader is to guide discussion, to ensure everyone feels included and is able to express their opinion, and to defer unhelpful debates until after the meeting is finished (reducing any wasting of time, or diversions). Further guidelines on leading a small group discussion can be found in Appendix A.

To lead this course requires no prior knowledge of Islam or Muslim people. In fact, having little knowledge of Islam could be an advantage, as you will be leading the course from the point of view of being a learner yourself, and because of this will be fully able to understand the starting point of your group participants.

If you, or other participants, have detailed knowledge of Islam, it is important to always bear in mind the purpose and design of the course. This course is to help ordinary Christians make first steps in friendship and witness with ordinary Muslim people; it is not designed to make participants experts on Islam. Do not allow participants to be overwhelmed by interesting but unhelpful or irrelevant facts and figures. For further information, and to go deeper on each week's topics, there are references to books, websites and other resources at the end of each week's chapter and at the end of the course as a whole; these are for individuals to follow up on if interested in this way. They are not intended for group discussion.

## 2.7 How do I use this leaders' guide?

The week-by-week guidelines have been designed to lead you through each session with minimal difficulty. We recommend that you take approximately 1.5 hours beforehand, during the week, to watch the week's film clips and prepare the discussion.



indicates that you should play or press 'continue' on the DVD. For the whole week's recording to run through, choose the 'play all' option at the start (see more in section 2.8).



indicates that the group should pause for discussion. The DVD guides you through the week, automatically pausing for each response, with guidelines given in that week's chapter of this leaders' guide.



shows instructions and guidelines on leading the group discussions, and with notes for you to read.

**Timings** for each section are found in the column on the right, including the time for the DVD clip and suggested discussion time.

**Recommended group sizes** for each exercise are also found in this column ('pairs' = 2–3 people, 'small groups' = 4–6 people, 'whole group' = everyone (up to 12), 'various' = you decide).

**Handouts for each week** are found in Appendix B. Photocopy them or print them from the relevant DVD (see section 2.8) beforehand, one per person. Give them to participants during the session when they are first needed for a response exercise. The handouts also include a reminder of the reading and practical tasks.

At the end of each week's handout is a box with the question 'What has impacted you most from this week?' This is for participants to write in at the end of the week as a personal reflection: for instance, participants might note a new truth learnt, a changed attitude, or an acquired skill.

The week can be ended with a refreshment time if this has not been done earlier in the evening.





## 2.8 How do I use the DVD?

Each of the three DVD discs contains both the film material for 2 of the weeks and additional material including weekly handouts for printing. This additional material is exactly the same as in the leaders' guide, so you have the choice of photocopying or printing.

***To Play the DVD film material:***

**Using a DVD player**, insert the week's DVD into your DVD player. To play the whole week straight through, select 'Play all' for the week that you require. To pick a specific section, choose 'Select chapter' and then choose the chapter you want. Once that chapter has played through, you will have the option to play the next chapter ('Continue') or to return to the chapter selection menu ('Back to menu').

**Using a computer or laptop**, insert that week's DVD into the Disc drive then follow the relevant instructions below:

**Windows**

1. With the disc inserted, click Start (the Windows button in the lower-left corner).
2. Click My Computer (or Computer).
3. Right-click on the DVD drive.
4. Click Play.

**Mac OS X**

1. Insert disc.
2. If the disc does not play automatically, go to 'applications' and click on 'DVD player' (the DVD should then start playing automatically).

Once the DVD is playing, follow the instructions 'Using a DVD player' to access the specific DVD clips you need.

***To access additional material:***

The additional material found on the discs is:

**DVD 1:**
Handouts: Week 1 & 2 (PDF)
What is the Friendship First Course? (PDF)

**DVD 2:**
Handouts: week 3, 4 & mosque visit (PDF)
Promotional video (.mov)

**DVD 3:**
Handouts: week 5&6 (PDF)
Evaluation form (.doc)
Appendix C (resources) (PDF)

**Whole leaders' manual (PDF)**

To access this content using a computer:

**Windows**

1. With the disc inserted, click Start (the Windows button in the lower-left corner).
2. Click My Computer (or Computer).
3. Right-click on the DVD drive.
4. Click Open.
5. The additional materials should now be available to open and print where necessary.

**Mac OS X**

1. With the disc inserted, click Go (click the Desktop to activate it if you do not see 'Go' in the upper-left corner).
2. Click Computer.
3. Double-click the DVD drive.
4. The additional materials should now be available to open and print where necessary.





# Chapter 3 How to organise the mosque visit


3.1 **Why is the mosque visit an important part of the course?**
3.2 **When should the mosque visit happen?**
3.3 **How do I find a local mosque?**
3.4 **How do I make contact there?**
3.5 **Before the visit, how should I prepare my group?**
3.6 **During the visit, what should we do or say?**
3.7 **After the visit, how do I debrief the group?**
3.8 **Alternative options for university settings**


## 3.1 Why is the mosque visit an important part of the course?

The visit to a local mosque is an extremely important part of this course. Its aim is to help participants break down their fears and misconceptions of Muslim people in the local area in a practical and memorable way. It also enables participants to meet and ask questions of a local Muslim, probably a Muslim leader, and gives them an insight into what happens in a mosque. It is the part of the course that many participants remember the most clearly.

Additionally, the mosque visit can provide a good opportunity for your church (or group of churches) to make contact with the local Muslim community on an official level. This helps establish a mutually respectful relationship, which the leaders and members can further build on later.

Some Christians feel uncomfortable entering a mosque. This may be because it is unfamiliar territory (and remember Muslims may feel the same about entering a church), or it may be because they feel that 'this is a place of unchristian worship'. These feelings are understandable, but in our secular culture too there are plenty of places where the idols of consumerism, sport or personality cults are worshipped. Should we for that reason avoid the shopping mall, the stadium or even TV? No, we are called to shine as lights in dark places, and no place is beyond the reach of Jesus. We go for his sake and protected by prayer. And, once inside the mosque, participants may be surprised to find it quite a relaxed, peaceful place.

## 3.2 When should the mosque visit happen?

This will vary according to the time and day you usually run the course, and depending on the availability of your participants and the mosque leader. Possible options are to:

- Insert it on any convenient day between week 4 and week 5 of the course, without taking a break in the course.
- Have it in the fifth week on the same day and time as the usual meetings, then continue with week 5 of the DVD the following week, thus making the whole course seven weeks in all.
- Have it at some other point in the second half of the course.

Most times of year are suitable for visiting a mosque, except for major festivals. Making a mosque visit during Ramadan is not ideal, but may be possible if you already have a good friendship with the leader(s) of the mosque, and they invite you to join their 'iftar' (breaking of the fast). The dates of Ramadan are on a lunar calendar and move forward several days every year. For 2012 and the next few years Ramadan is in the summer months, but you can check the exact dates by googling 'ramadan dates' or 'islamic dates' for the current year.

### 3.3 How do I find a local mosque?

If you don't already know where to find a local mosque, check on www.local-mosque.org or similar websites.

Bear in mind that in a large town or city there may be several different mosques. Some are ethnically based, in an unofficial way, e.g. with Bengalis belonging to one mosque, Pakistanis to another, and Arabs to another. There are also denominational and doctrinal differences between mosques: Sunni/Shia, conservative/liberal, and so on.

Some mosques are new, purpose built and obvious. Others have been adapted from houses or halls. If your area has few Muslims, they may meet in a borrowed community centre. You could find them there during the prayer time, or make contact with a mosque in a nearby town, or simply ask any Muslim you meet if they can tell you where there is a mosque which you might be able to visit. If there is a choice, ask them to point you to a mosque where English is well understood and where they welcome female visitors.

If you decide to visit a mosque which is some distance from your area, do remember to provide instructions on how to get there, and on where and when to meet, and to organise transport for your participants, if required.

### 3.4 How do I make contact there?

It is ideal if you or your church leader already knows someone in a local mosque. Ask that person to introduce you to the imam (mosque leader) and ask permission to bring your group to visit the mosque.

If your church does not already have contact with a local mosque, this is normally best initiated between your church leader and the imam, at a leader to leader level. They could either arrange the mosque visit or could introduce you as the person to do it. Usually the personal touch is better than by email. So, either phone or simply go round to the mosque, just after a prayer time one day and ask to see the imam. This initial approach is best made by a man, so if the leader of your church or group is female ask a man to go with her too.

Explain that you have a group of local Christians who want to learn more about Islam and Muslims in their city. If you like, mention that you are studying a short course on this, or simply treat it as a friendly visit.

It may be the imam himself who agrees to show you round, or he may ask someone to do this on his behalf. Alternatively, a member of the mosque committee under which the imam serves may volunteer to show your group round the mosque. In any case, the visit should take place with the full knowledge of the mosque leadership.

Discuss with your contact person the date and time of the visit. He may suggest it takes place during the ritual prayer time, so that you can observe the prayers, or he may prefer it to be just after the prayers (perhaps in the late afternoon or after evening prayer). Prayer times vary through the year, but are published on www.salahtimes.com (enter your city in the search window, top right, and follow the default options. Read the five times of prayer for 'fajr, zohar, asar, magrib and isha').

Obtain the mobile phone number of the person who will be your guide on the visit to the mosque, and reconfirm the appointment one week beforehand, and again on the day before.





### 3.5 Before the visit, how should I prepare my group?

In your previous week's group meeting, prepare in these ways:

- Give each participant a copy of the handout 'The mosque visit' in Appendix B.
- Assure everyone, including the women, that they will be made welcome, and that they have no need to be anxious.
- Explain to them what will happen in the visit and who will be your host.
- Emphasise any key points from the handout, especially what clothes are appropriate, and how to show respect to the host.
- Agree the time and place where you will meet before entering the mosque (e.g. the mosque compound if it has outside space, or otherwise at a nearby location, so that you can gather first and enter the mosque together). Members may note these details in the handout.
- Pray together for the visit.

During the few days before the mosque visit, take some time yourself to pray for the visit and for discernment for each group member.

Remind the group that the imam will probably be eager to present a positive image of Islam, as a tolerant religion. The perspective he presents may not be that of all Muslims, nor of all those who attend this particular mosque. But your group is there to ask and learn, not to argue. And this is not the time for pushing the Christian message or for offering Christian literature. Such opportunities may come later, once the relationship has been strengthened.

### 3.6 During the visit, what should we do or say?

Guidelines for the group are in the handout. As well as following these guidelines yourself, your main role as leader is to set the group a good example of being respectful yet relaxed in the presence of your host, and of expressing gratitude to him.

Ask the host to show you round the different parts of the mosque and to explain their function. Some suggested questions are in the handout. Ask some questions yourself but give space for group members to ask their questions too.

A guideline length of time inside the mosque would be 45 minutes to one hour, depending on your host.

### 3.7 After the visit, how do I debrief the group?

Debriefing allows the participants to process what they have seen and heard, and gives an opportunity for what they have learned to sink in fully. The most important thing is to allow each person to express the emotions, thoughts and questions they have after the mosque visit. Some group members will have felt anxious before the visit, or have found it to be an intense experience, so the debrief provides an important opportunity to 'decompress' on an emotional level.

The debriefing could be done in small groups of 2 or 3 in an informal way (for example in a nearby coffee shop after the mosque visit) or in a more formal manner (going back to your usual venue, or somewhere similar). Either way, once participants have shared their personal responses in pairs or small groups, it is good to come back together as a whole group and to allow the group to ask questions (even if you don't know the answers!).

At the end, pray together and ask God to work in the lives of the Muslim people you have met.

### 3.8 Alternative options for university settings

Christian students in universities and colleges often have more natural contact with Muslim students. So if you are leading a Friendship First course for students, consider alternative ways to meet Muslims on their 'home ground'. On campus, this could be at an open meeting of the Islamic Society, especially during the annual Islam Awareness Week, or else by asking permission to attend one of their other meetings or prayer times. In principle, Islamic Society meetings are open to any student, not just to Muslims. Off campus, ask them to take you to the mosque they generally attend. The main point is to meet them in their comfort zone, not in yours.

Ask Muslim students how they find the experience of trying to put God first while studying in a secular university; you will find points of difference with yourself as a Christian, but also points of similarity.
The 'The mosque visit' handout will still be relevant in student circles, for dress code and body language, and for some of the questions to ask. But bear in mind that among Muslim students there is a big variation in their attitudes to Islam, and in the extent to which they have adapted to British ways of life, especially for those who were born and educated in Britain.



## Chapter 4 What next after Friendship First?


**4.1 Getting feedback**
**4.2 What could individual participants do next?**
**4.3 What could your church or Christian Union do next?**
**4.4 What could more than one church do together?**
**4.5 What is going on nationally and how can we get involved?**




### 4.1 Getting feedback

We encourage you to provide participants with a chance to give feedback about the course. In Appendix B there is a short evaluation form for you to photocopy or email to participants for them to give feedback about the setup and content of the course. (It is also found on DVD 3 as a Microsoft Word document). This should both be helpful for you as course leader, and also be useful for any others who are considering running the course. Feedback and comments about specific parts of the course are welcome.

### 4.2 What could individual participants do next?

The aim of this course is to equip Christians with vision, confidence and skills to make friends with Muslim people and to begin sharing Christ with them. But vision, confidence and skills are only the beginning: what matters now is to go out and put it into practice.

Here are some suggestions for the individuals in your group of ways to do this:

**Friendship** If you haven't already done so, try to increase the contact and relationship you have with your Muslim acquaintances. Pray for guidance about which relationships to invest time in, and if you haven't got any suitable Muslim contacts, pray for some, and make time and opportunities to meet with them.

**Prayer** Start to pray on a regular basis for Muslim friends and for the Muslims in your area or city.

**Prayer during Ramadan** Order a '30 Days of Prayer for the Muslim world' prayer guide to pray for Muslim peoples around the world during Ramadan—the month when Muslims fast, and when many are especially seeking God. See Appendix C for contact details.

**Joining in with local initiatives** Other Christians in your area or city may already be reaching out in love to Muslim people locally. See the ideas in 4.3 below.

### 4.3 What could your church or Christian Union do next?

**Prayer** Start a regular prayer meeting, or hold a special half-night of prayer for Muslims. You could also use the '30 Days of Prayer for the Muslim world' booklets mentioned above, and encourage others in your church to use them too.

**Themed meeting** Theme a Sunday service or a CU main meeting around reaching Muslims—see Chapter 2 Section 2.3 for more ideas.

**Care for believers from a Muslim background** See how you as a church can be more welcoming and supportive of them, and see what you can learn from them!

**Finding out about your local Muslim community** This contact will hopefully be started through the field trip visit to the mosque leading on to an on-going link as a church with the local Muslim community.

**'Meetings for better understanding'** These are meetings for dialogue, without compromising beliefs on either side, where each group has an opportunity to clearly present what they believe about a selected subject, with time for questions afterwards. These could be initiated by a church leader approaching the local Muslim leader. For more information and guidelines on this see: http://involved.apassionforlife.org.uk/download-file/downloads/articles/HowTo_MBU.pdf

**Linking up with the university Islamic Society** For CUs this is probably the best way to link up with Muslims at a university. It starts with individual Christian and Muslim students becoming friends, and then the leaders of the two societies getting to know each other. After trust is established, consider running a topic-based discussion event together, giving opportunities for clear gospel witness in an atmosphere of respect. Or encourage CU members to attend Islamic society events and form friendships with the Muslims they meet.

**Regular ministries** to bless, serve, befriend and share Christ with our Muslim neighbours. We serve with integrity, obeying God's command to love our neighbour as ourselves, and as part of that love we share our greatest gift which is Jesus himself. Ideas for regular ministry include:

- International student outreaches.
- English tuition.
- Women's meetings.
- Children's clubs.
- Caring for refuge-seekers.
- Football or cricket tournaments.
- A book-table in the shopping centre.

**One off outreach events** could include:

- Giving 'Word of Life calendars' to Muslim neighbours at Christmas.
- Giving 'Jesus film' DVDs at Easter.
- Hosting an Open Christmas or Open Easter meal with an explanation of the Christian festival.
- Arranging a topic-based discussion event with local Muslims.
- Organising summer outreaches to international language students.
- Putting on a Bollywood film night or Asian music festival, with some Christian input.

There could be many other ideas, as the Lord guides you. In our outreach, we should seek to follow the guidelines for ethical witness agreed by Muslim and Christian leaders, found at: www.christianmuslimforum.org/downloads/Ethical_Guidelines_for_Witness.pdf, and respect their right to propagate their views through peaceful persuasion - just as we seek to do.

## 4.4 What could more than one church do together?

Some initiatives can be taken by one church on its own, but sometimes it is good for a network of Christians or group of churches from across the city to come together for it. There is a special blessing in this and you can strengthen each other to do more than one church could manage on its own.

**Prayer** Start a regular prayer meeting, or hold a half-night of prayer for Muslims. You could hold a special prayer meeting or series of meetings during Ramadan, which is a great time to pray, as often Muslims earnestly seek God, and many have had a revelation of the Lord. See Appendix C for more information.

**Large Friendship First Course** If there is enough interest from churches, consider hosting a larger Friendship First Course at an inter-church level, with live speakers and a host for the evening (see Chapter 2.4), or perhaps encourage other churches to run their own course.



**Regular outreaches** such as the ideas in section 4.3 above.

## 4.5 What is going on nationally and how can we get involved?

In several towns and cities, networks of Christians from different churches are linking up to pray for, care for and reach out to their Muslim neighbours. These are church-based initiatives, where responsibility for outreach is seen not as the preserve of 'specialists', but rather as the task of ordinary Christians from every walk of life.

'Mahabba Network' works to strengthen and resource these local networks, and to help new ones develop under the guidance of local church leaders. Mahabba's vision is 'to see a multitude of Christians in Britain mobilised to unveil Jesus to Muslim people and to invite them into His community'.

To find out who else in your region is linked with Mahabba, contact MahabbaUK@gmail.com

What next?

Week 1 guidelines:

# Islam and Muslim people

**This week's DVD introduces the whole course, so it has a longer introduction than other weeks. Our focus this week is on Islam as a religion and a way of life.**

**Objectives for this week are for participants to:**

- Identify their emotions and attitudes towards Islam, start seeing Muslim people as God sees them and distinguishing between Islam as a religion and Muslims as people.
- Gain a basic understanding of the history, beliefs and practices of Islam.

## Week 1 - Overview and timings

| | | Film | Response | Total |
|---|---|---|---|---|
| **1a** | Introduction (part a) | 3 min | 6 min | 9 min |
| **1b** | Introduction (part b) | 3 min | 4 min | 7 min |
| **2** | Islam: a quick overview | 15 min | 10 min | 25 min |
| **3** | Islam, my whole way of life | 12 min | 5 min | 17 min |
| **4** | Muslims in the world today | 9 min | 5 min | 14 min |
| **5** | From Islam to Christ: a former Imam tells his story | 10 min | 6 min | 16 min |
| **6** | Islam and Muslims, how should we respond? | 3 min | 7 min | 10 min |
| **7** | Conclusion | 2 min | | 2 min |
| | **Total time** | **57** | **43** | **100** |

## 1a. Introduction (part a)

| | | | |
|---|---|---|---|
| **FILM** | 1.1 | Street scene with Steve Bell – then the Friendship First Course theme introduction. | |
| | 1.2 | Steve Bell introduces the whole course. | |
| | 1.3 | **A call to prayer –** Short audio clip over stills. | 3 min |
| **RESPONSE** | 1.4 | Still: "What emotions, memories or ideas did that clip arouse in you?" | 6 min |

*We start with recognising emotions because this helps us to be honest about how we feel, which is a major part of the learning process.* ***Encourage group members to express both positive and negative emotions.*** *The point at this stage is to acknowledge our feelings, so avoid getting into debate on issues.* — **PAIRS**

*Once everyone has had a chance to express their thoughts in pairs, draw the group together and briefly give feedback.* — **WHOLE GROUP**

## 1b. Introduction (part b)

| | | | |
|---|---|---|---|
| **FILM** | 1.5 | Steve explains the filmed context of the course | 3 min |
| **RESPONSE** | 1.6 | Still: "What are your expectations for this course? What are you hoping to gain from it?" | 4 min |

***Encourage every participant to express his or her expectations.*** *After everyone has shared their expectations, it may be a good idea to confirm the course objectives for the group: This course is about developing friendships with Muslim people rather than becoming experts in Islam.* — **WHOLE GROUP**

## 2. Islam, a quick overview

| | | | |
|---|---|---|---|
| **FILM** | 2.1 | **Islam, a quick overview** – Tim Green answers the questions: 1. What is Islam? 2. How did Islam begin? 3. How did Islam spread? 4.What are Muslim beliefs and practices? | 15 min |
| **RESPONSE** | 2.2 | Still: "Over to you..." | 10 min |

*Short Quiz based on pages 20–25: The purpose of this quiz is for group members to use the Study Manual for themselves by referring to pages 20–25. This quiz is split into two parts (pages 20–22 & 23–25) and you can cover one part or both, according to participants' prior knowledge and reading speed. If only using one part, please use part II as it addresses material not covered in the talk.* — **VARIOUS**

***Print out or photocopy 'week one handout' which can be found in Appendix B or on DVD 1.*** *Answers for the quiz are found at the end of these Week 1 guidelines.*

*If participants have further questions about aspects of Islam not covered in this talk, refer them to resources found at the end of this chapter or in Appendix C.* — **VARIOUS**





Islam and
Muslim people

## 3. Islam, my whole way of life

| | | | |
|---|---|---|---|
| **FILM** | 3.1 | **Islam, my whole way of life** – Tim Green interviews 'Karim Al-Mushin' about his former life as a devout Muslim. | 12 min |
| **RESPONSE** | 3.2 | Still: "Karim grew up in Africa. How easily might a Muslim in Britain be able to live as devout a life as he did?" | 5 min |

*The purpose of this clip is to get a feel for what it is like to be a devout Muslim. For impact, don't tell the group yet that Karim is now a follower of Christ. (His testimony follows in section 5 of this week). The discussion exercise helps us think about the practical challenges facing Muslims in Britain. Examples of this include how to fit daily prayer into a working day, or how to manage when fasting on long summer days as described in film clip 2.1.* — **SMALL GROUPS**

## 4. Muslims in the world today

| | | | |
|---|---|---|---|
| **FILM** | 4.1 | **Muslims in the world today** – Tim Green challenges three common misconceptions about Muslims: 1. 'Most Muslims are Arabs', 2. 'Most Muslims are terrorists', 3. 'No Muslim can turn to Christ'. | 9 min |
| **RESPONSE** | 4.2 | Still: "Over to you.." | 5 min |

*This discussion reinforces the concept that 'not all Muslims are the same'.* ***Instruct the group to read out page 14 and the table at the top of page 15 of the Study Manual. Ask, 'Which of these categories do the Muslims you know fit into?'.*** *If none of the group has a Muslim contact already, broaden the discussion to Muslims in Britain.* — **WHOLE GROUP**

## 5. From Islam to Christ – A former Imam tells his story

| | | | |
|---|---|---|---|
| **FILM** | 5.1 | The testimony of Karim Al-Mushin. | 10 min |
| **RESPONSE** | 5.2 | Still: "Over to you..." | 6 min |

*This exercise helps the group to share stories and encourage one another with them.* ***Ask the group: 'Have any of us heard stories of other Muslims coming to Christ? What drew them to Jesus?'***

*It will be good if you yourself give the first example, either from your own experience, or from another source. Some concise stories are found in the Study Manual, pages 62–63.* — **WHOLE GROUP**

## 6. Islam and Muslims: how should we respond?

| | | | |
|---|---|---|---|
| **FILM** | 6.1 | **Islam and Muslims, how should we respond?** – Tim Green. | 3 min |
| **RESPONSE** | 6.2 | Still: "Prayer" | 5 min |

*You as group leader need to* ***guide this prayer time each week.*** *The focus this week is to pray for our hearts to be aligned with God's heart for Muslim people, also for Muslims to hear God speak to them.* — **PAIRS**

Week 1

## Islam and Muslim people

**RESPONSE** 6.3 Personal reflection — 2 min

*Once participants have finished praying,* ***encourage them to note in the box on the handout what has most impacted them this week.***

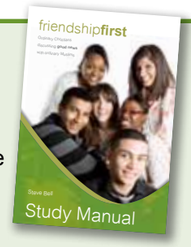
*This will be the last response each week, which is important for allowing participants to evaluate how they have been affected by this week's teaching, and what changes have occurred in them.*

### 7. Conclusion

**FILM** Steve Bell concludes the week and explains the week's reading and practical tasks. — 2 min

**Film credits & Music**

### This week's tasks




**Reading:** Read *Why do Muslims follow Islam?* pages 26-28.

**Practical task:** Take the opportunity to greet to a Muslim in your area or workplace this week, and if you don't yet have a Muslim friend, pray this week for God to give you one.

## Notes and resources

**Questions based on Pages 20–22**

1. By Muhammad reciting what he had heard and others writing it down (pg. 20 section. 2).
2. Dawn (pg. 22 section. 1).
3. Fasting/Ramadan (pg. 22, section. 3).
4. It would be seen as blasphemy (pg. 20 section.2).
5. The Ka'aba is decorated with a black silk cloth embroidered with Qur'anic verses (pg. 22 section. 4).

**Questions based on Pages 23–25**

6. The Tawrat/Torah (pg. 24 section. 1).
7. 21 (pg. 24 para. 2).
8. God is most Great (pg. 25 section. 2).
9. Good and bad deeds will be weighed against each other and all people assigned to Paradise or Hell (pg. 24 section. 3).
10. Because Muslims believe that God predestines everything (pg. 24, section. 4).

**Notes on the powerPoint** 'Muslims in the World Today'

The population statistics are taken from ***Mapping the Global Muslim Population*** (Pew Forum, 2009) for the pie chart, and from ***Operation World*** (2010 edition) for the bar chart.

The cartoon of the wolf and lamb was published in a Pakistani newspaper in 2003, just before the war in Iraq.

**For more detailed teaching** on this week's topics the following resources are recommended:

Colin Chapman, ***Cross and Crescent*** (IVP) – an accurate overview of Islam from a Christian perspective by a highly respected author (see Appendix C for how it can also be used as a course with a study guide).

Ghulam Sarwar, ***Islam: Beliefs and Teachings*** (The Muslim Educational Trust) – a reader-friendly introduction to Islam by a Muslim (see also www.muslim-ed-trust.org.uk).

Keith Swartley (ed.), ***Encountering the World of Islam*** (Authentic) – comprehensive coverage of Islam and Christian witness, using skillfully compiled articles from many authors, and designed to be used as a course (see also Appendix C and www.encounteringislam.org).



## Week 2 guidelines:
# Muslim Values and Cultures

**This week we look at what culture is, and then explore different aspects of Muslim cultures and values.**

### Objectives for this week are for participants to:

- Address their attitude towards culture, and those of different cultures.
- Gain knowledge and understanding of Muslim cultures and values.

### Week 2 - Overview and timings

| | | Film | Response | Total |
|---|---|---|---|---|
| 1 | Introduction | 3 min | 4 min | 7 min |
| 2 | Understanding Culture | 14 min | 10 min | 24 min |
| 3 | What matters to Muslims | 10 min | 12 min | 22 min |
| 4 | Honour and shame | 13 min | 10 min | 23 min |
| 5 | From Islam to Christ – a Central London encounter | 12 min | 10 min | 22 min |
| 6 | Conclusion | 2 min | | 2 min |
| | | **54** | **46** | **100** |

## 1. Introduction

| | | | |
|---|---|---|---|
| **FILM** | 1.1 | Musical introduction *(from now on this is the same every week).* | |
| | 1.2 | Steve Bell introduces this week's topic. | 3 min |
| **RESPONSE** | 1.3 | Still: "Share your experience of last week's practical task". | 4 min |
| *Recapping each week's tasks is important. It allows participants to process the reading, or practical task, and it makes clear that these are an essential part of the course.* | | | **PAIRS** |

## 2. Understanding Culture

| | | | |
|---|---|---|---|
| **FILM** | 2.1 | **Understanding Culture** – Tim Green helps us begin to understand how culture works and then introduces the video clip. | 6 min |
| | 2.2 | **Meet the Natives** – A short clip from the Channel 4 series shown first in 2007 during which a group of South Sea Islanders visit one of the 'native' groups of England in Manchester. | 3 min |
| | 2.3 | **When Cultures Clash** – Tim Green helps us evaluate both eastern and western cultures from Christ's perspective, preparing the way for the group exercise. | 5 min |
| **RESPONSE** | 2.4 | Still: 'Using the list on Page 36: What strikes you most from this list? What can we learn from eastern cultures?' | 10 min |
| ***Instruct the group to read each contrasting pair*** *in the lists 'Western Culture' and 'Eastern Culture' on page 36 of the Study Manual, and then discuss the questions on the screen.* | | | **WHOLE GROUP** |
| *If this exercise takes less than 10 minutes,* ***ask participants to recap in pairs*** *what they learnt from the first two parts of this section.* | | | **PAIRS** |

## 3. What matters to Muslims

| | | | |
|---|---|---|---|
| **FILM** | 3.1 | **What matters to Muslims** – Rachel Green introduces us to some important values and cultures found in most Muslim societies. This talk includes a short series of interviews with Arabs about their family values. | 10 min |
| **RESPONSE** | 3.2 | Still: "Over to you..." | 12 min |
| *This exercise is found on the first section of the handout, entitled 'Biblical or cultural'. It builds on the previous exercise, helping us put Tim's talk into practice by evaluating, from Christ's perspective, our so-called 'Christian' culture.* | | | **PAIRS then WHOLE GROUP** |
| ***First participants should work in pairs to think critically about their own assumptions. Then they should go through the handout as a whole group.*** *Try to help everyone understand that there is cultural flexibility in our faith, but Biblical values matter most, and that these sometimes challenge our cultural assumptions.* | | | |





## 4. Honour and Shame

| | | | |
|---|---|---|---|
| **FILM** | 4.1 | **Honour and shame –** Steve Bell explains how values of honour and shame influence many Muslim cultures. | 13 min |
| **RESPONSE** | 4.2 | Still: "Over to you.." | 10 min |
| *This case study is found on the second section of the handout entitled 'Honour and Shame'. This helps us to understand the implications of an 'honour and shame culture' in a real life situation.* | | | **SMALL GROUP** |

## 5. From Islam to Christ – a Central London encounter

| | | | |
|---|---|---|---|
| **FILM** | 5.1 | Saira shares her testimony of how a dream led her towards Christ. | 12 min |
| **RESPONSE** | 5.2 | Still: "Prayer for Muslim peoples". | 3 min |
| *When you click 'continue' a 3 minute PowerPoint will play. It guides the group to pray first for Saira, and then for different Muslims around the world. When this is finished, you may wish to say the prayer at the end as a group, or to pray it as a start to an extended prayer time. Guide the group accordingly.* | | | 5 min |
| **RESPONSE** | 5.3 | Personal reflection | 2 min |
| *Once participants have finished praying,* ***encourage them to note in the box on the handout*** *what has most impacted them this week.* | | | |

## 6. Conclusion

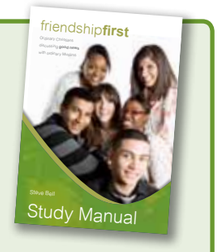
| | | |
|---|---|---|
| **FILM** | Steve Bell concludes the week and introduces the week's reading and practical tasks. | 2 min |
| **Film credits & Music.** | | |

**Remember: For the mosque visit to take place after Week 4 as we recommend, you should now make contact with the mosque if you have not done so already. For detailed guidelines, see Chapter 3 of the leaders guide.**

### This week's tasks

**Reading:** *Historical Barriers to Witness*, pages 29–33.

**Practical task:** Talk with someone you know from an eastern culture about cultural differences. Find out what is important in life to them, what things they do differently, and how they view Anglo-Saxon cultures.







Week 2

## Notes and resources

**For more detailed teaching on this week's topics the following resources are recommended:**

**Culture:**

Kate Fox, ***Watching the English: the hidden rules of English behaviour*** (Hodder & Stoughton) – helping the English to understand that they too have culture, not just other people.

Channel 4 documentary, ***Meet the Natives*** – all three complete episodes can be viewed on www.channel4.com/search/?q=meet+the+natives.

**Muslim Cultures:**

Bill Musk, ***The Unseen Face of Islam*** (Monarch) – explaining the practices and underlying worldview of 'folk Islam'.

Miriam Adeney, ***Daughters of Islam*** - written with the penetrating insight of an anthropologist, it opens a window on Muslim cultures as well as on Christian ministry to Muslim women.

**Honour & Shame:**

Hannah Shah, ***The Imam's Daughter*** (Random House) – the harrowing true story of a British-born Pakistani girl, abused and shamed by her father, and how her life was rebuilt in Christ.





## Week 3 guidelines:
# Our Muslim friends

**This week our focus is on Muslims in Britain and making friendships with Muslim people.**

### Objectives for this week are for participants to:

- Start understanding Muslim communities in Britain.
- Be equipped to start building bridges of friendship with Muslim people.

### Week 3 - Overview and timings

| | | Film | Response | Total |
|---|---|---|---|---|
| **1.** | Introduction | 3 min | 3 min | 6 min |
| **2.** | Muslim people in Britain | 16 min | 10 min | 26 min |
| **3.** | Building bridges of friendship | 13 min | 5 min | 18 min |
| **4.** | My Muslim friend | 13 min | 5 min | 18 min |
| **5.** | From Islam to Christ | 9 min | 20 min | 29 min |
| **6.** | Conclusion | 3 min | | 3 min |
| | | **57** | **43** | **100** |

## 1. Introduction

| | | | |
|---|---|---|---|
| **FILM** | 1.1 | Opening sequence. | |
| | 1.2 | Steve Bell introduces this week's topic. | 3 min |
| **RESPONSE** | 1.3 | Still: "What did you learn from this week's reading?" | 3 min |

*Recapping each week's tasks is important. It allows people to process the reading, or practical task, and it makes clear that these are an essential part of the course.*

**PAIRS**

## 2. Muslim people in Britain

| | | | |
|---|---|---|---|
| **FILM** | 2.1 | **Muslim people in Britain –** Tim Green gives us an overview of who the Muslims in Britain are and where they came from, introducing the book 'Mirpuri Stories', from which the case study is taken. | 6 min |
| | 2.2 | **'Dialogue' –** A video made by the Church Mission Society interviewing Muslims in Britain from a range of backgrounds. | 4 min |

*The original focus of this video was to promote dialogue between Christians and Muslims*

| | | | |
|---|---|---|---|
| **FILM** | 2.3 | **Islam in Britain –** Tim concludes his talk by touching on issues of Islam in Britain. | 6 min |
| **RESPONSE** | 2.4 | Still: "Over to you…" | 10 min |

***Give group members a copy of the week 3 handout** 'Case study I: Ahmad' printed from DVD 2 or photocopied from this book. This case study is about a life gripped by folk Islam (introduced by Rachel Green in Week 2, 3.2 'What matters to Muslims') and may bring up issues about demon possession and the reality of the spirit world in a way that western Christians do not often address.*

*The point of this exercise is for the group to start thinking about how the gospel could bring hope for someone trapped in folk Islam like Ahmad, and also about how the Church might care for hurting people like him.*

**SMALL GROUPS**

## 3. Building bridges of friendship

| | | | |
|---|---|---|---|
| **FILM** | 3.1 | **Building bridges of friendship** – Rachel Green shares with us ways to develop and grow our friendships with Muslim people. | 13 min |
| **RESPONSE** | 3.2 | Still: "Over to you..." | 5 min |

*If at least one person already has a Muslim friend, encourage them to share: **Who is your friend? How did you meet them? What has gone well? What has been a struggle in getting to know them?***

*You will need to adapt this exercise on 'My Muslim friend' according to your participants. If no one in the group has a Muslim friend yet, use the time to pray for opportunities to make Muslim friends.*

*The purpose of this is to encourage those who do not yet have a Muslim friend, with the personal testimony of group members.*

**VARIOUS**





## 4. My Muslim friend

| | | | |
|---|---|---|---|
| **FILM** | 4.1 | **My Muslim friend (part one) –** A local Christian shares her experience in building friendships with Muslim women. | 9 min |

*Her identity has been left anonymous for security reasons, as she is now working overseas in a Muslim country. This is not meant to imply that friendship building with Muslims in the UK is at all secretive, scary or covert. On the contrary, many Muslims in Britain welcome friendship with Christians and find they have more in common with them than with non-Christians.*

| | | | |
|---|---|---|---|
| **FILM** | 4.2 | **My Muslim friend (part two)** – Stephen, a local student, shares how God led him to make a Muslim friend. | 4 min |
| **RESPONSE** | 4.3 | Still: "Which of the ideas on page 51 could you use to deepen your relationship with a Muslim acquaintance?" | 5 min |

***Ask participants to do this exercise and to identify a Muslim acquaintance** that they could get to know better.*

**PAIRS**

## 5. From Islam to Christ – the impact of friendship

| | | | |
|---|---|---|---|
| **FILM** | 5.1 | An Iranian lady, Fafar, shares how a friendship led her to Christ. | 9 min |
| **RESPONSE** | 5.2 | Still: 'Over to you…' | 12 min |

*The second case study on the handout is about 'Shireen', a young post-modern British Muslim who is searching for answers. It shows that many Muslims growing up in Britain may have more questions under the surface than we realise. Get two members of the group to read the parts of 'Carol' and 'Shireen' and then discuss the questions.*

**WHOLE GROUP**

| | | | |
|---|---|---|---|
| **RESPONSE** | 5.3 | Still: "Prayer". | |

*Start the prayer time off with a reflection, using this poem which the author of 'Mirpuri Stories' wrote about one of her British Pakistani friends. One person should read it out, with the whole group in an attitude of prayer.*

6 min

You open the door with your hair out of place
And the salt of your tears still streaked on your face.
By your husband abused, in his drug induced rage
With children too scarred and disturbed for their age.
And you smile as you try to pretend nothing's wrong
And my heart cries to Jesus for mercy, 'How long?'

It seems every week that the struggle grows worse
To rise from that stalking, dark shadowing curse.
Much holy water and myriads of charms
But nothing to shelter your family from harm.
And yet your belief in these cures is so strong
And my heart cries to Jesus for mercy, 'How long?'

A new Muslim healer now enters the door
And grasps at your money like many before.
New prayers to offer and incense to burn
Wait forty days and your fortune will turn.
And never you ask, 'might this healer be wrong?'
And my heart cries for mercy to Jesus, 'How long?'

You rise before dawn with devotion to pray
The call from the mosque echoes out through your day.
You fast as expected and generously give
You keep all the rules in the way that you live.
And you think that your case to reach heaven is strong
And my heart cries to Jesus for mercy, 'How long?'

But still I believe you will stand at his throne
In that crowd of all nations, all tongues, all His own.
The pain of your suffering, the cost you will bear
Will all fade away as you gaze on Him there.
I just want to know you are part of that throng
And my heart cries to Jesus for mercy, 'How long?'

*Guide the group to join in with this prayer for Muslim people in Britain.*

**WHOLE GROUP**

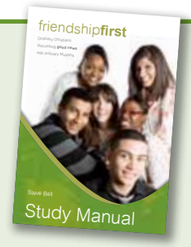
## Our Muslim friends

| | | | |
|---|---|---|---|
| **RESPONSE** | 5.4 | Personal reflection. | 2 min |
| *Once participants have finished praying, encourage them to note in the box on the handout what has most impacted them this week.* | | | |

### 6. Conclusion

| | | |
|---|---|---|
| **FILM** | Steve Bell concludes the week and introduces the week's reading and practical tasks. | 3 min |
| **Film credits & Music.** | | |

### This week's tasks




**Reading:** *Neighbours in a plural society,* pages 55–57.

**Practical task:** Have a conversation with a Muslim person this week. It could be an existing friend, or a new contact. You could ask them to tell you how to say '*as salaam aleikum'* properly and if appropriate, ask them about their family, home country or the local Muslim communities.

**If the mosque visit will take place after Week 4, now is your final chance to finalise details with the mosque, as you will need to explain everything to the group next week.**

## Notes and resources

**For more detailed teaching on this week's topics the following resources are recommended:**

**Muslim People in Britain:**

'Judy', *Mirpuri Stories* (Interserve) – tender pen-portraits of real Muslim people in a northern city in Britain (ask Kitab how to obtain a copy if out of print, or to obtain Judy's sequel on the same topic).

Alison Shaw, *Kinship and Community: Pakistani families in Britain* (Routledge) – a carefully-researched study of Pakistani Muslims in Oxford, their culture and community, with wider application to other places.

**Islam in Britain:**

Ed Husain, *The Islamist* (Penguin) – a British-born Bangladeshi explains what attracted him to radical Islam, why he got disillusioned, and how he sought a resting-place for his identity.

Philip Lewis, *Young, British and Muslim* (Continuum) – an acknowledged expert on the subject explores the identity struggles faced by Muslims growing up in Britain, and their varied solutions.

Steve Bell & Colin Chapman (eds.), *Between Naivety and Hostility* (Authentic) – twenty expert contributors provide fair but robust Christian responses to tough issues in Islam in Britain today.

**Bridges of Friendship:**

Joy Louewen, *Woman to Woman: sharing Jesus with a Muslim friend* (Chosen Books).

Sally Sutcliffe, *Aisha My Sister* (Paternoster).

- These two books help Christian women grow caring friendships with Muslim women from different backgrounds: there is much for men to learn here too.





## Week 4 guidelines:

# Good News for our Muslim friends

**This week addresses the topics of why Muslims need Jesus, and how we can explain the gospel in a culturally relevant way.**

### Objectives for this week are for participants to:

- Be convinced that Muslim people need Jesus and understand why the gospel is good news for them.
- Be motivated to share the gospel with their Muslim friends.
- Start to develop skills in sharing the Good News in Muslim-friendly ways.

### Week 4 - Overview and timings

| | Film | Response | Total |
|---|---|---|---|
| 1. Introduction | 3 min | 4 min | 7 min |
| 2. What is Good News for Muslims? Part I | 13 min | 6 min | 19 min |
| 3. What is Good News for Muslims? Part II | 11 min | 9 min | 20 min |
| 4. Longing for assurance | 9 min | 8 min | 17 min |
| 5. How I share the Good News | 9 min | 7 min | 16 min |
| 6. From Islam to Christ | 10 min | 7 min | 17 min |
| 7. Conclusion | 2 min | 2 min | 4 min |
| | **57** | **43** | **100** |

**Remember: As well as printing the handout for week 4, you should also now print the handout for the mosque visit if you plan to do the visit in the coming week. Allow a few minutes at the end of this week's discussion to explain the mosque visit arrangements.**

## 1. Introduction

| | | | |
|---|---|---|---|
| **FILM** | 1.1 | Opening sequence. | |
| | 1.2 | Steve Bell introduces this week's topic. | 3 min |
| **RESPONSE** | 1.3 | Still: "Talk in pairs about your conversation with a Muslim person". | 4 min |
| *If participants have not yet managed this, let them discuss how they plan to go about it.* | | | **PAIRS** |

## 2. What is Good News for Muslims? (part one)

| | | | |
|---|---|---|---|
| **FILM** | 2.1 | **What is 'good news' for Muslims? (part one)** – Martin Goldsmith explains how different aspects of the Christian message are good news for Muslims: the Trinity, God the Father, God the Son, His cross, resurrection and ascension, the Holy Spirit and His power, and relationships. | 13 min |
| **RESPONSE** | 2.2 | Still: "Look at the Study Manual, page 71: In what ways does the Nicene Creed (in the left-hand column) offer 'good news' to Muslims who believe the right-hand column?" | 6 min |
| *This response breaks up Martin's talk and helps participants to start applying the 'good news' they are hearing about.* | | | **SMALL GROUPS** |

## 3. What is Good News for Muslims? (part two)

| | | | |
|---|---|---|---|
| **FILM** | 3.1 | **What is 'good news' for Muslims? (part two) –** Martin Goldsmith continues, explaining that the following topics are good news for Muslims: revelation, hope for the weak, the humanity of Jesus and the church. | 11 min |
| **RESPONSE** | 3.2 | Still: "Over to you..." | 9 min |
| *Allocate the following gospel truths to different group members, then **give each member up to one minute to say why that particular truth is 'good news' for our Muslim friends.*** | | | **WHOLE GROUP** |

*The Trinity*
*God the Father*
*God the Son*
*Jesus' humanity*
*Jesus' cross, resurrection and ascension*
*The Holy Spirit and His power*
*Revelation*
*Relationships and the Church*
*Hope for the weak*

*This response helps participants to remember what Martin said in his talk, and to be excited about these wonderful gospel truths.*



Good news for our
Muslim friends

## 4. Longing for assurance

| | | | |
|---|---|---|---|
| **FILM** | 4.1 | **Longing for assurance** – Tim Green explains why there is a lack of assurance in Islam. | 5 min |
| | 4.2 | **Walking in shadow DVD by AIM –** Embedded into Tim's talk is part of a video made by Africa Inland Mission International which, by putting ourselves in the shoes of an African Muslim man, illustrates the need for assurance Muslims have. | 4 min |
| **RESPONSE** | 4.3 | Still: "Over to you…" | 8 min |
| ***Give participants a copy of the week 4 handout** and follow the case study: 'Muslim school'. The dialogue can be done either by different group members reading out the different parts, or else by watching this clip online: www.channel4.com/programmes/revelations/4od#2973760 (from 24:57 to 27:28). Once you have either read or watched this as a group, **answer the case study question**.* | | | **SMALL GROUPS** |

## 5. How I share the Good News

| | | | |
|---|---|---|---|
| **FILM** | 5.1 | **How I share the Good News** – Colin Edwards shares with us one approach to sharing the gospel in a way he finds particularly relevant to South Asian Muslims. | 9 min |
| **RESPONSE** | 5.2 | Still: "Role Play: In 3 minutes explain to your partner, as if to a Muslim, what Jesus achieved through his death and resurrection." | 7 min |
| *Remind the pairs to swap after three minutes, to allow both of the pair to take a turn at this exercise. The aim here is not to explain the whole of the gospel, just the meaning of the cross and resurrection in particular. If any of the pairs find it particularly difficult, encourage them that that's okay, and to keep practising!* | | | **PAIRS** |

## 6. From Islam to Christ: convinced by the New Testament

| | | | |
|---|---|---|---|
| **FILM** | **6.1** | **Convinced by the New Testament** – A Kurdish man, Timothy Ezat, is interviewed by a course facilitator about his testimony. | 10 min |
| | **6.2** | Still: "This week, we heard: 'I try hard, I say the shahada, I say my prayers, I give to the poor, I fast, but is it enough to earn Allah's mercy? I cannot know until it is too late." **Pray for Muslims around the world to hear the good news Jesus brings!'** | 5 min |
| *Remember, nearly a quarter of all the people on this planet live under Islam and it offers them no assurance of salvation! This time of prayer helps us to align our hearts with God's heart of compassion for them.* | | | **VARIOUS** |
| **RESPONSE** | 6.3 | Personal reflection | 2 min |
| *Once participants have finished praying, encourage them to note in the box on the handout what has most impacted them this week.* | | | |

## Good news for our Muslim friends

***Arrangements for the mosque visit*** — 2 min

*If you will do this in the coming week,* ***give all participants the mosque visit handout in Appendix B, and explain its key points.*** *Full guidelines for arranging the visit are in Chapter 3 of the leaders' guide.*

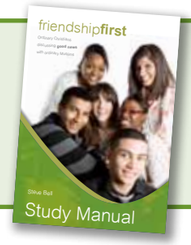
### 7. Conclusion

| | | | |
|---|---|---|---|
| **FILM** | 7.1 | Steve Bell concludes the week, and introduces the week's reading and practical tasks. | 2 min |
| **Film credits & Music.** | | | |

### This week's tasks

**Reading:** *Discussing the Good News with a Muslim friend,* pages 58–61.

**Practical task:** Mosque visit.




### Notes and resources

**For more detailed teaching on this week's topics the following resources are recommended:**

There are many good books! Some are listed in Appendix C and more are being written all the time.

The following three books are good for making a start:

Steve Bell, the ***Study Manual*** which you already have.

***Sharing Christ with Muslims***, produced by Frontiers. It packs a lot of good advice into a slim booklet.

Nick Chatrath, ***Reaching Muslims: a one-stop guide for Christians***.

To be stretched further in thinking about how the multi-faceted gospel is 'good news' for Muslims, read Roland Muller, ***The Messenger, the Message and the Community*** and his other books in ***www.rmuller.com***





## Week 5 guidelines:
# Ways to Witness

**This week introduces several ways we can share the good news of Jesus with our Muslim friends.**

### Objectives for this week are for participants to:

- Evaluate the extent to which prior beliefs can be used in communicating the gospel.
- Learn and practise different effective ways to explain the good news to Muslim friends.
- Expect that God will work in their own Muslim friends and pray for this.

### Week 5 - Overview and timings

| | Film | Response | Total |
|---|---|---|---|
| **1.** Introduction | 2 min | 3 min | 5 min |
| **2.** Building on prior beliefs | 12 min | 10 min | 22 min |
| **3.** Story telling | 12 min | 5 min | 17 min |
| **4.** God's story | 15 min | 7 min | 22 min |
| **5.** Other ways to witness | 11 min | 8 min | 19 min |
| **6.** From Islam to Christ | 6 min | 7 min | 13 min |
| **7.** Conclusion | 2 min | | 2 min |
| | **60** | **40** | **100** |

## 1. Introduction

| | | | |
|---|---|---|---|
| **FILM** | 1.1 | Opening sequence. | |
| | 1.2 | Steve Bell introduces this week's topic. | 2 min |
| **RESPONSE** | 1.3 | Still: "Choose one discussion topic from the list on pages 59–60, and say how you could use this as a starting-point to talk about Jesus." | 3 min |

*Some of these ideas lead more directly to sharing about Jesus, some are less direct.* **PAIRS**

## 2. Building on prior beliefs

| | | | |
|---|---|---|---|
| **FILM** | 2.1 | **Building on prior beliefs** part I – Pat Brittenden introduces the idea of beginning with what Muslims already believe as a starting-point for sharing the gospel. | 5 min |

*This talk is split into three parts with three short discussion sections.* ***Give out the week 5 handout 'Ways to witness' at the start of this talk*** *and it is used throughout this week.* **PAIRS**

| | | | |
|---|---|---|---|
| **RESPONSE** | 2.2 | Still: "Look at this passage in pairs. Compared with what you know from the biblical account, mark each verse with 'similar', 'different' or 'not sure'." | 4 min |

*This purpose of this exercise is to get participants to interact critically with the Qur'an's text. Participants should write directly on their handout.* **PAIRS**

| | | | |
|---|---|---|---|
| **FILM** | 2.3 | **Building on prior beliefs** part II. | 1 min |
| **RESPONSE** | 2.4 | Still: "What is your gut reaction about using the Qur'an to lead Muslims towards Christ?" | 2 min |

*This exercise may bring out strong reactions. Its purpose is not for participants to delve deeply into the theological aspects of the debate, but to share their feelings. For those who wish to take the topic further, we have suggested further reading below.* **PAIRS**

| | | | |
|---|---|---|---|
| **FILM** | 2.5 | **Building on prior beliefs** part III. | 6 min |
| **RESPONSE** | 2.6 | Still: "Surah 4:171 – How is this verse both an obstacle and a bridge to sharing Christ with Muslims?" | 4 min |

*Here participants have an opportunity to interact with a different verse which is on the handout. Let them work at this, but if they get stuck here are some clues:*

*This verse is an <u>obstacle</u> because it denies the Trinity, and Jesus as Son of God; also it calls Jesus an 'apostle' but only in the Islamic sense (i.e. God's special messenger but on the same level as other messengers).*

*It could also be a <u>bridge</u> because it affirms Jesus as God's Word (so we can ask Muslims 'don't you believe that God's word exists from eternity? If so, is it not part of Him?') and as God's Spirit (not just a spirit* from *God but the spirit* of *God, i.e. part of God himself).*





## 3. Story telling

| | | | |
|---|---|---|---|
| **FILM** | 3.1 | **The Imam and the beggar** – Martin Goldsmith shares with us a parable adapted for the Muslim context. | 11 min |
| | 3.2 | **Story telling** – Tim Green briefly introduces us to story telling as a way to witness. | 1 min |
| | 3.3 | Still: "Read both short stories on the handout, Section C: What spiritual truths are they trying to convey to Muslims? Do you think they would work?" | 5 min |

*These are examples of the ways stories can be used to convey biblical truths. Encourage participants to think later of their own examples, illustrations and stories that would make sense to their Muslim friends.* **SMALL GROUPS** 5 min

## 4. God's story

| | | | |
|---|---|---|---|
| **FILM** | 4.1 | **Telling God's story** – Tim Green introduces the use of biblical story telling as a way to witness. | 1 min |
| | 4.2 | **God's story** – This clip was made to introduce the Jesus film, especially for Muslim viewers. It starts with the Old Testament that Muslims already know about, leading on to the arrival of Christ. | 8 min |

*Details on how to order this film are in Appendix C.*

| | | | |
|---|---|---|---|
| **FILM** | 4.3 | **A chronological gospel outline** – Tim Green shares with us a brief outline which sets the gospel in the context of God's big story and builds on Muslims' prior beliefs. | 6 min |
| **RESPONSE** | 4.4 | Still: "Discuss this way of explaining 'God's story': Is it faithful to the Bible? How does it connect with Muslims' prior beliefs?" | 7 min |

*This gospel outline can be used as the basis for this week's follow-up tasks, and the diagram is found on this week's handout.* **SMALL GROUPS**

## 5. Other ways to witness

| | | | |
|---|---|---|---|
| **FILM** | 5.1 | **How do you share the Good News?** – Timothy Ezat shares with us his approach to sharing the gospel with a Muslim. | 7 min |

*Timothy already told us in Week 4 how he came to Christ. He draws a sharper distinction between the Isa of the Qur'an and Jesus of the Bible than given in part 2 this week for different Christians have different opinions on this.*

| | | | |
|---|---|---|---|
| **FILM** | 5.2 | **More ways to witness** – Tim Green introduces more ways to witness, briefly covering points E, & G-H) in the handout: telling our stories, the impact of community, the supernatural and prayer. | 4 min |

*Point F on answering common Muslim objections will be introduced next week.*

| | | | |
|---|---|---|---|
| **RESPONSE** | 5.3 | Still: "In pairs, take turns to share your testimony in a way which would make sense to a Muslim." | 8 min |

*Remind the group that your testimony is not just how you came to Christ but also how he has been working in your life since then.* ***Partners should swap after 4 minutes.***

## 6. From Islam to Christ: encounter in an English church

| | | | |
|---|---|---|---|
| **FILM** | 6.1 | **Encounter in an English church** – An Iranian lady is interviewed by Rachel Green about her testimony. | 6 min |
| | 6.2 | Still: "Prayer" | 5 min |
| | | ***Guide the group to pray for Christ to break into the lives of Muslims around the world and in their local area, in a supernatural way.*** *If any group members find this a strange idea, explain that a surprisingly large number of Muslims have been drawn towards Christ through visions, dreams or healings, as Martin Goldsmith mentioned. Such supernatural encounters are rarely sufficient on their own to make a Muslim turn to Christ. Rather, they usually guide the Muslim to find out more about the gospel from the Bible, and from other Christians, in order fully to receive Christ. We see this pattern in Acts 8–10.* | VARIOUS |
| **RESPONSE** | 6.3 | Personal reflection. | 2 min |
| | | *Once participants have finished praying, encourage them to note in the box on the handout what has most impacted them this week.* | |

## 7. Conclusion

| | | | |
|---|---|---|---|
| **FILM** | 7.1 | Steve Bell concludes the week, and introduces the week's reading and practical tasks. | 2 min |
| | | **Film credits & Music.** | |

### This week's tasks

**Practical task:** Write out a gospel outline that covers and explains the main points of the gospel in a way that makes sense to a Muslim and is culturally sensitive. Try and keep it shorter than 1000 words.

*Participants can start this from scratch, or use the gospel outline diagram introduced by Tim Green in Section 4.3.* There is no reading this week because the practical task is so big.

## Notes and resources

**For more detailed teaching on this week's topics the following resources are recommended:**

**Building on Prior Beliefs –** The Qur'an itself is available in several English translations, in hard copy and online; see more details in Appendix C.

A Christian website which concisely compares different approaches to using the Qur'an is www.cmf.org.uk/publications/content.asp?context=article&id=1405

A Christian website which favours using the Qur'an to point Muslims towards Christ and explains how to do this is www.camelmethod.com

**Ways to Witness –** See Appendix C for books which help us learn ways to witness. These overlap with Week 4, because 'ways to witness' is an extension of 'good news for our Muslim friends'.

**Evangelistic Resources –** Materials which speak directly to our Muslim friends include:

- the Bible, New Testaments and gospels in Muslim languages
- books and other literature explaining the gospel to Muslim readers
- audiovisual resources in different languages
- websites in different languages

A one-stop source for most of these is Kitab www.kitab.org.uk and further details are in Appendix C.





Week 6 guidelines:

# Next Steps

**This week we conclude 'ways to witness', learn about caring for Christ's followers from a Muslim background, and consider our next steps beyond Friendship First.**

### Objectives for this week are for participants to:

- Be equipped to respond to Muslim objections at a basic level.
- Understand the needs of believers from a Muslim background, and know how to care for them.
- Become aware of resources and further training to help in sharing Christ with Muslims.

### Week 6 - Overview and timings

| | Film | Response | Total |
|---|---|---|---|
| 1. Introduction | 3 min | 8 min | 11 min |
| 2. How I try to witness | 13 min | 3 min | 16 min |
| 3. How can I answer my Muslim friend? | 12 min | 6 min | 18 min |
| 4. Next steps | 8 min | 10 min | 18 min |
| 5. Caring for Christians from a Muslim background | 15 min | 6 min | 21 min |
| 6. A final challenge | 9 min | 5 min | 14 min |
| 7. Conclusion | 2 min | | 2 min |
| | **62** | **38** | **100** |

**Please note: in addition to the weekly handout, we recommend that you give participants a copy of Appendix C: Further resources. It supplements Section 4 this week and indicates further resources relevant to all parts of the Course.**

# Next Steps

## 1. Introduction

| | | | |
|---|---|---|---|
| **FILM** | 1.1 | Opening sequence. | |
| | 1.2 | Steve Bell introduces this week's topic. | 3 min |
| **RESPONSE** | 1.3 | Still: "Role Play: In 4 minutes, explain to your partner, as if to a Muslim friend, the main points of your gospel outline. Then swap round." | 8 min |
| *Participants should share their prepared gospel outline with each other. This was their task for week 5.* | | | **PAIRS** |

## 2. How I try to witness

| | | | |
|---|---|---|---|
| **FILM** | 2.1 | **How I try to witness** – Hannah White. A local Christian shares with us some of her experience of sharing Jesus with her Muslim friends. | 7 min |
| | 2.2 | **How I try to witness** – Maurice. | 6 min |
| **RESPONSE** | 2.3 | Still: "Summarise the most important things you learned from Hannah and Maurice." | 3 mins |
| *Maurice stresses 'witness' before 'friendship'. This arises from his particular situation where he is running a public book table and Muslims meet him in that context. In most other situations, the personal friendship comes first and then leads on to the witness. What matters is that we combine both friendship and witness.*<br>*Maurice has written a book with practical tips on how to run a Christian book table called 'You prepare a table before me'. This is downloadable from www.lulu.com* | | | **SMALL GROUPS** |

## 3. How can I answer my Muslim friend?

| | | | |
|---|---|---|---|
| **FILM** | 3.1 | **How can I answer my Muslim friend?** – Steve, and Nick Chatrath, help us to think about how to answer Muslim objections to the gospel. | 12 min |
| **RESPONSE** | 3.2 | Still: "What might you say to the person who argues that the Bible has been changed?" | 6 min |
| *This exercise applies the method which Nick gave us for responding to any objection. First, **check that the group can recall his three questions** (1. 'why are they asking this question?' 2. 'what could you ask them?' 3. 'what might you say?'). Then **ask participants to respond to the question on the screen**. Here are some ideas:*<br>• *Is not God strong enough to protect His Word?*<br>• *The Qur'an affirms the Bible and points Muslims to it.*<br>• *The Qur'an nowhere claims that the Bible has been changed, only that some people twisted its meaning.*<br>• *There are many thousands of ancient manuscripts of the Bible and by comparing them we can be very sure of the original text. By contrast, early manuscripts of the Qur'an were destroyed so we cannot compare them.*<br>• *Nevertheless there are small variations in early manuscripts of the Qur'an just as in the Bible.*<br>• *If you or participants want to go into more detail, refer to the resources at the end of this week's guide or Appendix C.* | | | **SMALL GROUPS** |





Next Steps

## 4. Next steps

| | | | |
|---|---|---|---|
| **FILM** | 4.1 | **Next steps** – A short presentation introducing different ways that participants can follow up the Friendship First course: | 2 min |
| *Further details and contact details for these resources, and others, are found in Appendix C. You should give participants a copy of Appendix C at this point. See also Appendix 3 in the Study Manual.* | | | |
| **FILM** | 4.2 | **From Islam to Christ: More than dreams** – A short clip from the docudrama 'More than Dreams' introduces us to this valuable resource. It is a five-part testimony DVD showing different Muslims turning to Christ as a result of a dream or vision. | 6 min |
| **RESPONSE** | 4.3 | Still: "Over to you..." | 10 min |
| *Discuss how you as a group could share the 'good news' with Muslim people locally. See Chapter 4.3 in this leaders' guide, and discuss the bullet points headed 'regular ministries' and 'one off outreach events'. Explain that we seek with integrity to bless, serve, befriend and share Christ with our Muslim neighbours, we are not just seeking 'excuses' for evangelism. If appropriate mention the 'ethical guidelines for witness' described in Section 4.3.* | | | **WHOLE GROUP** |

## 5. Caring for Christians from a Muslim background

| | | | |
|---|---|---|---|
| **FILM** | 5.1 | **Caring for Christians from a Muslim background** – Fafar and Khalida, as two of Christ's followers from a Muslim background, help us to understand how we as Christians can care for, and support, those in similar situations. | 15 min |
| *Fafar shared her testimony in week 3.* | | | |
| **RESPONSE** | 5.2 | Still: "Over to you…" | 6 min |
| *Instruct the group to answer the following questions:*<br>*a) What care and encouragement might former Muslims need in our churches?*<br>*b) (if time allows) Read Friendship First page 67, the section 'Secret Believing'. What do you think are the advantages and disadvantages of a new believer witnessing straightaway to their Muslim family?*<br>*If group members personally know believers from a Muslim background advise them to read later the Study Manual, pages 62–70, and other resources are listed in Appendix C.* | | | **SMALL GROUPS** |

## 6. A final challenge

| | | | |
|---|---|---|---|
| **FILM** | 6.1 | **Our aim in witnessing** – Tim Green summarises what we are aiming at in our witness. | 3 min |
| | 6.2 | **A final challenge –** Gordon Hickson challenges us to have greater faith for Muslims to come to know Jesus. | 6 min |
| | 6.3 | Still: "What will you do as a result of this course? Write in the handout, then share in pairs." | 5 min |
| ***Then have a time of praying for one another.*** | | | **PAIRS** |



Week 6

# Next Steps

## 7. Conclusion

| | | | |
|---|---|---|---|
| **FILM** | 7.1 | Steve Bell concludes the week, and introduces the week's reading and practical tasks. | 2 min |
| **Film credits & Music.** | | | |

### This week's task

*There is no task following on from Week 6, but you should encourage participants to apply what they have learnt in this course. See Chapter 4 for more ideas.*

## Final Notes and resources

**Answering our Muslim Friends**

The websites *www.answering-islam.org* and *www.unchangingword.com* are helpful.

See also the good articles by former Muslims E.M. Hicham *www.word-of-hope.net* and Steven Masood *www.word.org.uk* Both these authors have also written books which are in Appendix C.

There are many other good resources, see Appendix C.

**Next Steps**

See Appendix C for details of how to obtain all these resources.

**Caring for Christians from a Muslim background**

Horst Pietzsch, *Welcome Home: caring for converts from a Muslim background*.

Annette Hall, *Producing Mature Fruit*.



# Appendices

The following pages are photocopiable - they are also available as printable pdf files on the course DVDs.

## How to lead Group Discussion

**Remember these points:**

- Don't talk too much yourself! You are facilitator of the discussion group. Make sure that you don't keep talking. This is especially important in this Friendship First course because the times allocated for discussion are quite short.
- Give an opportunity for every member to take part in discussion. You will always find some people more responsive than others. Encourage the talkative ones not to speak too much.
- Encourage the more shy people in the group to speak, perhaps by directing a question at them. You may be surprised to hear insight from people who generally remain quiet. Remember that silence does not always mean non-participation.
- Don't let the group be silent for too long. Restate the question, or ask individuals.
- But, don't let it be discussion between just two or three people. Ask individuals (and try to remember their names).
- Pay attention to the mood of your group by 'listening' with your eyes as well as your ears.
- Don't let the discussion stray away from the main point or the group lose focus. If individuals want to follow up a point which is less relevant to others, chat with them afterwards. The leaders guide indicates further resources for them to follow up on their own.
- Keep fairly strictly to the time guidelines in the leaders guide, as participants will start to flag after too long on one point. But feel free to move on if the discussion has come to a natural conclusion before time is up.
- If a member gives an answer which you don't agree with, ask what other members think; or else thank them for their contribution, affirm the parts that you agree with, and suggest your alternative view on the subject.
- Respect differences of interpretation and understanding.
- Let the members ask you questions. If you don't know the answer, refer them to resources (found at the end of that week and in Appendix C) that may be able to help them.
- Listen to others with the goal of understanding rather than agreeing or disagreeing.

friendship**first**

## **Week 1 Handout** Islam and Muslim people

### Islam: a quick overview

Quiz questions are based on pages 20–25 of the Friendship First Manual.

### Quiz Part I Questions based on pages 20–22:

1. By what process do Muslims believe the Qur'an was written down?
2. At what time of day do devout Muslims do the first of their five daily prayers?
3. Which of the five 'pillars of Islam' can result in stomach complaints?
4. Why is academic assessment of the Qur'an often forbidden?
5. With what is the Ka'aba decorated?

### Quiz Part II Questions based on pages 23–25:

6. Which book do Muslims believe was given to Moses by Allah?
7. How many of the prophets of Islam are found in the Bible?
8. With what words (in English) does the 'call to prayer' begin?
9. What happens on the Judgement Day in Islam?
10. Why is fatalism so common in Muslim cultures?

### Reading

Read 'Why do Muslims follow Islam?' pages 26–28.

### Practical task

Take the opportunity to greet a Muslim person in your area or workplace this week. If you don't have a Muslim friend, how about asking God each day this week to give you one? We've found that He delights to answer that prayer.

**What has impacted you most from this week?**

## **Week 2 Handout** Muslim values and cultures

### Biblical or cultural?

Which do you think is more of a cultural value (write C) and which is more of a biblical value (write B)? For example:

C 1. To be prompt at every meeting and appointment.

B 2. To be prayerful.

____ 3. To line up when waiting for a bus or in a shop.

____ 4. To make an appointment before dropping in at a person's home.

____ 5. To send thank you cards.

____ 6. To express your feelings directly ('tell it like it is').

____ 7. To be honest.

____ 8. To wear shoes in church.

____ 9. To think of others before yourself.

____ 10. To support your parents materially and in every way you can.

____ 11. To save up for your retirement.

____ 12. To respect the elders among you.

____ 13. To greet each other with a kiss.

____ 14. To have a church building.

____ 15. To say 'cleanliness is next to godliness'.

____ 16. To think 'my home is my castle'.

____ 17. To believe 'some musical instruments are not suitable for Christian worship'.

____ 18. To say that little children should have their own church service.

____ 19. To practice hospitality.

____ 20. To give to those who are in need.



friendship**first**

Appendix B

### Honour and shame

A Bradford Muslim delivered bikes for a living. He pilfered the occasional item to help his extended family. When challenged, he denied the obvious. When eventually sacked, he went berserk, accusing the management of racism and Islamophobia. The following Friday, the Muslim went confidently to mosque with his prayer hat on, as though nothing had happened. On the way, a dog licked him. He was so distressed, he went straight back home to have a bath and pray for forgiveness.

Which of the following are true? You decide…

1. All Muslims are thieves and liars.
2. Muslims are under obligations westerners know nothing of (such as an obligation to their extended families).
3. Muslims may not see themselves as guilty even if caught.
4. All Muslims are hypocrites.
5. When Muslims are shown to be wrong publicly, for them, a deeper principle is violated (such as their honour, which is part of their self-worth and social standing).
6. For many Muslims, 'sin' is as much about what happens to them as what they do.
7. Like some Christians, some Muslims can't tell the difference between the requirements of their culture, and what their faith requires of them.

### Reading

'Historical Barriers to Witness' pages 29–33.

### Practical task

Talk with someone you know from an eastern culture about cultural differences. Find out what is important in life to them, what things they do differently, and how they view Anglo-Saxon cultures.

**What has impacted you most from this week?**

## **Week 3 Handout** Our Muslim friends

### Case study I: Ahmad

Was it only six years ago that the trouble really started? It seems like a lifetime of pain has been squeezed mercilessly into those years. How you have doted on this father of yours with his drug problems that sometimes spiral him into a violent temper. What damage is done when your idol abuses your mother?

The Jinn made their appearance some years ago. Radiators rattled, pounding feet were heard on the stairs at night and sometimes the house mysteriously filled up with acrid smoke although there was no fire. And then you started acting strangely, rolling around and taking your clothes off. The Jinn seemed to target you, to seek to disturb you. The feared curse had come upon you.

The last few years have been truly hellish. I can hardly bear to watch your mother's desperation as she makes her endless trips to this healer for 'holy' water, to that Imam for a charm for you to wear. She cannot hear my words about Jesus. She is too busy praying this special prayer seven times or burning incense sticks which I am told the Jinn do not like. Thousands of pounds have disappeared on this cure or that remedy whilst the healer knocks at the door.

Sometimes I am tempted to lose hope for you, Ahmad. You have known emotional scarring, rejection and demonic attack I have never faced in my whole lifetime. You are deeply unhappy at times, responding with violence to the slightest provocation. I sometimes fear where your temper and the Jinn may take you. And yet there is one hope, for many have prayed, wept and longed for you. And Jesus, whose acceptance is stronger than any rejection, whose healing is more powerful than any scar, the One who says the words and the demons tremble, is on your case. And a Father waits for you with His open arms and unfailing love.

*Taken from 'Mirpuri Stories', p29. The author, a Christian lady, has served for many years among Mirpuris in the north of England. Mirpuris comprise the largest group of Pakistanis in Britain.*

### Case study II: Shireen

*This is a real conversation through Facebook text messaging, and retains the original spelling and punctuation. 'Shireen' (not her real name) is a 19 year old Muslim girl, she was brought up in Britain and is now in conversation with her former schoolteacher 'Carol' who recently had a baby. She knows Carol is a Christian and has some questions for her...*

**Shireen** Congratulations on the baby. How are you both feeling? Tired i imagine

**Carol** yep! what are you up to?

**Shireen** soul searching

**Carol** huh?

**Shireen** Was actually thinking i would talk to you at some point (when your less baby busy) about the infamous God.

**Carol** any time :)

**Shireen** I'm just struggling with a lot of belief stuff at the moment and i thought it might be nice to talk to someone more educated and not judgemental.

**Carol** sure. always remember faith isn't blind its faith IN something or someone

**Shireen** exactly. and surely blind faith isn't really faith because it's not believing in your own convictions, only hearsay from others

**Carol** you need to be sure what you're trusting in is reliable. yep. will pray for you that you gain some clarity - if you don't mind?

**Shireen** That would be lovely. Can i ask you something: what makes you so sure that God is there (and if you say he's spoken to you- i might cry)

**Carol** I look back at the historical evidence for Jesus. I believe that how he lived and what he said and did takes an awful lot of explaining away without God.



friendship**first**

Appendix B

**Shireen** This is true. i guess science proclaims 'we don't claim to have all the answers... whereas religion suggests the answers have already been given to us.
Have/ do you have religious experiences? Its just a lot of my christian friends who i have asked have always said ...well God has spoken to me: and its like... i can't say anything to that because i haven't.

*Later Shireen wrote this by email:*

**Shireen** I did have a few questions which I've asked a few muslim scholars and some very fundamentalist christian speakers and of course got those time honoured answers "Just because God says so" and "Your not supposed to ask questions".

I've read the bible quite a few times (mostly because i find it quite a good read) and also because i find its so much less complicated than the Qu'ran.

Why did God create us? What is our purpose and if he is omniscient, unfallable and complete without anyone else, what is the reason for our existance – because surely even creating someone for a need to love is still being incomplete. Which would therefore make someone incomplete without others to love.

### To discuss:

- What part have Christian friendships already played in Shireen's life?
- Are you surprised by Shireen's questions? Are you emotionally touched by them?
- How would you answer Shireen's last question "Why did God create us"?

### Greetings

| | |
|---|---|
| 'As-salaam aleikum' | Peace be on you |
| 'Wa aleikum as-salaam' | And on you be peace |
| 'Shukrya' (Urdu) / 'Shukran' (Arabic) | Thank you |

### Reading

'Neighbours in a plural society' pages 55–57.

### Practical task

Have a conversation with a Muslim person this week. It could be an existing friend, or a new contact. You could ask them to tell you how to say 'as salaam aleikum' properly and if appropriate, ask them about their family, home country or the local Muslim communities.

**What has impacted you most from this week?**

## **Week 4 Handout** Good news for our Muslim friends

### Case study: Muslim school

This case study is a transcript taken from the Channel 4 programme 'Revelations: Muslim school' aired in July 2009. It involves a reporter, as well as Zara (who is 7 years old), and two of her friends from school. You can watch the whole programme online on www.channel4.com/programmes/revelations/4od#2973760

**Reporter:** Zara's doing well at the Nottingham Islamia [school]. She has to do the same basic subjects as children at state schools, but she also has to catch up in her knowledge of Islam. Even at the tender age of 7, she's expected to strictly follow its rituals and rules.

*[They show the reporter how they wash before their ritual prayers]*

**Friend 1:** First you wash your hands three times.

**Friend 2:** And wash it properly inside and out.

**Zara:** Sometimes it's better if you use soap.

**Friend 1:** No!

**Friend 2:** And then you take some water and put it in your mouth then you wash your nose three times.

**Reporter:** Do you have to wash every time before you pray?

**Zara:** You can only do it once if you want.

**Friend 2:** If you want to do it again that's better.

**Zara:** It's better if you do it five times.

**Friend 1:** And you still get a reward if you do one [washing].

**Reporter:** What reward do you get?

**Zara:** You don't know what the reward will be. It could be rubbing out all your sins maybe.

**Friend 2:** If you want to go to janna you have to do good things, like you pray and read Qur'an.

**Zara:** Janna is like special place.

**Friend 1:** If you be good it can take you there. One day the Last Day it will take you there. It might have a scale thing and how many bad deeds and how many good deeds and which one is the highest, if good is the highest you go to heaven janna, if bad is the highest you go to hell.

**Reporter:** So do you worry about going to hell-fire?

**Zara:** Yeh, we all do.

**Reporter:** What would you have to do to go to hell-fire?

**Friend 1:** Bad stuff.

**Friend 2:** Drink alcohol, or smoke or swear.

**Zara:** Going to hell is actually quite scary. If you be there it's going to be scary, trust me. It's going to be like all this fire everywhere.

**Reporter:** So do you think you are going to paradise?

**Zara & friends:** I'm not sure but I hope I do.

*NB: 'Janna' (also known as 'jannat') = paradise*

### Discuss:

- What is 'good news' for these girls and how would you explain it to them?







### Reading

Read 'Discussing the Good News with a Muslim Friend' pages 58–61.

### Practical Task

Visit to a local mosque. This will be organised by the course leader.

**What has impacted you most from this week?**

## **Week 5 Handout** Ways to Witness

### A) One Step at a Time

Remember that there is no quick fix. We need to start where our Muslim friend is at, addressing their heart hunger, not their mental prejudice. We should pray that they come to recognise the truth of the Gospel and come into relationship with Jesus Christ.

### B) Building on Prior Beliefs

***Qur'an Surah 3 verses 45–52, 55***

**Yusuf Ali**

45. Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah.
46. He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous."
47. She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!
48. "And Allah will teach him the Book and Wisdom, the Law and the Gospel,
49. "And (appoint him) an apostle to the Children of Israel, (with this message): 'I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;
50. "(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me.
51. "It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight."
52. When Jesus found unbelief on their part he said: "Who will be my helpers to (the work of) Allah?" Said the disciples: "We are Allah's helpers: We believe in Allah, and do thou bear witness that we are Muslims."
55. Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute."

**A.J. Arberry**

45. When the angels said, "Mary, God gives thee good tidings of a Word from Him whose name is Messiah, Jesus, son of Mary; high honoured shall he be in this world and the next, near stationed to God.
46. He shall speak to men in the cradle, and of age, and righteous he shall be."
47. "Lord," said Mary, "how shall I have a son seeing no mortal has touched me?" "Even so," God said, God creates what He will. When He decrees a thing He does but say to it 'Be', and it is.
48. And He will teach him the Book, the Wisdom, the Torah, the Gospel,
49. to be a Messenger to the Children of Israel saying, "I have come to you with a sign from your Lord. I will create for you out of clay as the likeness of a bird; then I will breathe into it, and it will be a bird, by the leave of God. I will also heal the blind and the leper, and bring to life the dead, by the leave of God. I will inform you too of what things you eat, and what you treasure up in your houses. Surely in that is a sign for you, if you are believers.
50. Likewise that is before me, and confirming the truth of the Torah to make lawful to you certain things that before were forbidden unto you. I have come to you with a sign from your Lord; so fear you God, and obey you me.
51. Surely God is my Lord and your Lord; so serve Him. This is a straight path."
52. And when Jesus perceived their unbelief, he said, "Who will be my helpers unto God?" The Apostles said, "We will be helpers of God; we believe in God; witness thou our submission."
55. When God said, "Jesus, I will take thee to Me and will raise thee to Me and I will purify thee of those who believe not. I will set thy followers above the unbelievers till the Resurrection Day. Then unto Me shall you return, and I will decide between you, as to what you were at variance on."







***Qur'an Surah 4 verse 171***

"People of the Book, go not beyond the bounds in your religion, and say not as to God but the truth. The Messiah, Jesus son of Mary, was only the Messenger of God, and His Word that He committed to Mary, and a Spirit from Him. So believe in God and His Messengers, and say not, 'Three.' Refrain; better is it for you. God is only One God. Glory be to Him – That He should have a son!
To Him belongs all that is in the heavens and in the earth; God suffices for a guardian."

### C) Story telling

Jesus told stories a lot. He used everything from full length parables, to one-sentence illustrations, to idioms. We can do the same. For instance,

- We could use a full-length contextualised parable, like Martin Goldsmith's.
- We could choose a relevant biblical story or parable and tell it straight.
- We could make up our own stories or examples, like these two below:

**Fear or gratitude?**



Two young men met in the market. Both were servants, and their masters had sent them to do the shopping. They started talking about their masters. *"I try hard to please my master"*, said the first servant, *"but I never know when he will get angry. I am afraid of his punishment"*.

*"I too try to please my master"*, replied the other servant. *"But I do it out of love, not out of fear. You see, my father was killed in the war and my mother died of cancer. I had to beg in the streets. One day a kind man found me and brought me to his home. He has done so much for me and even lets me eat at his table. I love him because he first loved me"*.

*"I wish I could love my master"*, commented the first servant.

**Our sinful nature**

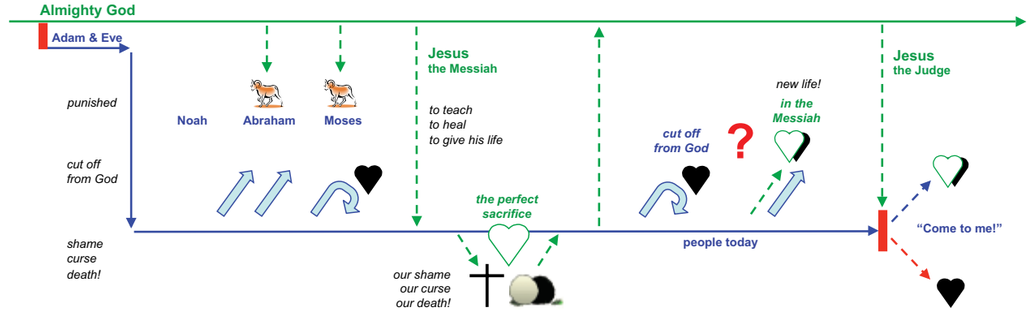


Have you ever watched an intoxicated man trying to walk in a straight line? He can't do it, can he? Even if you tell him clearly which direction he should walk in, he is completely incapable to do so. He is addicted to this drug which prevents him following a straight path.

It is the same, spiritually, for all human beings. God Almighty has sent very many prophets to tell us the Straight Path. Everyone knows what the Straight Path is. We have prayed so many times, "Guide us on the Straight Path". Yet in practice we have not walked straight. Why not? And what can we do about it?

### D) God's story

The whole of the Bible is one grand true story. History = 'His Story'. Nearly all experienced evangelists to Muslims advocate telling this story chronologically, starting with creation, then the Old Testament prophets, and leading to Christ. Here is the diagram we used in the PowerPoint:



### E) Telling our stories

We should use testimony to illustrate God's reality of God in our lives. We can say "I know God personally; He is active in my life and communicates with me; He gives me power over sin and the promise of forgiveness and an assured place in heaven!" Let's learn to weave these realities into our story, to keep it constantly updated with what God is doing in our lives today, and to avoid Christian jargon.

### F) Answering our friend's objections (covered in Week 6)

The talk in Week 6 lists these five common objections:

a) "The Bible has been changed"
b) The identity of Jesus
c) Classical religious objections
d) "You have three gods"
e) "We believe in Jesus too"

Resources to help us answer such objections are listed in the leaders guide, Appendix C.

### G) The impact of community

An Arab Christian ministering in Britain said: 'it is about friendship first, community second, witness third'. Many Muslims are fascinated to see what Christians look like in community. A 'Muslim friendly' church is just that: friendly to Muslims. It's surprising the impact that an ordinary service on an ordinary Sunday in an ordinary church can have!

### H) An appropriate place for the supernatural

- Don't underestimate it: many, many, times God breaks through to Muslims in supernatural ways.
- Don't overestimate it: God still uses us as his co-workers—indeed the friendship of a Christian is an even more common factor in Muslims coming to Christ than a supernatural intervention; and nearly always, the dream or vision points the Muslim to a Christian from whom they can find out more (just as in Acts 9 & 10).

### I) The power of prayer

Pray for our Muslim friends, pray with them if appropriate (e.g. say grace when they come for a meal to your home, or pray for a felt need if they are happy for you to do so with them), and don't give up!

### Practical task

Write out a Gospel outline that covers and explains the main points of the Gospel in a way makes sense to a Muslim, and is culturally sensitive. You can use the diagram introduced this week by Tim Green as a basis for your wording, or another one if you prefer. Try to keep it shorter than 1000 words.

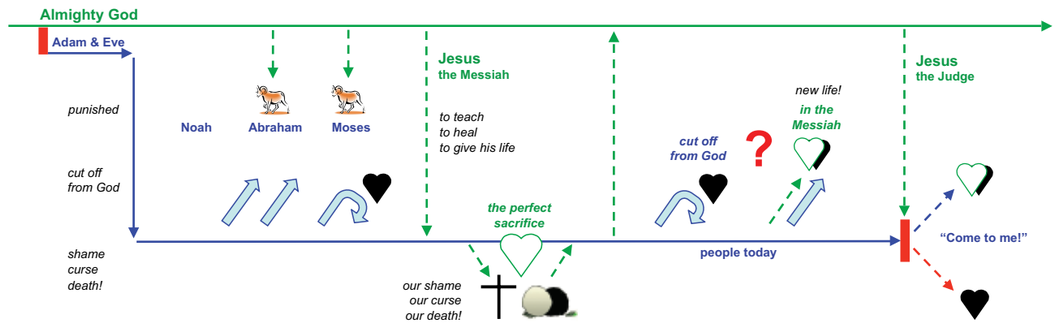
**What has impacted you most from this week?**



friendship**first**

Appendix B

## **Week 6 Handout** Next Steps[1]




### 'Telling God's Story': a suggested outline for our Muslim friends

There is only one God. He has always existed, and we should worship Him alone. He created everything, including Adam and Eve as the first human beings. God wanted them to live close to Him and to enjoy His wonderful love.

But one day Adam and Eve[2] disobeyed God's command. This was not just a minor mistake. They had rebelled against God and insulted Him. God still loved them, but how could he just ignore their sin? Since God is the source of all justice how could He not punish them? As He is holy and clean how could they remain in His presence?

So God was angry, and sent them far away from that beautiful garden. Now Adam and Eve were cut off from God, and filled with shame, and the curse of death was on them! These terrible effects of sin were passed on, like a genetic disease, to all their children and descendents. Therefore all humans are cut off from God.

But God still loved His people very much and longed for them to come home to Him. So He sent the prophet Noah[3] to show people the straight path. Many other prophets gave the same good message but still the people did not obey. The people knew very well what is the straight path but they did not walk in it. Instead, they all turned aside to follow their own crooked way.

Why was this? It's because, as God's Word says, "The human heart is deceitful above all things and beyond cure". [4] It was because of their sinful hearts that people would not and could not walk in the straight path. But still God loved them, and He had a plan to save them from the judgment they deserved. He began to fulfil this plan through the prophet Abraham. To test his obedience, God told him to sacrifice his own son. Imagine how hard that would be! Abraham was just about to sacrifice his son when God provided a sheep instead. It died as a ransom in place of Abraham's son.

By Moses' time 500 years later, God's people were slaves in Egypt under the wicked Pharoah. God told His people to sacrifice lambs and put their blood around the door frames of their houses and to hide inside. That night the angel of death passed through the whole land of Egypt, and killed all the first-born sons. But those who sheltered under the blood of the sacrifice were saved! The lambs died in place of God's people.

---

1 If your Muslim friend naturally reads from right to left (as with Arabic etc), you could do the same in your time line.
2 Muslims know them as Adam and Hava. The others mentioned in this outline are recognised by Muslims as Nuh (Noah), Ibrahim (Abraham), Musa (Moses), Yahya (John the Baptist) and Isa (Jesus).
3 Muslims like to have a title of respect for the prophets. Often they will say 'hazrat' as a title before the name. It's not a compromise for Christians to say this, except that for Jesus we will use a different title to mark him out as separate from an Islamic prophet. For instance, while Muslims say 'peace be upon him' we could say about Jesus 'his peace be upon us'. This shows that we see Jesus as more than a prophet.
4 Jeremiah 17:9

In these ways God kept on teaching His people that animals had to be killed as a temporary covering for sin. But still they lived crooked lives. A more permanent solution was needed. They needed a perfect sacrifice and a complete new heart! God promised that a coming king called the Messiah would bring these things. He would be born of a virgin in Bethlehem, would teach and heal the people and would die as a perfect sacrifice. The people waited hundreds of years to see these prophecies fufilled.

At last the promised Messiah came, Jesus himself. He came from heaven all the way down to our level. His birth, life and death fulfilled the prophecies. He came to teach the people, saying "love your enemies and pray for those who persecute you" and other astonishing words. He came to heal the sick, to make unclean people clean and even to raise the dead. Amazing miracles!

But above all he came to give his own life. Like the animal sacrifices, he would die as a ransom for people, but unlike the animals, whose sacrifices were only temporary, his sacrifice would be perfect and permanent. The prophet Yahya[5] called Jesus 'the lamb of God, who takes away the sin of the world'[6] !

From the place of highest honour in heaven, Jesus the Messiah had come down to this sinful earth, and then he went down even further to die on a cross! This was a very shameful kind of death and the Jews thought it a curse. Jesus the holy one never deserved it, for he was without sin. But this was all to fulfil God's own plan. The shame Jesus took on himself was our shame, and the curse he suffered was our curse, and his death there was our death. He died in our place!

He was buried in a cave with a heavy rock over the entrance. But God Almighty did not allow him to stay in that tomb for long. Within three days God raised him back to life! Jesus met his followers with the good news of this victory over sin and death, so that they need never fear death again. Then God raised him right back up to the highest honour in heaven.

Many people today are still cut off from God. They live crooked lives because of their sinful hearts, don't you agree?

But some have become followers of the Messiah. They are joined to him and to his people. Now they have a new heart, his heart in them! They are in him and he is in them. They have a new life! His Spirit in their lives helps them to follow God's straight path and enjoy living close to Him.

This world will not continue for ever. One day, Jesus will come again to this earth as Judge on the Day of Judgement. Those whose hearts are still black and sinful will be sent to their eternal punishment. But those who are in the Messiah will live with him forever in paradise.

God provided this way to come home to Him because He loves each one of us so very, very much. Today Jesus the Messiah says "Come to me, all you who are weary and burdened, and I will give you rest."[7]

How will you respond to his wonderful invitation?

### And Finally…

Congratulations on completing this course! We hope you enjoyed it and benefitted from it. We and your group leader would be grateful if you could complete the short evaluation form.
There is no reading or practical task for Week 6 because, as Steve Bell said in his closing remarks,

***"Whatever you've learned on the course, it is now time to get out and do it!"***

**What has impacted you most from this week?**

5 John the Baptist
6 John 1:29
7 Matthew 11:28







## Handout for the Mosque visit

**Name and address of the mosque we are visiting**

……

**Name of our host there** ……..

**Date and time of our visit** ……..

**Where to meet up beforehand** ……..

### What to wear:

- **For men:** long trousers and sleeves.
- **For women:** full-length skirts or dresses or trousers, loose fitting with cleavage and bottom covered, and also a headscarf or shawl.

### How to act respectfully:

- Take off your shoes at the specified place.
- Women, keep your heads covered.
- Don't shake hands with someone of the opposite gender unless they extend their hand first.
- Walk behind anyone praying, not in front of them.
- Sit with your legs tucked behind you, not cross-legged or pointing forward. If you find it hard to sit, it is fine to stand, or you may be offered a chair.

### What to look out for in the mosque:

- The external architecture, e.g. with a dome and four minarets if the mosque is purpose built.
- The area for ablutions (ritual washing) before praying.
- Any items in the entrance area: e.g. collection box, any inscriptions, notices about the prayer times or charitable activities or the mosque committee or going on pilgrimage.
- The main prayer hall.
- The layout inside the prayer hall, facing towards Mecca (marked by niche at front), often with lines marked out for people to line up for prayer.
- Also look out for: the furniture (e.g. chair for preaching, cupboard for Qur'ans), items for prayer (prayer beads, caps), inscriptions (in Arabic), clocks (to show when it's prayer time) etc.

### Things to ask the Muslim host about:

You can ask about anything which interests you, but do so politely.

- Ask about the ritual prayers (***salah*** in Arabic, ***namaz*** in Urdu): what are the set words, what do they mean, which prayer times get the greatest mosque attendance?
- Ask about the purpose of ritual prayer and about the gaining of religious merit: does prayer in the mosque/on Fridays/in Ramadan gain more merit than on your own at home? (Opinions may vary on this).
- Ask about informal prayers (***dua*** in Arabic and Urdu): what is their purpose compared with the formal prayers; how do Muslims pray informally and what do they pray for?
- Ask about the children's Islamic classes: how long do they study for, how many days a week, till what age, and what do they cover in their curriculum?

- Ask about the two main festivals (Eids) of the Muslim calendar: how do they celebrate these, and what do they symbolise?
- Ask about the local Muslim communities, and which mosques the different communities use.
- (If it seems appropriate) Ask about how the mosque is organised: how is the mosque committee elected and what does it do, what is the imam's job description?

**Try to avoid long discussions on Islam and Christianity**

- The purpose of this visit is to learn about the mosque and to meet local Muslims and their leaders. It is not to compare Islam and Christianity. If your host wants to talk about the two religions, listen politely. You might have a brief opportunity to explain your viewpoint, but more likely this will happen on another occasion once the relationship is strengthened.

Relax and enjoy it! Most Muslims will be glad that you visited their mosque and showed an interest in their religion.







## **Final handout** Your evaluation of the Course

This evaluation is for the benefit of your group leader. He or she may also pass on a collated summary of the responses (without mentioning your name) to the authors of the Friendship First Course, to help them bring improvements in any second edition.

Where there is a choice of responses, please underline your chosen response.

### Timing of the Course

**1.** This course ran for six weeks (plus the mosque visit). Was this: < *too short / about right / too long* > ?

**2.** Each session was designed to last for 100 minutes (excluding refreshments). Was this: < *too short / about right / too long* > ?

### Aims of the Course

**3.** The course had the following main aims. To what extent was each of these achieved for you?

a) to acknowledge our own emotions about Islam and to overcome fears and prejudices

This aim was < *definitely / partially / not* > achieved for me.

b) to distinguish between Islam as a religion and Muslims as people

This aim was < *definitely / partially / not* > achieved for me.

c) to gain a basic understanding of Muslim beliefs and practices

This aim was < *definitely / partially / not* > achieved for me.

d) to have a positive attitude to enjoying Muslim friends and appreciating their culture

This aim was < *definitely / partially / not* > achieved for me.

e) to be equipped to start developing friendships with Muslim people

This aim was < *definitely / partially / not* > achieved for me.

f) to be motivated to love, serve and share the gospel with Muslim people

This aim was < *definitely / partially / not* > achieved for me.

g) to learn and practice different ways to explain the 'good news' of Jesus to our Muslim friends

This aim was < *definitely / partially / not* > achieved for me.

h) to expect that God can and will draw Muslims to Jesus

This aim was < *definitely / partially / not* > achieved for me.

i) to understand the needs of Christ's followers from a Muslim background

This aim was < *definitely / partially / not* > achieved for me.

### Overall

4. Do you have any overall comment on this course?

.....

.....

5. What is the biggest impact the Friendship First Course has made on you?

.....

.....

Date _____ Your name (optional) _____

## Further Resources

There is a vast range of books, audiovisuals, websites and training courses - from Muslim, Christian and secular sources. The focus of this list is especially on materials to help us understand our Muslim friends in Britain and to share Christ with them. It is not an exhaustive list, and new resources are produced all the time. See also Appendix 3 in the Study Manual and the resource list available from 'Faith to Faith'.

### Where to get help?

The best place to start is **Kitab** (which means 'book' in many Muslim languages), who are Interserve's distributors. Kitab can deliver materials anywhere and is always ready with helpful advice. They stock most of the resources described below – and if they don't have it, will obtain it! Contact: www.kitab.org.uk , 01908 552714.

This resource list is arranged according to the Friendship First Course topics, week by week and then in alphabetical order by Author.

### Islam and Muslim people (Week 1)

**Colin Chapman,** *Cross and Crescent* – an insightful Christian perspective on Islam by a very experienced author; see too his other books on Islam and on the Middle East.

**Chris Horrie & Peter Chippendale**, *What is Islam?: a comprehensive introduction* – a reliable overview by secular writers, comprehensive but readable.

**Al Jazeera** (English) website keeps you constantly updated with news and surprising analysis from the Muslim world. http://english.aljazeera.net

**Ghulam Sarwar,** *Islam: Beliefs and Teachings* – a reader-friendly introduction to Islam by a Muslim writer (see www.muslim-ed-trust.org.uk for this and similar publications).

**Keith Swartley** (ed.), *Encountering the World of Islam* – multifaceted coverage of Islam and Christian witness, by many authors; it can be used on its own or as the text for the course 'Encountering the World of Islam'.

### Muslim Values and Cultures (Week 2)

#### Culture:

**Channel 4** documentary, *Meet the Natives* – all three complete episodes can be viewed on www.channel4.com/search/?q=meet+the+natives

**Kate Fox**, *Watching the English: the hidden rules of English behaviour* – helping the English to understand that they too have culture, not just other people.

#### Muslim Cultures:

**Miriam Adeney,** *Daughters of Islam* – written with the penetrating insight of an anthropologist, it opens a window on Muslim cultures as well as on Christian ministry to Muslim women.

**Bill Musk**, *The Unseen Face of Islam* – explaining the practices and underlying worldview of 'folk Islam'; his other books help us understand different kinds of Muslims with their range of attitudes.

#### Honour & Shame:

**Hannah Shah**, *The Imam's Daughter* – the harrowing true story of a British-born Pakistani girl, abused and shamed by her father, and how her life was rebuilt in Christ.

**Roland Muller,** *The Messenger, the Message, and the Community* - Outstanding for ministering cross-culturally, especially with Muslims with a good section on understanding honour & shame.

### Our Muslim friends (Week 3)

#### Muslim People in Britain:

**Ed Husain,** *The Islamist* – a British-born Bangladeshi explains what attracted him to radical Islam, why he got disillusioned, and how he sought a resting-place for his identity.

**'Judy'**, *Mirpuri Stories* – tender pen-portraits of real Muslim people in a northern city in Britain (if out of print, ask Kitab how to obtain a copy, or buy Judy's sequel on the same topic).

**Rageh Omaar,** *Only Half of Me: British and Muslim: The Conflict Within* – an autobiographical record of one man's attempt to straddle two worlds.

**Alison Shaw**, *Kinship and Community: Pakistani families in Britain* – a carefully-researched study of Pakistani Muslims in Oxford, their culture and community, with wider application to other places.

#### Islam in Britain:

**Steve Bell & Colin Chapman** (eds.), *Between Naivety and Hostility* – a highly recommended compilation; twenty expert contributors provide fair but robust Christian responses to tough issues in Islam in Britain today.

**Philip Jenkins,** *God's Continent* **–** an acclaimed book from a secular analyst on religious trends in Europe.

**Philip Lewis**, *Young, British and Muslim* – an acknowledged expert on the subject explores the identity struggles faced by Muslims growing up in Britain, and their varied solutions.

**Stuart Robinson**, *The Challenge of Islam* – analyses some of the issues raised by Islam and proposes a Christian response.

#### Bridges of Friendship:

Three books to help Christian women connect with Muslim women, with much for men to learn too:

**Miriam Adeney**, *Daughters of Islam*

**Joy Louewen**, *Woman to Woman*

**Sally Sutcliffe**, *Aisha My Sister*

## Good news for our Muslim friends (Week 4)

### 'Good news' for Muslims and how to share it:

There are many good books and more are being written all the time! The following list is selective. Look out for the following authors, and make a start with the books marked ✱.

**Fouad Accad**, a Lebanese Christian, wrote *Building Bridges* to compare Christian and Muslim beliefs in a respectful way.

**John Azumah**, from Ghana, explains Islam for Christians in *My Neighbour's Faith*.

**Colin Bearup**, with experience in Central Africa, wrote *Keys: Unlocking the Gospel for Muslims* on how the share the Good News especially using Matthew's gospel.

**Steve Bell**, who worked in Egypt, wrote *Friendship First* and *Grace for Muslims?* ✱; his latest book, *The Gospel for Muslims* is due in 2012.

**Colin Chapman**, with many decades of experience in the Middle East, has written several books on Islam and Christianity including *Cross and Crescent*.

**Nick Chatrath**'s *Reaching Muslims: a one-stop guide for Christians* ✱ gives a user-friendly access points to start sharing the gospel.

**Frontiers**, *Sharing Christ with Muslims* ✱ - packs a lot of good advice into a slim booklet.

**Martin Goldsmith**, previously working in South East Asia, has taught and written widely, including *Beyond Beards and Burqas* on the Muslims he has met and how the gospel relates to them.

**E.M. Hicham** An Arab Christian from Muslim background has written *How shall they hear? Sharing your Christian faith with Muslims* and see below for his evangelistic booklets for Muslims.

**Georges Houssney**, from Lebanon, has a passion to help Christians share their faith confidently but respectfully with Muslims, see *Engaging Islam*.

**Nabeel Jabbour**, another Arab Christian, writes with sensitivity and insight in *The Crescent through the Eyes of the Cross* and *Unshackled and Growing*.

**Charles Marsh** spent most of his life witnessing for Christ in North Africa; look out for *Share your Faith with a Muslim* ✱, it's out of print but available second-hand.

**Steven Masood** a former Muslim from Pakistan writes with logic and persuasion in *The Bible and the Qur'an: a question of integrity* and other books. See below for his evangelistic materials for Muslims.

**Andreas Maurer**, who worked in South Africa, packs a wealth of material into *Ask your Muslim Friend*, a Christian's guide to Islam and to evangelism among Muslims.

**Chawkat Moucarry**, from Syria, has written several books exploring Islam sympathetically while still upholding the gospel; see for instance *Faith to Faith: Christianity and Islam in Dialogue*.

**Roland Muller**, from his experience in the Arab world, challenges us to rethink how we explain our multifaceted gospel to Muslims in *The Messenger, the Message and the Community*. See more titles in www.rmuller.com.

## Ways to Witness (Week 5)

### Building on Prior Beliefs

The Qur'an is available in several English translations. The best known are by Pickthall and by Yusuf Ali, with Abdul Haleem a recent addition. www.quran.com gives you an online version with English, other languages and Arabic.

A Christian webpage comparing different approaches to using the Qur'an is www.cmf.org.uk/publications/content.asp?context=article&id=1405. A Christian website favouring use of the Qur'an in Christian witness is www.camelmethod.com

### Gifts for your Muslim Friend

***Scriptures in Muslim languages***

For each Muslim language several translations usually exist. Christians from the traditional churches in those languages often treasure their old translation but this may be less understandable for contemporary Muslims. Seek to give your Muslim friend a version which:

- Uses up to date language (e.g. Kitab al Hayat in Arabic, New Millennium edition in Farsi, International Bible Society version in Urdu).
- Has Muslim-friendly terminology (e.g. Mussalmani Bengali not the traditional Bengali version), but not the excessively Islamised translations.
- Looks attractive and special (so far as price allows); it must be clean and is best given in an envelope.

Contact Kitab to obtain scriptures and for advice on which to choose. Other suppliers include No Frontiers www.nofrontiers.org while there may be free scriptures and portions available World Missionary Press www.wmpress.org or SGM Lifewords (go to www.sgmlifewords.com/uk/orders then 'foreign languages'). For all Farsi (Iranian Persian) scriptures the best source is Elam Ministries www.elam.com/shop

Your Muslim friend may prefer to read the Bible in their own language online. Find the appropriate version in www.biblegateway.com or www.ethnicharvest.org/bibles/. Or in English, the Holy Gospel Study Edition is designed for outreach to Muslims and includes explanatory notes for Muslim readers who are totally unfamiliar with Christian theological concepts.

***Bible calendars***

These have attractive and affordable calendars, colourful photos, appropriate bible texts for Muslim readers and available in several languages – an ideal Christmas gift for your Muslim friend. Available from www.word.org.uk/resources



friendship**first**

Appendix C

***Evangelistic books and booklets***

These are available in many languages but vary in their quality. If possible, use ones where the English version is also available so you know what you are giving! Effective booklets available in English and Muslim languages include those by: **L.M.Abdallah** (*The Messiah*), **John Balchin** *(Ultimate Questions)*, **Yaqub Duncan** (*In the Beginning*), **E.M.Hicham** (an excellent series of booklets), **John Martin**, **William Miller** (*His Name is Wonderful* and *Beliefs and Practices of Christians* – English versions online), and **Malcolm Steer** (*A Muslim's Pocket Guide to Christianity*). Please inform Kitab if you can recommend other evangelistic literature.

***Websites for Muslims to learn about Christianity***

In English:

www.word-of-hope.net – an excellent spread of evangelistic materials especially those of E.M.Hicham

www.word.org.uk – articles and a Bible correspondence course from Steven Masood

http://www.unchangingword.com/ - answering questions often raised by Muslims

in Arabic: www.maarifa.org and many others

in Farsi: (Iranian Persian) www.farsinet.com - a portal linking to many other sites

in Turkish: www.yagercekse.com

in Urdu: www.muhammadanism.com/Urdu

***DVDs presenting the gospel to Muslims***

*The Jesus film* is available in many Muslim languages; only some of these have the historical introduction we watched in Week 5. Contact Agape to obtain that version www.agape.org.uk/store/ or else contact Elam Ministries (publications@elam.com) for the 8-language version which has this introduction.

*The Magdalena movie* presents the gospel through the lives of women who met Jesus, combining footage from the Jesus film and new material, appealing especially to those in an honour and shame culture. Available from Agape and Kitab.

*More Than Dreams* DVD Five stories of Muslims coming to faith in Jesus, very well produced in docudrama form. Use the Kitab version (which does not have the preaching at the end).

*God's Story: From Creation to Eternity* Animated DVD telling the big story from Creation, through Jesus, to Eternity. Available in many languages. For Mirpuri obtain from www.word.org.uk/resources

### Bible courses to study with your Muslim friend

Here are just some of many which lead from the Old Testament prophets to Christ:

*Nine Studies for Muslim Seekers* available in Arabic and English

http://muslimministry.blogspot.com/2010/02/nine-bible-studies-for-muslim-seekers.html

*The Discovery Course* developed in the Arab world

www.rmuller.com/discovery.html

*The Unfolding Story* and other chronological story-based courses

http://karezproject.org/Bible%20Studies.html

*Word of Life* a correspondence course starting with the Bible's reliability

www.word.org.uk/course/

## Next Steps (Week 6)

### Answering our Muslim Friends

***Books***

**Keith Small,** *Holy Books have a History*

**E.M. Hicham**, *Your Questions Answered: a reply to Muslim friends*

**John Gilchrist,** *Facing the Muslim Challenge*

**Robert Scott,** *Dear Abdullah: eight questions Muslim people ask about Christianity*

***Websites***

www.answering-islam.org

www.YouTube.com for videos by Jay Smith

www.unchangingword.com

www.word-of-hope.net

www.word.org.uk

***See also Meetings for Better understanding:***

http://involved.apassionforlife.org.uk/download-file/downloads/articles/HowTo_MBU.pdf

## Caring for Christians from a Muslim background

There is much to be learned from the accounts of individuals who turned to Christ. For the bigger trends and issues on conversion from Islam, read:

**Brother Andrew**, *Secret Believers*

**Mark Bradley**, *Iran: Open hearts in a closed land*

**Ej Martin** (ed.), *Where there was no Church*

Few good books are available on how to care for Christians from a Muslim background:

**Annette Hall**, *Producing Mature Fruit*

**Horst Pietzsch**, *Welcome Home: caring for converts from a Muslim background*

Guidelines on care of converts, forthcoming from the Church of England, will be helpful.
South Asian Concern www.southasianconcern.org are also developing guidelines on discipleship.

For further advice on helping individuals, including issues of asylum, contact the **Mahabba** coordinator on MahabbaUK@gmail.com or **Hannah Shah** (author of The Imam's Daughter): www.hannahshah.com/ask-advice

## Courses for further training

**Encountering the World of Islam:** www.encounteringislam.org looks at the whole global community of Muslims and helps Christians understand Islam and foster positive relationships with Muslims.

**Crossing Cultures**: crossingcultures@cultureconnect.org.uk gives practical tools to communicate cross-culturally with the people living around us.

**Perspectives on the World Christian Movement**: info@perspectivesuk.com; a dynamic course to discover what God is doing around the world and consider our part in His purposes.

**Kairos**: www.kairoscourse.org; info@kairoscourse.org.uk; is designed to educate and mobilise Christians and churches into strategic and meaningful cross cultural mission.

**Cross and Crescent**: discussion course based on Colin Chapman's book, available from Faith to Faith, as are other courses including 'Reflecting on Islam'.

**The Islamics course**: a full ten day lecture course at All Nations Christian College each December.

## Equipping Services and Networks

**Mahabba Network** has a vision "to see a multitude of Christians in Britain mobilised to unveil Jesus to Muslim people and to invite them into His community". Local Mahabba networks are growing in different cities, connecting individual Christians, churches and other groups to pray for and reach out to local Muslim people with the love of Christ ('mahabba' means 'love' in Arabic).
Contact MahabbaUK@gmail.com to find out what is happening in your area.

**Global Connections** is an excellent umbrella body linking UK agencies, churches, universities and support services to fulfil the shared vision of 'mission at the heart of the church, the church at the heart of mission'. See www.globalconnections.co.uk/missionintheuk for forums relevant to reaching Muslims in Britain, and view the links for the **Faith to Faith Forum** ('empowering individuals and churches to reach out to people of other faiths'), the **Faith to Faith Resources Centre** ('providing or recommending materials for Christians to engage with people of other faiths) and especially **CRIB (Christian Responses to Islam in Britain).**

## Mission Organisations reaching Muslim people in Britain

**Arab World Ministries** www.awm.org.uk (merged with Pioneers www.pioneers-uk.org)

**Frontiers**: www.frontiers.org.uk

**Urban Vision**: www.interserve.org.uk/urbanvision.aspx

**WEC International**: www.wec-int.org.uk

**Friends International**: www.friendsinternational.org.uk

## Prayer Resources

**Thirty Days prayer guide**: see www.30-days.net or email info@30DaysPrayer.org.uk

**Operation World** (2010 edition), Jason Mandryk, – information and prayer points for all countries.

**The Joshua project**: www.joshuaproject.net has prayer points for unreached people groups.