

Unveiling Islam for the Evangelist

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Welcome to Frontier Camp

Friday Night: Setting the Stage

Saturday One: Islam in the Proper Historical Context

Saturday Two: Mohammed's Revelation to Retaliation

Saturday Three: Confusion and Conquest

Saturday Four: Modern Day Resurgence

Sunday: Evangelizing the Lost

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WARNING
VIEWER DISCRETION IS ADVISED
Contains Graphic and Disturbing Images

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People's values come from living within their own culture all or most of their lives. It is therefore easy to think that everyone shares those values, or to think that if people do not have those values they are wrong. Therefore it is important to seek to understand others.

Westerners, for example, value individualism and liberty. By self-effort they produce achievement. They appreciate the rights of individuals. They separate their public and private worlds; they value the accumulation of private wealth; they focus on the material and the human. But in the Muslim world opposite virtues are valued.

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Christians need to seek to understand Islam from within. This does not mean becoming a Muslim. It does not mean diluting the gospel or accepting theology that goes against Scripture. It does mean learning what Muslims value and discovering what Muslims and Christians have in common and how they are different. Many Islamic values are much closer to biblical values than they are to Western values. Studying Islam and the Middle East can help Christians understand and appreciate the Bible better. And understanding Islamic values can help believers see how to build bridges to the souls of Muslims, how to develop deeper friendships with Muslim neighbors, and how the wonderful news of Jesus Christ can be brought to some of the one billion people within the household of Islam.

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For approximately 300 years, there existed a Hellenistic Christianity right alongside Syrian Christianity; indeed, Hellenistic influences are recognizable in the area as a whole for an even longer period. These Hellenistic influences as well as the Persian influences in the area help to explain that, even early in the Christian period, Gnostic movements were quite at home in the region of Syria. For example, Marcionism spread into Syria and Osrhoene from the end of the second century onward. In addition, both the Odes of Solomon and the gnostic Gospel of Thomas appeared in Syria in the second century, as well as the “Song of the Pearl” in the apocryphal acts of Thomas and most likely also the Gospel of Philip. Further, both Books of Jeu, in which Seth plays an important role, as well as Sethian Gnosticism and the related Barbelo Gnosticism (transmitted in the Apocryphon of John) should be ascribed to this region.

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This is certainly also true of the Mandaeans (from manda, “gnosis” or “knowledge”), who appeared in southern Iraq and Iran, and of their literature; these Mandaeans use the name “Nazoreans” as a marker of self-identification, and they are called “Sabians” in the Qur’an. Manichaeism appeared in the third century in Persia and spread eastward to Central Asia and westward as far as northern Africa and Italy.

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Recently, many authors have defended the opinion that most of the theological statements in the Qur'an – for example, the conception of God, Christology, and eschatology – arose from Syrian traditions of Christianity. Jesus was taken seriously, as in Syrian theology, in the historical role that he took up in the larger mission of God. It is been observed for a somewhat longer period, for example, that at least in the Meccan portions of the Qur'an express foundational ideas which correspond to (Syrian) Christian missionary preaching: “These foundational ideas remind one most especially of the pattern of an ancient Christian missionary preaching, as for example Paul’s speech at Areopagus as narrated in Acts 17. Because of this, Tor Andrae put forward the attractive hypothesis that Mohammed once heard a Christian missionary sermon, and that this experience provided his decisive motivation. Here it is not only some theological statement but rather the concept at the core of the Qur'an that is traced back to Christian models.

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That pre-Nicene Syrian theology is still to be found in the Qur'an in seventh and eighth centuries shows clearly that Arabs had already accepted Christianity and an earlier period. Apparently, the originally nomadic or semi-nomadic tribes did not give up this foundation in the later periods. As the Qur'an clearly shows, they did not go along with the later, post-Nicene development of Syrian Christianity (which was forced upon it through its contacts with Byzantine Christianity, despite all its autocephaly), although they did continue to use the Syrian language in their worship services, at least until the linguistic Arabization of the early eighth century. They remained in their original religion, in the Christianity of their beginnings, and they stood by its concerns and defended them aggressively against Jews and Christians "who had been led astray."

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the Christianization of Arabs in the Syrian and Arabian regions was rarely – as in the urban milieu of early Christianity – a matter of the conversion of individuals or even multiple individuals. As was appropriate, given the social structure of the time, tribal leaders and their tribes decided to take the step together; one may compare here the Christian mission among the German tribes. Consequently, one cannot avoid admitting, in terms of sociology of religion, that in this situation many old, Arabian, “pagan” traditions would have lived on under the cover of a Christianity that was binding on an entire tribe and was therefore superficial.

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It also appears that the originally nomadic and semi-nomadic tribes practice their Christianity as a “lay religion”, that is, without a noteworthy clerical class; If so, this would point to a very early period of Christianization. The only exceptions to this in the Qur’an are the traces left behind by monasticism. From this set of circumstances, one can more readily understand the foundationally “folk” nature of the remembrance and editing of biblical and apocalyptic material in the Qur’an.

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There were no “specialists” at work here. When Arabs visited Christian worship services, these were carried out entirely by priests who were ethnically Syrian. This context may help explain the “flattening out” of the Syrian theology of worthiness to a “payment for services rendered” ethic, as can be found in the faith of common people in the Christian churches even until today.

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The uniqueness of the reception of Syrian Christianity, however, makes clear the following, my most important observation on the Qur'an. These Christianized tribes apparently brought with them into their Christianity a very strong conception of legal structures (rulership and obedience, the legitimization of authority) and contract related regulations.

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Mohammad: Legacy of a Prophet. Produced by Unity Productions Foundation. Directed by Omar Al-Qattan. 2002. DVD.

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Arabia had at the time when Mohammed appeared, all the elements for a wild, warlike, eclectic religion like the one which he established. It was inhabited by heathen star-worshippers, Jews, and Christians.

The heathen were the ruling race... They had their sanctuary in the Kaaba at Mecca, which attracted annually large numbers of pilgrims long before Mohammed.

The Jews, after the destruction of Jerusalem, were scattered in Arabia, especially in the district of Medina, and exerted considerable influence by their higher culture and rabbinical traditions.

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The Christians belonged mostly to the various heretical sects which were expelled from the Roman empire during the violent doctrinal controversies of the fourth and fifth centuries. We find there traces of Arians, Sabellians, Ebionites, Nestorians, Eutychians, Monophysites, Marianites, and Collyridians or worshippers of Mary. Anchorets and monks settled in large numbers in Wady Feiran around Mount Serbal, and Justinian laid the foundation of the Convent of St. Catharine at the foot of Mount Sinai, which till the year 1859 harbored the oldest and most complete uncial manuscript of the Greek Scriptures of both Testaments from the age of Constantine. But it was a very superficial and corrupt Christianity which had found a home in those desert regions, where even the apostle Paul spent three years after his conversion in silent preparation for his great mission.

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The Arabian Peninsula covers an area of over 2 million square kilometers in the southwestern corner of Asia. Situated between Asia, Africa and Europe, the land is unique in its connection with all three continents of the Old World. Despite its position, it has been mostly ignored by outsiders. The Ancient Egyptians chose to expand into the Fertile Crescent and Nubia rather than venture into Arabia's deserts. Alexander the Great passed by it in the 300s BCE on his way to Persia and India. The great Roman Empire attempted to invade the peninsula through Yemen in the 20s BCE, but could not adapt to the harsh landscape and thus failed to annex the region.

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Civilizations tend to be greatly shaped by the environments in which they develop, and the Arabs are no exception. Everything about the life of the Arab was based around the harsh environment in which he lived. Due to the desert's inability to support settled civilization, the Arabs were constantly on the move in search of fertile land for their flocks. One theory of the etymology of the label "Arab" even posits that the word itself comes from a Semitic root meaning "wandering" or "nomadic". The Arabs would spend the summer months around whatever oases or wells they could rely on year after year, trying to make supplies and water last by living on the bare minimum.

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After months of enduring the summer heat, they would migrate to the south , near Yemen, where rain fell in the autumn and fertile land appeared for their herds. The rain-fed pastures gave their flocks of sheep, goats and camels enough food to live off through the winter months as they pitched their tents and temporarily settled. By the time the rains stopped and the dry season began again in the spring, the Arabs returned to their oases and wells to wait out another summer. This harsh cycle had been the norm for the nomadic Arabs since time immemorial, and it remains in place for the Bedouin Arabs who still live in Arabia's deserts.

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The desert was not a place to be alone. With so many threats to the survival of the Arabs, community cooperation was essential. Reliance on relatives was the first line of defense against famine and the heat that constantly threatened survival. Families were expected to share resources and shelter, and the concept of pure individualism was strongly frowned upon. As such, the family (and by extension, the tribe) served as the most important unit within Arab society. Groups of families travelled together and were considered a qabilah, or clan. Several clans would constitute a tribe, led by a tribal leader called a shaikh. Tribal identity and belonging were vital in the pre-Islamic world. Belonging to a tribe brought protection, support and economic opportunities.

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Tribes would go to battle to defend one of their own, and tribal warfare was unnervingly common before the arrival of Islam. Competition over grazing lands and flocks regularly brought tribes into devastating wars which could last years and extract a heavy human toll on the participants. For the Arabs, struggle was a constant, against both man and nature. In a tribal, nomadic society like this, artistic expression becomes difficult. The resources and time necessary to complete great sculptures and paintings like the ancient civilizations of Egypt and Greece were almost non-existent.

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Yet the natural human desire to search for beauty could not be extinguished by the desert sands . Instead it took on a new form: language. Perhaps more than any other language in the world, Arabic itself is a form of artistic expression. Word and sentence structure is fluid, creating many different ways for a person to express the same idea. Poetry thus naturally became the de facto art of Arabia; long, epic poems glorifying tribes and heroism in war were their greatest works of art.

While a written form of the language did exist by the 500s, it was rarely learned. Memorization was enough for the Arabs, who were capable of learning poems that were thousands of lines long by heart so they could repeat them to future generations. Memorization would prove to be a vital skill once Islam arrived in the peninsula in the 600s.

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In spite of being deep in the deserts of the Arabian Peninsula, far from more advanced civilizations, the Arabs were not completely isolated from their neighbors. The Romans had become a regional superpower along the northern borders of the peninsula in the early decades CE. By putting down numerous Jewish revolts in the province of Syria Palaestina, the Romans stamped their control on the area. For the Bedouin Arabs, this meant the presence of a wealthy and strong trading partner to the north. Merchants regularly traversed the western part of the peninsula from Yemen in the south to Syria in the north, trading goods that came from places as far away as India and Italy.

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The Romans were content to remain in the more hospitable and familiar lands of the Fertile Crescent and let the nomadic Arabs carry on the trade with more distant lands. To the northeast of Arabia lies the Iranian Plateau. The rise of the Sassanid Dynasty in Persia in the 200s CE ushered in a centuries-long struggle between the Romans and Persians, which would have its effects on the Arabs. The border between the two great Empires fluctuated, but was generally in the Syrian Desert, in the northern part of the Arabian Peninsula. Both the Romans and the Persians attempted to gain the upper hand by using Arab tribes (usually ones that had converted to Christianity) as proxies.

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Keen to use this conflict to their own benefit, two Arab tribal confederations developed into client states for the great powers. The Ghassanids founded a kingdom in what are now the modern countries of Jordan, Syria and Palestine, where they served as a buffer for the Roman Empire. Similarly, the Lakhmids controlled southern Mesopotamia and served the Persians.

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To the south of the peninsula was the powerful Kingdom of Aksum in Abyssinia, modern Ethiopia. Based high in the Abyssinian mountains, Aksum was a powerful trading state that connected inland African kingdoms, the Indian Ocean sea routes and the southern part of the Arabian Peninsula. As a crossroad for trade, it had considerable influence on Arab merchants, who dealt with the Aksumites in Yemen. Like Rome, Aksum was a Christian empire that had tension with Persia on numerous occasions. Control of trade routes running through Yemen was a constant source of friction, as both sides sought to turn local leaders into vassals.

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But the type of Christianity which prevailed in Arabia, even more than its extension, is a matter of the utmost importance in this disquisition. Trustworthy ecclesiastical writers draw a gloomy picture of the history of the Church as early as the 4th century, which gradually darkens during the three centuries following. Gregory of Nyssa (Orat. i. p. 33) says that “the kingdom of heaven was converted, by discord, into the image of chaos, of a nocturnal tempest, and of hell itself.” Writing of the internal history of the church during the 5th century Mosheim remarks: “If before this time the lustre of religion was clouded with superstition, and its divine precepts were adulterated with a mixture of human learning, this evil, instead of diminishing, increased daily. The happy souls of departed Christians were invoked by numbers, and their aid implored by assiduous and fervent prayers....”

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The images of those who during their lives had acquired the reputation of uncommon sanctity were now honoured with a particular worship in several places, and many imagined that this worship drew down into the images the propitious presence of the saints or celestial beings they represented, deluded perhaps into this idle fancy by the crafty fictions of the heathen priests who had published the same thing respecting Jupiter and Mercury.” In the 6th century “abuses were daily multiplied, and superstition drew from its horrid fecundity an incredible number of absurdities which were added to the doctrine of Christ and His Apostles.”

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Of the 7th century—that in which Muhámmad flourished—the same writer says: “In this barbarous age religion lay expiring under a motley and enormous heap of superstitious inventions, and had neither the courage nor the force to raise her head or display her natural charms to a darkened and deluded world;” and he does not hesitate to attribute much of the early success of Islâm to this state of abject degradation into which the Church had fallen, “to which we may add the bitter dissensions and cruel animosities that reigned among the Christian sects, particularly the Greeks, Nestorians, Eutychians, and Monophysites,—dissensions that filled a great part of the East with carnage, assassinations, and such detestable enormities as rendered the very name of Christian odious to many.”

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The worship of the Virgin Mary, which was unquestionably an important factor in the genesis of Islâm, should not be overlooked, more especially as a broad development of it took place in Arabia, into which country it is stated to have been introduced towards the end of the 4th century by certain women from Thrace. Two jarring factions took part in this controversy, namely, the Antiduo-Marianites and the Collyridians. The former maintained that the Virgin did not always preserve her immaculate state, but received the embraces of Joseph after the birth of Christ. The latter, running into the opposite extreme, worshipped the Virgin Mary as a goddess, and judged it necessary to appease her anger and to seek her protection by libations, sacrifices, and the oblation of cakes (collyridae). The cultus made rapid strides during the following century, ...controversy, and among the images which began to be set up in the churches that of the Virgin Mary, holding the infant Jesus in her arms, always obtained the most conspicuous place.

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If such was the deplorable state of Christianity in the more civilized parts of the world, what likelihood is there that it shone with a brighter lustre in Arabia, where it had to contend not only against deep-rooted paganism, but also against the ruling powers of that peninsula? The rational inference gainsays the conjecture, and albeit local materials for forming a decided judgment on this point are very scanty, nevertheless the fact that the church in Arabia seems always to have been more or less associated with or dependent upon the church in Abyssinia,—a church never eminent either for purity of doctrine or evangelical piety, but rather the reverse, and which prior to the birth of Muhámmad had embraced Monophysitism,—

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that fact alone tells strongly against the type of Christianity which existed in Arabia up to that period. Sir William Muir epigrammatically sums up the religious aspect generally at that period:—“The surface of Arabia had been now and then rippled by the feeble efforts of Christianity; the sterner influences of Judaism had been occasionally visible in a deeper and more troubled current: but the tide of indigenous idolatry and Ishmaelite superstition, setting strongly from every quarter towards the Káaba, gave ample evidence that the faith and worship of Mecca held the Arab mind in a thraldom rigorous and undisputed.”

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The Prophet Muhammad was born in the town of Mecca around the year 570 CE. He belonged to the Banu Hashim clan, a subset of the Quraysh tribe that controlled Mecca—the trading and religious center deep in the heart of the Arabian Peninsula. About eighty kilometers inland from the Red Sea, it benefitted greatly from the north-south trade routes that connected the Romans in the north and Yemen in the south. Yet, Mecca was far detached from both these places. Hundreds of kilometers of desert surrounding the valley town allowed it to develop independent of any foreign control or influence. Mecca was at once both internationally connected and isolated. But when it came to religion, Mecca was a focal point for the entire Arabian Peninsula. It was the location of the Ka'ba and the annual pilgrimage that attracted Arabs from all over the peninsula. So while Mecca was far away enough to elude imperial control by the Byzantines or Persians, it was central enough to have a major impact on the Arab people.

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Muhammad's early life was marked by hardship and loss. His father, 'Abdullah, died before his birth while on a trading mission in the town of Yathrib, north of Mecca. His mother, Aminah, died when he was six, leaving his respected grandfather, 'Abd al-Muttalib to care for him. Two years later, his grandfather also died and Muhammad came to live with his paternal uncle, Abu Talib. Despite belonging to the wealthy tribe of Quraysh, Muhammad did not grow up amid riches. His status as an orphan and his belonging to the clan of Banu Hashim— considered an inferior branch of Quraysh— meant he was not a part of the ruling class. He did, however, accompany his uncle on numerous trading missions to Syria in his childhood, inaugurating him into the age-old nomadic tradition of the Arabs.

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His reputation as an honest trader led to him being known by two nicknames: as-Sadiq and al-Amin, meaning the truthful and the trustworthy. He was thus respected by the Quraysh, and he was regularly trusted with money and business transactions, acting as an arbiter in many cases. By his twenties, Muhammad was an accomplished merchant, working as an agent for a wealthy widow named Khadijah. Eventually, his reputation as an honest and reliable man caught the attention of his employer, and when he was twenty-five, Khadijah proposed to Muhammad, who accepted, despite being several years her junior.

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The first person to hear of Muhammad's prophethood and accept it was Khadijah, who can be said to have converted immediately upon his return from the cave. He soon began to invite those closest to him to this new religion. His closest companion, Abu Bakr, his young cousin, 'Ali, and his house-servant, Zayd, all respected and trusted Muhammad, and thus immediately accepted him as a prophet. They began to inform those closest to them, and slowly the number of people who accepted Muhammad began to grow. The first attempts at proselytizing were covert. Mecca was, after all, a polytheistic society, and the idea of one God replacing the numerous idols in the Ka'ba would no doubt be seen as a threat. Thus, the early months and years of Islam were marked by the development of a secret, hidden group, fearful of society's reaction to them, but submitting to the ideas of this new religion. They were called Muslims, meaning "submitters". The word Islam itself, from which Muslim derives, denotes submission to God and His will.

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The early verses also denounced social ills that were prevalent in Mecca. With increasing prosperity from the trade routes, distinct social classes developed. The wealthy would use their money to fund more caravans that would in turn bring them more wealth. A poor person, meanwhile, continued to be marginalized, doubly so if they did not belong to a powerful clan. The Quran declared such disregard for the poor as detrimental to the establishment of a just social order, and worthy of punishment in the Hereafter. It would be years until the rules regarding society would be laid down, but from early on, it was clear that Muhammad had come not just to change people's religious beliefs, but also society itself.

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Even if Muhammad had not advocated any change in society, the new beliefs alone were a threat to the economic and social position of the polytheists. Because of the Ka'ba, Mecca was a religious center for Arabs throughout the Arabian Peninsula. Once a year, Arabs would travel to Mecca for a pilgrimage and to honor the hundreds of idols kept around the Ka'ba. This meant big business for the Quraysh. Trade was a natural by-product of the pilgrimage : with people from so many distant lands in the same place at the same time, a natural market evolved which made Mecca a religious, economic and political focal point of Arabia. And as the facilitators of this trade, the Quraysh stood to make huge profits. Muhammad's message, however, denied the importance of the idols, emphasizing the unity of God.

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Without idols, there would be no pilgrimage. With no pilgrimage, there would be no business. This was not a scenario that was pleasing to the Quraysh, and the early followers of Muhammad knew that. For this reason, there could be no mention of this new religion around the leaders of the tribe. The Muslim community was still small and weak enough that it could not yet come into open ideological conflict with those in positions of power. Especially considering the fact that most of the early converts were those who were considered the lowest class of society. Slaves, servants, and the poor made up a large proportion of the early Muslim community, attracted by the equality of all people before God and the egalitarian nature of the new religion, where wealth and social status did not determine a person's worth.

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In 617, approximately seven years after the first revelations, the Quraysh decided to implement an all-out boycott on Muhammad's clan, Banu Hashim, to whom many Muslims belonged. No one was to enter into any business transactions with them, nor marry anyone to a member of the clan. They were even forced into exile in a barren valley just outside of Mecca. This had disastrous humanitarian effects on the Muslim community. Persecution brought hunger, social isolation and economic woes to the Muslims, and even the non-Muslims who happened to be part of Banu Hashim, such as Abu Talib. The few Muslims not belonging to Banu Hashim, such as Abu Bakr, 'Umar, and 'Uthman did all they could to supply the persecuted group by circumventing the boycott's rules, although at great personal loss.

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The boycott was draining on the entire Muslim community, those belonging to Banu Hashim as well as other clans. In the end, the boycott was ineffective in persuading Muhammad to discontinue his preaching, and it was thus ended after just over a year of enforcement. Despite Quraysh's efforts, more people continued to accept Islam. The boycott also revealed the strength of ties in the young community, as those not a part of Banu Hashim were still willing to sacrifice their wealth and safety to help their brothers and sisters that were being persecuted. Here, one of the core concepts of Islam— that loyalty to the religion transcended loyalty to a tribe or family— was on full display.

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The persecution probably played a role in the death of the Prophet's wife, Khadijah, in 619. She had been the first convert and had stood by Muhammad through the adversity he had faced at the hands of Quraysh. The emotional support she provided in the early years was indispensable for the Prophet, encouraging him to continue in the face of persecution. The loss was a huge one on Muhammad, but it was not the only loss he had to deal with. Soon afterwards, his uncle who had protected him, Abu Talib, became ill and died. Although he did not accept Islam, he endured persecution like the rest of Banu Hashim and never gave up protection of his nephew. Beyond being another emotional loss for Muhammad, the death of Abu Talib had huge implications for the Muslim community.

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Without a strong leader, there was little to protect Muhammad and the rest of the Muslim community from the leaders of Quraysh, who were becoming bolder in their attacks on the Muslims, verbally as well as physically. Despite his love for the city of Mecca, Muhammad decided to try to find another city that would accept him and give him more freedom to preach his religion than the Quraysh did. The natural choice was Ta'if, a town ruled by the tribe of Thaqif, sixty-five kilometers to the southeast of Mecca. He rode out to Ta'if and met with the three brothers who led the tribe. They unequivocally rejected his proposal that they accept Islam and refused to grant him any form of protection. To make matters worse, on his way out of the city and back to Mecca, a crowd of people from Ta'if gathered to pelt him with stones and insults, leaving him bloodied by the time he was safely out of range of the city.

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Inside the Koran. Produced by Viacom Media Networks. Directed by Antony Thomas. 2008. DVD.

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When Mohammed came on the scene in 610 A.D., we are informed from Islamic sources that he explicitly proclaimed first and foremost that he was the final “expected one” the prophet of Allah, as he said he had been predicted in the Judeo-Christian Scriptures – thus, from the outset establishing the grounds for the charge of biblical corruption, although this would not be proclaimed fully as an official doctrine until many years later.

Subsequent to this initial proclamation of prophethood, he would then very quickly “receive inspirations” via an angelic being to proclaim that in his role as the expected one, his “mission” would not be able to bring anything “new” but rather it was to “warn” and “correct” – to “warn” all around him, pagans, Christians and Jews, of the impending doom if they did not “go back” to the original “monotheism” as expressed in the belief in the one true god, Allah.

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As time went on he would “correct” the existing Biblical narrative by incorporating the basic Biblical timeline but infusing it with Islamic events, rituals, and personalities (termed profits and/or messengers) starting with Adam and proceeding through many of the Biblical characters including Ibrahim, Musa, Dawood and Issa, and ending with himself as the expected one, “the seal of the profits”.

In summation, the clear implication from the outset of Mohammed’s self-claimed prophetic “call”, is that the Qur’an would claim the “corruption” of the Biblical narrative, as the Bible does not have any references to Mohammed.

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Islam is not just a religion, but is an all-encompassing, socio-religious, socio-political, socio-economic, educational, legislative, judiciary, and militaristic system, cloaked and garbed in religious terminology.

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The foundational charge of the omission and concealment accusations against the Bible by the Qur'an is that Mohammed is said to have been predicted and prophesied throughout the Biblical scriptures stating his name, as well as detailed descriptions of his person, and character. Since in reality there is no mention whatsoever of Mohammed in the Biblical scriptures, Muslims the world over believe without question the Qur'anic claim that the Bible has been tampered with.

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Summary about Muslim prophet Adam (vs. the Biblical Adam):

Denied: the Muslim Adam was not created in Allah's image, (the significance is that: Allah's nature cannot be known, as there is nothing like unto Allah, so to make mankind "in his image" would be anathema and a blasphemy. This omission in the Islamic version of the Adamic story foreshadows further Qur'anic prohibitions against any form of "association" with Allah (sonship) or "humanization" of Allah (fatherhood), including the ultimate anathema of the "incarnation" of the LORD God in Christ Jesus.)

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Summary about Muslim prophet Adam (vs. the Biblical Adam):

Omitted:

- a. The Muslim Adam did not receive the Edamic Covenant: Allah only imposes covenants, like the Fitrah, the requirement that all mankind is submitted to him in Islam.
- b. Allah did not walk in the garden with the Muslim Adam: There was no intimate relationship, no direct revelation, no incarnation, and no need to restore the relationship through the sacrifice on the cross and no indwelling.
- c. The Muslim Adam did not suffer the permanent effect of the “Fall” when he disobeyed Allah. Instead, he was after all, well, made a slip, hence was pardoned, and most importantly needed the guidance of Islam.
- d. The Biblically significant story of Cain and Abel is countered in the Qur’an without any reference to the great significance to the “Blood Sacrifice.”

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Summary about Muslim prophet Adam (vs. the Biblical Adam):

Added:

- a. Muslim Adam – Allah imposed a new nature on mankind through a one-way “covenant” (mandate) called the Fitrah (the natural man is a Muslim). In effect this replaces and denies man’s sin nature or original sin, thus replacing the need for salvation.
- b. Muslim Adam accepted imposed covenant from Allah to declare Mohammed as the seal of the prophets.
- c. Muslim Adam was the recipient of the “coming down” of 10 books from the Eternal Tablet of the Qur’an.

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Summary about Muslim prophet Nooh (vs. the Biblical prophet Noah):

In sharp contrast, the Qur'anic story of the "Anchor Prophet" Nooh provides a different version of the "flood" – through deconstruction of the Biblical narrative, and its almost point-by-point replacement by the Islamic narrative – as derived from the Fitrah, the Tawheed and Muslimhood of all the prophets, to establish Mohammed's call for all mankind to return to the "original Islamic Monotheism". The following list provides examples of such Qur'anic countering of the Biblical narrative:

Unveiling Islam for the Evangelist

Islam in the Proper Historical Context

Summary about Muslim prophet Nooh (vs. the Biblical prophet Noah):

1. Until the time of Nooh all humanity was “one Muslim Ummah” thus affirming the doctrine of the Fitrah and Muslimhood of mankind.
2. Shirk (associating deities with Allah) started at the time of Nooh, thus causing Allah to send Nooh to bring the people back to Islam.
3. The call to destroy all of humanity was by a demand from Nooh to Allah to destroy all the idle worshipers, meaning “Mushriks” who associated other deities with Allah.

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Islam in the Proper Historical Context

Summary about Muslim prophet Nooh (vs. the Biblical prophet Noah):

4. The flood event established some important Islamic precedents to be further elaborated upon in various Islamic doctrines:
 - a. Being a Muslim is not a matter of choice.
 - i. Surah 42:13, “he (Allah) has ordained for you the same religion (Islam) which he ordained for Nooh, and that which we have inspired in you (O Mohammed), and that which we ordained for Ibrahim, Moosa, and Issa, saying you should establish religion, and make no divisions in it. Intolerable for those who associate partners with Allah, is that to which you (O Mohammed) call them. ...”

Unveiling Islam for the Evangelist

Islam in the Proper Historical Context

Summary about Muslim prophet Nooh (vs. the Biblical prophet Noah):

4. The flood event established some important Islamic precedents to be further elaborated upon in various Islamic doctrines:
 - a. Being a Muslim is not a matter of choice.
 - ii. Surah 3:83, “Do they seek other than the religion of Allah, while to him submitted all creatures in the heavens and the earth, willingly or unwillingly...”
 - iii. Surah 3:85, “And whoever desires a religion other than Islam – never will it be accepted from him, and in the hereafter, he will be among the losers.”
 - b. A Kafir (apostate) member of a family does not have any rights and is doomed to hell fire.

Unveiling Islam for the Evangelist

Islam in the Proper Historical Context

Summary about Muslim prophet Nooh (vs. the Biblical prophet Noah):

4. The flood event established some important Islamic precedents to be further elaborated upon in various Islamic doctrines:
 - c. Though being labeled an “Anchor Prophet” Nooh could not intercede for anyone, including his son.
 - d. However, Allah would respond positively to Nooh when it came to the destruction of all opponents (The Kafirs).
 - e. After the flood the Muslim community (i.e. Ummah) was restored for a while, but the need for more prophets and messengers continued until the time of the “final messenger”, Mohammed.

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Islam in the Proper Historical Context

Summary about Muslim prophet Ibrahim (vs. the Biblical prophet Abraham):

Added: Accepted imposed Fitrah covenant as given to Adam declaring all mankind born Muslim.

Added: Accepted imposed Covenant of the Prophets declaring Mohammed to be the seal of the prophets.

Omitted: Allah did not speak directly to Ibrahim.

Omitted: Allah did not “call” Ibrahim.

Changed: Was Muslim prophet: “Ibrahim was neither a Jew nor a Christian, but a true Muslim... ” (Surah 3:67)

Changed: Sent to the idle worshipers of Ur, Haran, and Canaan.

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Islam in the Proper Historical Context

Summary about Muslim prophet Ibrahim (vs. the Biblical prophet Abraham):

Added: Was a recipient of the “coming down” of 10 books from the Eternal Tablet of the Qur’an.

Omitted: Abrahamic covenants of blessings, seed, nations, and land.

Changed and replaced: Ibrahim’s journey from Ur to Canaan and Egypt extended on to Mecca.

Changed and replaced: Abraham’s sacrificial offering of Isaac on Mount Moriah, was replaced by Ibrahim’s attempted sacrifice of Ismaeel and Mecca.

Changed and replaced: The Ismaeel “sacrifice” counters the atonement on the cross and replaces the meaning of the “Biblical sacrifice” with a symbolic Islamic test of obedience to Allah.

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Islam in the Proper Historical Context

Summary about Muslim prophet Ibrahim (vs. the Biblical prophet Abraham):

Added: Ibrahim and Ismaeel purified and restored/rebuild the Kaaba in Mecca.

Added: Ibrahim instituted the Islamic Hajj rituals in Mecca, focusing on Ismaeel's sacrifice of obedience (countering the sacrifice of Isaac as a picture of substitutionary atonement and a foreshadow of the death and resurrection of Christ).

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Islam in the Proper Historical Context

Summary about Muslim prophet Moosa (vs. the Biblical prophet Moses):

1. Omissions:

- a. The Passover:
- b. The Jewish festivals:
- c. The 10 Commandments:
- d. The Five Offerings prescribed by Leviticus:
 - i. Burnt Offering,
 - ii. Meal Offering,
 - iii. Peace Offering,
 - iv. Sin Offering,
 - v. Trespass Offering.

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Islam in the Proper Historical Context

Summary about Muslim prophet Moosa (vs. the Biblical prophet Moses):

1. Omissions:

e. The Tabernacle:

f. The Mosaic Covenant:

g. The Priesthood:

h. Presence of God with His people:

2. Qur'anic "additions" and "changes":

a. Moosa accepted imposed Fitrah covenant as given to Adam declaring all mankind born Muslim.

b. Moosa gave testimony of himself as being a Muslim, "And Moses said, oh my people, if you have believed in Allah, then rely upon him, if you should be Muslims."

(Surah 10:84)

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Islam in the Proper Historical Context

Summary about Muslim prophet Moosa (vs. the Biblical prophet Moses):

2. Qur'anic "additions" and "changes":

- c. Moosa accepted the imposed "Covenant of the Prophets" imposed by Allah to accept Mohammed as the "Seal of the Prophets". (Surah 3:81)
- d. Moosa preached Islam to Pharaoh, "And Moosa said, O Pharaoh, I am a messenger from the Lord of the worlds." (Surah 7:104)
- e. The magicians/sorcerers converted to Islam and were crucified by Pharaoh, according to (Surah 26:45 – 51)

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Islam in the Proper Historical Context

Summary about Muslim prophet Moosa (vs. the Biblical prophet Moses):

2. Qur'anic "additions" and "changes":

- f. Pharaoh would finally believe in Allah only as he was drowning, according to Surah 10:90 "And we took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, I believe there is no deity except that in whom the Children of Israel believe, and I am of the Muslims".
- g. The Qur'anic episode of Moosa and Al-Khidr: This is reported in Surah 18:66 – 78 and is elaborated upon in the Hadith and the Sirah. This rather convoluted episode attempts to lower the status of Moosa by putting him to the test by an unknown profit called Al-Khidr to counter Moosa's claim that he was the most knowledgeable of the profits.

Unveiling Islam for the Evangelist

Islam in the Proper Historical Context

Summary about Muslim prophet Moosa (vs. the Biblical prophet Moses):

2. Qur'anic "additions" and "changes":

h. All of Moosa's followers are declared Muslims: "And Moosa said: O my people! If you have believed in Allah, and put your trust in him if you are Muslims" (Surah 10:84)

3. Replacements/Distortions:

a. Departing of the Children of Israel from Egypt in secret (Surah 26:52 – 57). In contrast with the Bible whereby Pharaoh had initially given his "permission" for the children of Israel to "go." (Exodus 12:31)

b. Moosa, instead of writing the Tawrat, it "came down" to him from the Eternal Tablet.

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Islam in the Proper Historical Context

Summary about Muslim prophet Issa (vs. the Biblical account of Christ Jesus):

1. Changed: Issa was a “created being”, like Adam by a command of Allah through miraculous virgin birth (not incarnated) – Surah 3:59, Surah 19:16 – 33.
2. Denied: Was neither the Son of God, nor was he God.
3. Changed: Only a prophet, and sent to the Jews only.
4. Added: Accepted imposed Fitrah covenant as given to Adam declaring all mankind born Muslim.
5. Added: Accepted imposed covenant to declare Mohammed as the “Seal of the Prophets”.
6. Added: Recipient of the “coming down” of a book, called “The Injeel” (Gospel) from the Eternal Tablet of the Qur’an.

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Islam in the Proper Historical Context

Summary about Muslim prophet Issa (vs. the Biblical account of Christ Jesus):

7. Added: Given a “sharia” (which was incomplete).
8. Added: He made changes to dietary laws, i.e. made some forbidden foods permitted (Halal).
9. Denied: Was not crucified, but was “lifted” to heaven.
10. Added: Main missions: Messenger to the Children of Israel (only), to prophecy the coming of Mohammed. (Surah 61:6)

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Islam in the Proper Historical Context

Summary about Muslim prophet Issa (vs. the Biblical account of Christ Jesus):

11. Added: On the last day Allah will humiliate “prophet Issa” by interrogating him as to whether he made himself and his mother out to be gods. In response, Issa will deny it and will relinquish any responsibility for his followers giving him divine status.
12. Added: Issa will say to Allah, “if you choose to punish them, do so.” By this he declares that he has no intercessory authority.

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Islam in the Proper Historical Context

About 210 AD, a religious leader named Mani was born in Persia. Mani combined features of different religions to create a new religion called Manichaeism. Mani claimed to be the Paraclete promised in the New Testament, the Last Prophet, the Seal of the Prophets, completing a long line of prophets, which included Seth, Enoch, Noah, Shem, Abraham, Zoroaster, Hermes, Palto, Buddha and Jesus, accusing their followers of corrupting their teachings. Gifted as a child with a mystic temperament, Mani claimed to have been visited by a spirit. His theology contained a dualistic, continual battle against evil. Mani went on evangelistic missionary journeys to India, Iran and Turkistan. In the centuries prior to Mohammed's birth, Manichaeism became popular in Persia, Egypt, Syria, Palestine, Mesopotamia and the Middle East. A famous follower of Manichaeism was Augustine of Hippo (354-430 AD) before he rejected it and converted to Christianity.

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Like Mani, Mohammed was aware of many faiths: As for the true believers, the Jews, the Sabeans, the Christians, the Zoroastrians, and the pagans, Allah will judge them on the day of Resurrection. Allah bears witness to all things. (Sura 22:17) The Zoroastrians or Magians of Persia believed in one uncreated Creator, with seven heavens and seven hells. The old Pahlavi Book of Arta Viraf had a story of the priest Arta Viraf flying on a journey through seven heavens, similar to Mohammed's "Mi'raj" a purported miraculous night journey to the 7th heaven. (Sura 17:1, Hadith Sahih al-Bukhari, Vol. 1, No. 345) Zoroastrians had the concept of jihad, a continual struggle of dualism-good fighting evil, and focused on ritual cleanliness.

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Mohammed adopted the Zoroastrian term for demon called “Jinn” or “Genie.” (Sura 72 Al-Jinn) Zoroastrians believed there was a tree in Paradise called “humaya,” similar to Islam’s lote-tree “sidrah.” Zoroastrian Paradise was sensual with wine and women called “Faries” or “Houris.” The Pahlavi name “Houris” is used several times in the Qur’an’s sensual description of Paradise, referring to “bashful virgins,” “fair as coral and ruby,” “dark eyed youths,” “high bosomed maidens”

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Arab pagans walked in circles around the square edifice called the Ka'aba and went inside it to kiss the Black Stone, a 12-inch in diameter meteor rock or impact glass from a meteor crater. Arab pagans prayed five times a day towards the Ka'aba in Mecca and fasted part of a day for an entire month, as Muslims do at Ramadan. The symbol of the crescent moon, which pre-Islamic Turks also venerated, is atop every mosque and on many Islamic countries' flags. Islam adopted the Lunar calendar, starting their months with the sighting of the first crescent of a New Moon.

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Mohammed's Revelation to Retaliation

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That the Jews in Arabia at the time of Muhammad possessed considerable power is shown by the free life of many quite independent tribes, which sometimes met him in open battle. ... The want of settled civil life, which continued in Arabia till the rule of Muhammad, was very favourable to the Jews, who had fled to that country in large numbers after the Destruction of Jerusalem, inasmuch as it enabled them to gather together and to maintain their independence. A century before Muhammad, this independence had reached such a pitch that among the Himyarites the Jewish ruler actually had jurisdiction over those who were not Jews; and it was only the mistaken zeal of the last Jewish Governor, Dhu Nawis, which led him to a cruel attempt to suppress other creeds, that brought about the fall of the Jewish throne by the coming of the Christian Abyssinian King.

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The fact that Muhammad very often came off second best in religious disputes is evident from several sayings, and particularly from the following very decided one :—" When thou seest those who busy themselves with cavilling at Our signs, depart from them until they busy themselves in some other subject; and if Satan cause thee to forget this precept, (Sura 6. 67.) do not sit with the ungodly people after recollection." This remarkably strong statement, in which he makes God declare it to be a work of the devil to be present at controversies about the truth of his mission, shews how much Muhammad had to fear from argument. Intercourse with the Jews appeared to him to be dangerous for his Muslims also, and he warns them against too frequent communication or too close intimacy with the Jews. He naturally puts this forward on grounds, other than the right ones ; but the real reason for the warning is obviously that Muhammad feared the power of the Jews to shake the faith of others in the religion revealed to him.

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Mohammed's Revelation to Retaliation



Inside the Koran. Produced by Viacom Media Networks. Directed by Antony Thomas. 2008. DVD.

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The freethinking of Mohammed may be justly said to begin and end with his rejection of popular polytheism, and his acceptance of the idea of a single God. That idea he held as a kind of revelation, not as a result of any traceable process of reasoning; and he affirmed it from first to last as a fanatic. One of the noblest of fanatics he may be, but hardly more. That the idea, in its most vivid form, reached him in middle age by way of a vision, is part of the creed of his followers ; and that it derived in some way from Jews, or Persians, or Christians, as the early unbelievers declared, is probable enough. But there is evidence that among his fellow-Arabs the idea had taken some slight root before his time, even in a rationalistic form, and it is clear that there were before his day many believers, though also many unbelievers, in a future state.

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The Moslems themselves preserved a tradition that one Zaid, who died five years before the Prophet received his first inspiration, had of his own accord renounced idolatry without becoming either Jew or Christian; but on being told by a Jew to become a Hanyf, that is to say, of the religion of Abraham, who worshipped nothing but God, he at once agreed. In the oldest extant biography of Mohammed, an address of Zaid's has been preserved, of which six passages are reproduced in the Koran; and there are other proofs that the way had been partly made for Mohammedanism before Mohammed. He uses the term Hanyf repeatedly as standing for his own doctrine. In the Arab poetry of the generation before Mohammed, again, there is "a deep conviction of the unity of God, and of his elevation overall other beings," as well as a clearly developed sense of moral responsibility.

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The doctrine of a Supreme God was indeed general; and Mohammed's insistence on the rejection of the lesser deities or "companions of God" was but a preaching of Unitarianism to half-professed monotheists who yet practiced polytheism and idolatry. The Arabs at his time, in short, were on the same religious plane as the Christians, but with a good deal of unbelief ; " Zen- dekism " or rationalistic deism (or atheism) being charged in particular on Mohammed's tribe, the Koreish; and the Prophet used traditional ideas to bring them to his unitary creed. The several tribes were further to some extent monolatrous, somewhat as were the Semitic tribes of Palestine; and before Mohammed's time a special worshipper of the star Sirius sought to persuade the Koreish to give up their idols and adore that star alone.

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Thus between their partially developed monotheism, their partial familiarity with Hanyf monotheism, and their common intercourse with the nominally monotheistic Jews and Christians, the Arabs were in a measure prepared for the Prophet's doctrine ; which, for the rest, embodied many of their own traditions and superstitions as well as many orally received from Christians and Jews. "The Koran itself is, indeed, less the invention or conception of Mohammed than a collection of legends and moral axioms borrowed from desert lore and couched in the language and rhythm of desert eloquence, but adorned with the additional charm of enthusiasm. Had it been merely Mohammed's own invented discourses, bearing only the impress of his personal style, the Koran could never have appealed with so much success to every Arab-speaking race as a miracle of eloquence."

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The final triumph of the religion, however, was due neither to the elements of its Sacred Book nor to the moral or magnetic power of the Prophet. This power it was that won his first adherents, who were mostly his friends and relatives, or slaves to whom his religion was a species of enfranchisement. From that point forward his success was military — thanks, that is, to the valor of his followers — his fellow citizens never having been won in mass to his teaching.

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When the news spread that a Meccan prophet had arisen who endeavored to replace paganism by a monotheistic belief, the curiosity of the Jews was naturally aroused. Their own political prestige had by that time declined to such an extent that they were daily exposed to acts of violence from their pagan neighbors. They looked forward to the advent of a Messiah; and Moslem historians, chronicling these hopes, point vaguely to Mohammed. About this time, ambassadors from Mecca arrived in order to learn the Medinian Jews' opinion of the new prophet. The report which they are supposed to have brought throws very little light on this subject.

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On the other hand, the curiosity of the Jews was so great that they could not rest, but sent one of their chiefs to Mecca to ascertain what they had to hope for or to fear. Mohammed was plied, directly or through an intermediary, with questions; but with no satisfactory results. Probably, as long as he lived in Mecca, the Jews thought but little of the whole movement; indeed, there was little prospect of Islam ever assuming large proportions in Medina.

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Besides developing the various oases, the Jews congregated in large numbers in a city which they founded which they called Yathrib. In that city, three major Jewish clans put their roots down: Banu Nadir, Banu Kaynuka and Banu Qurayza. These three clans would figure strongly in the developments to follow—as their city would become the staging ground for Mohammed's development of the Islamic state.

Long after the Jews settled in Yathrib (later called Medina) the (then-pagan) Arabian Aws and the Khazraj tribes arrived. Historians agree that the Aws and Khazraj were tribes from Qahtan from the Yemen who had to leave their homes as a result of the destruction of Marib dam in the 6th century A.D.

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The tribal hostilities between the Aws and Khazraj are recorded in history, their tribal wars continued some 120 years. Their last war had ended just five years before the Hijra, Mohammed's immigration to Yathrib/Medina.

When the Arab tribes arrived in Yathrib, they like the land which had a number of natural water fountains, and was much more fertile than what they had left behind. They found the majority of the inhabitants were Jews who were in need of manual laborers to work in some of their farms. So they located between Al Hura al Sharkiya and Kuba. Over period of time they became landowners and developed their own farms and were now wealthy and had built houses all over Yathrib.

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Once they were wealthy, there arose a competition/rivalry between them and the Jews over the city's leadership. Individually both the Aws and Khazraj tribes tried to form separate alliances with the Jews.

The Jews on their part saw this is their opportunity to regain back their control and to avert a looming danger just in case these new immigrant warring Arab tribes were to unite their forces against them. So the Jews decided to make separate alliances. Hence Banu Nadir and Banu Qurayza made an alliance with the Aws and the Banu Kaynuka with the Khazraj.

As a result of their rivalries there was no real headship or centralized government in Yathrib, hence rivalry continued and overall neither the Jews nor the Arab tribes of Aws and Khazraj were fully satisfied with the outcome.

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On the other hand there was yet another rivalry from outside Yathrib that affected them all, namely, from the Quraish tribe in Mecca. After the digging up and restoration of Zamzam (a well in Mecca), the caravans then preferred to travel directly to Mecca rather than divert and stop for water and other supplies in Yathrib as they had done for generations. The newly restored well had given the Quraish an upper hand commercially and religiously as they were the guardians and custodians of the Ka'aba, the place of pilgrimage. The Jews of Yathrib had good relations with the Quraish, but the Aws and Khazraj were anxious to break the Quraish's commercial as well as religious monopoly. This underlying difference in loyalties was fertile ground for Mohammed to exploit as he was already in mortal conflict with the Quraish.

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All of these factors led to the immigration of Mohammed to Yathrib. As it turned out the immigration of Mohammed ended up regarded by historians as the most instrumental and decisive event in the struggle between Arab pagans and the Muslims in Mecca and between the Jews and their Arab allies in Yathrib (Medina). For Mohammed's immigration transformed the weak and insignificant follower Muslim community of Mecca into a powerful and effective force, and forged them into a unified force wherein they would become the carriers of new concepts and doctrines.

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It is related that Muhammad with Abu Bakr had written to the Jews of the Banu Qainuqa' calling them to Islam, to faithful observance of prayer, to offer free will offerings and to give God a good loan. Then Phineas the son of Azariah said: 'Then God is poor, that he desires a loan'? Abu Bakr boxed his ears and said: 'If there were not a truce between us, I would have broken your neck.' He then took him bound to Muhammad, and Phineas denied having made the speech. Then came this revelation." The same thing is found in another passage: "The Jews say the hand of God is tied up." The meaningless character of the sentence shews in itself that the Jews were not in earnest; and if we take into consideration the occasion of the remark, and the way in which it was made, we shall see clearly the teasing and scoffing tendency of the Jews in their dealings with Muhammad.

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From passages already quoted—to which we might add many others—we gather that there must have been great intimacy between Muhammad and the Jews, leading at times even to mutual discussion of views ; but this is still more clearly shown in a passage in the second Sura, I where the Jews are represented as double faced, professing belief when they were with him and his followers, and then when they were alone saying : " Will ye acquaint them with what God has revealed unto you, that they may dispute with you ? " This shows that the Muslims learned the Jewish views from conversation only... Thus Muhammad had ample opportunity of becoming acquainted with Judaism.

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That his knowledge thereof was not obtained from the Scriptures is clear, from the matter actually adopted, since there are mistakes, which cannot be regarded as intentional alterations, and which would certainly have been avoided by anyone who had the very slightest acquaintance with the sources. It is evident also from the low level of culture to which Muhammad himself and the Jews of his time and country had attained.

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We may say, as a result of this investigation, that it would be very remarkable if there were not much to be found in the Quran which is clearly in harmony with Judaism. It is evident that Muhammad sought to gain the Jews to his side, and this could best be done by approximating to their religious views; it is also evident that he had ample means of acquainting himself with these views; and lastly, that other considerations favoured rather than hindered such a borrowing from Judaism.

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As we have already remarked, the Jews pressed Muhammad very hard, and often annoyed him with banter and evasions, thus rousing in him an inextinguishable hatred. Governed by this he misunderstood their religious doctrines, putting false constructions upon them, and so justifying his own deviation from them. He wished therefore to make a final separation from these hateful Jews, and to this end he established entirely different customs- Later Arabians confess that he made changes "from the necessity of abolishing resemblances to the Jews." Thus, Muhammad asserts that the Jews are the enemies of the Muslims, that they slew prophets, a probable reference to Jesus ;

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further, that they in common with Christians thought themselves specially favoured by God, that they believed that they alone should possess Paradise, that they held Ezra to be the son of God, that they trusted in the intercession of their self-pious predecessors, that they had perverted the Bible because in its existing form that Book contained no allusions to him, and that the Jews built temples on the graves of the prophets. Such accusations and the reasons given earlier supplied Muhammad with grounds on which to justify his departure from Jewish laws.

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Notwithstanding all that is related about Mohammed's having used the Medinian Jews as a source of information, their share in the actual building-up of Islam was but small. When Mohammed came to live among them, the essential portions of the faith had already been created. Such learning as he owed to Jews he had acquired at a much earlier period, probably in Syria. It was only natural, however, that Mohammed should be anxious to win the Jews over; but, being afraid of their intellectual superiority, he wished to accomplish this by intimidation rather than by persuasion. His first step was to advise the Medinians, who invited him to take up his abode with them, and dissolve their alliances with the Jews.

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The seemingly friendly attitude toward the Jews, that he at first assumed, and to which he gave expression in the treaty that he concluded with the Medinians, was but a stratagem. As soon as he perceived that they did not feel inclined to make advances, he covered them with abuse; this can be seen in the Medinian portions of the Koran. Observing that they remained obstinate, he proceeded to crush them as soon as his political power had become strong enough to enable him to do so with impunity.

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On entering Medina he prayed towards their direction of prayer, namely Jerusalem, adopted the Jewish fast, and agreed to peaceful coexistence at a point in time when he had already sealed their fate.

No sooner had he had entered Yathrib, than he drew up the "Medina Pact," that came to be known variously as a "Fraternal Pact," or the "Medina Constitution", sometimes known also as a friendship towards the Jews in which he declared religious tolerance, and freedom of belief, replacing unity of religion for ethnic solidarity.

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Shortly after the Battle of Badr, one day without any warning Mohammed went to their marketplace and address the leaders of the Banu Kaynuka, warning them that they either embrace Islam or face death as did the Quraish in this recent battle. His words to them were, “take heed from Allah as he avenged himself of the Quraish, for you know I am a prophet sent by Allah as recorded in your Scriptures.”... Predictably, Banu Kaynuka, refuse to convert to Islam, so the Muslims invented a unsupportable incident of a Jew insulting a Muslim woman as reported by Ibn Hisham... Mohammed surrounded Banu Kaynuka, and put a siege around them for 15 days ending with their surrender. The siege had created a lot of fear in the hearts of the rest of the Jewish tribes as well, and it became clear that Mohammed was determined to kill them all at the same

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however the intervention of Abdullah Ibn Salul one of the leading elders of Medina save the day according to the Sira of Ibn Hisham. Ibn Salul was one of the chiefs of Khazraj. It was only his intervention that held Mohammed back, and allowed the Banu Kaynuka to leave the town, allowing them to take whatever their beasts could take rather than be massacred on the spot. Of course they had to have a beast already, as they were forbidden to purchase any if they didn't have one.

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Just as Mohammed had cooked up charges against Banu Kaynuka, now he turned his attention to the tribe of Banu Nadir. According to Ibn Ishaq, Mohammed said that Allah had revealed to him that they were plotting to kill him by dropping a rock from the roof of the house on his head. The actual underlying reason was that they were showing everyone from their Scriptures that the central part of Mohammed's claims to prophethood and that he was the successor of all the previous prophets were false and they had the Scriptures to prove it, so no wonder they had to be removed. Mohammed laid siege to the entire community forcefully evicting them with whatever every three adults could manage to pack on the back of a camel, horse or donkey of their possession.

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Banu Qurayza was the third and last Jewish tribe to remain. Like Banu Kaynuka and Banu Nadir before them, Banu Qurayza were a peaceful community of farmers and tradesmen. When Mohammed and his men laid siege to them after the Battle of the Ditch (626-627 A.D.), Banu Qurayza eventually surrendered with all they had (wealth and power) without a fight. However unlike Banu Kaynuka and Banu Nadir who had been granted exile, Mohammed ordered a wholesale slaughter of all males, boys as young as 14 years old, (and any who had pubic hair) was slaughtered.

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At this event, over 800 men and boys were beheaded by Mohammed and his followers as per Sura 33:26, "And those of the people of the Scripture back them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group of them you killed, and a group (of them) you made captives," and Ibn Ishaq's account. Mohammed established this as a most certain Sunnah which would be most highly rewarded (by Allah on judgment day). As stated, Mohammed either personally or through consent killed, or rather butchered, more Jews than any others he killed—be it pagan Arabs or otherwise.

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Mohammed not only beheaded innocent Jews of Banu Qurayza but even took a young and beautiful Jewess whose husband was beheaded in front of her own eyes for his sexual gratification. The rest of the widows and surviving children he gave away as slaves to his men. The wealth accumulated by the Qurayza was also divided. Since the tribe had been a peaceful farming and trading community, according to Ibn Ishaq there were not enough weapons and horses taken to suit Mohammed's taste, so he obtained more of these by trading off some of the Qurayza women in a distant slave market.

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Having dealt with Banu Kaynuka, Banu Nadir, and Banu Qurayza, the city of Medina was basically cleared of Jews and Mohammed set his mind to a campaign of eradicating all of the Jewish tribes in Arabia, but particularly from around Medina. In 628-629 A.D., he made a preemptive, sudden and unprovoked assault on the Jews of Khaybar. Khaybar was mostly a Jewish oasis town which was located approximately 100 miles from Medina in the northwest part of Arabia.

Many of the exiled Banu Nadir from Medina in 625 A.D. had come to Khaybar to find refuge amongst this Jewish community.

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In each of the five daily ritual prayers, they pray the opening Sura of the Qur'an ending in the two verses, "Guide us to the straight path, the path of those whom you have favored with guidance, not [the path] of those against whom there is wrath, nor of those who are astray." [Surah 1:67]

In the interpretation of the last verse, Muslim scholars are in an unanimous agreement that "those against whom there is wrath" are the Jews, who have incurred Allah's wrath, for though having allegedly received the Scriptures and the revelations of the coming prophet, who is the seal of all prophets, namely Mohammed, it is stated in the Qur'an that they concealed this revelation – hence justly incurring the divine and eternal wrath of Allah. While "those who are astray" are identified as being the Christians, who have blasphemed by adding "partners" to Allah.

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for 17 months after the immigration, Muslims at that time were praying in the direction of Jerusalem. Other apparent concessions were also made, such as the introduction of a “fast” modeled on the Jewish fast as a central Islamic ritual – and the inclusion in the Qur’an of the names (without the corresponding Jewish “identities”) of all the major Jewish patriarchs such as Abraham, Moses, Joseph, etc., giving the distinct impression to the Jews of the time that Mohammed’s new religion was perhaps compatible with Judaism, and certainly not a threat, even if it had already been seen to be contradictory in issues such as Mohammed’s prophethood as being the fulfillment of the Jewish prophecies.

Clearly they had the Scriptures to disprove his claim to fulfill their prophecies, so that as they became more conversant with his claims, their jokes at his expense were a major factor in Mohammed’s growing enmity towards them.

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There are approximately 700 verses in the Qur'an that refer and relate to the Jews and the Christians, explicitly, but were we to consider this exegetically it would be almost two thirds of the Qur'an that is well over 4,000 verses referring to the Jews and Christians and by deduction declaring them to be in enmity with the Muslims.

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the Qur'an has a total of 114 chapters called "Sura's" of varying lengths, and a total of 6,666 verses, called "Aya's," we calculate that the total number of chapters or Suras in which direct and explicit references are made towards the Jews include over 50 out of the 114 Suras in total, which constitutes almost 44% of the chapters of the Qur'an... In total, some 4,000, or roughly 60% of the 6,666 Aya's contain either direct or indirect reference to the issue of the Jews. Of the direct Aya's, only 3% (around 200 Aya's) of this total are somewhat neutral references many of which are later abrogated, leaving 7.5% (or around 500 Aya's) as attributing some of the ugliest descriptions possible, singling out the Jews as the worst segment of humanity...

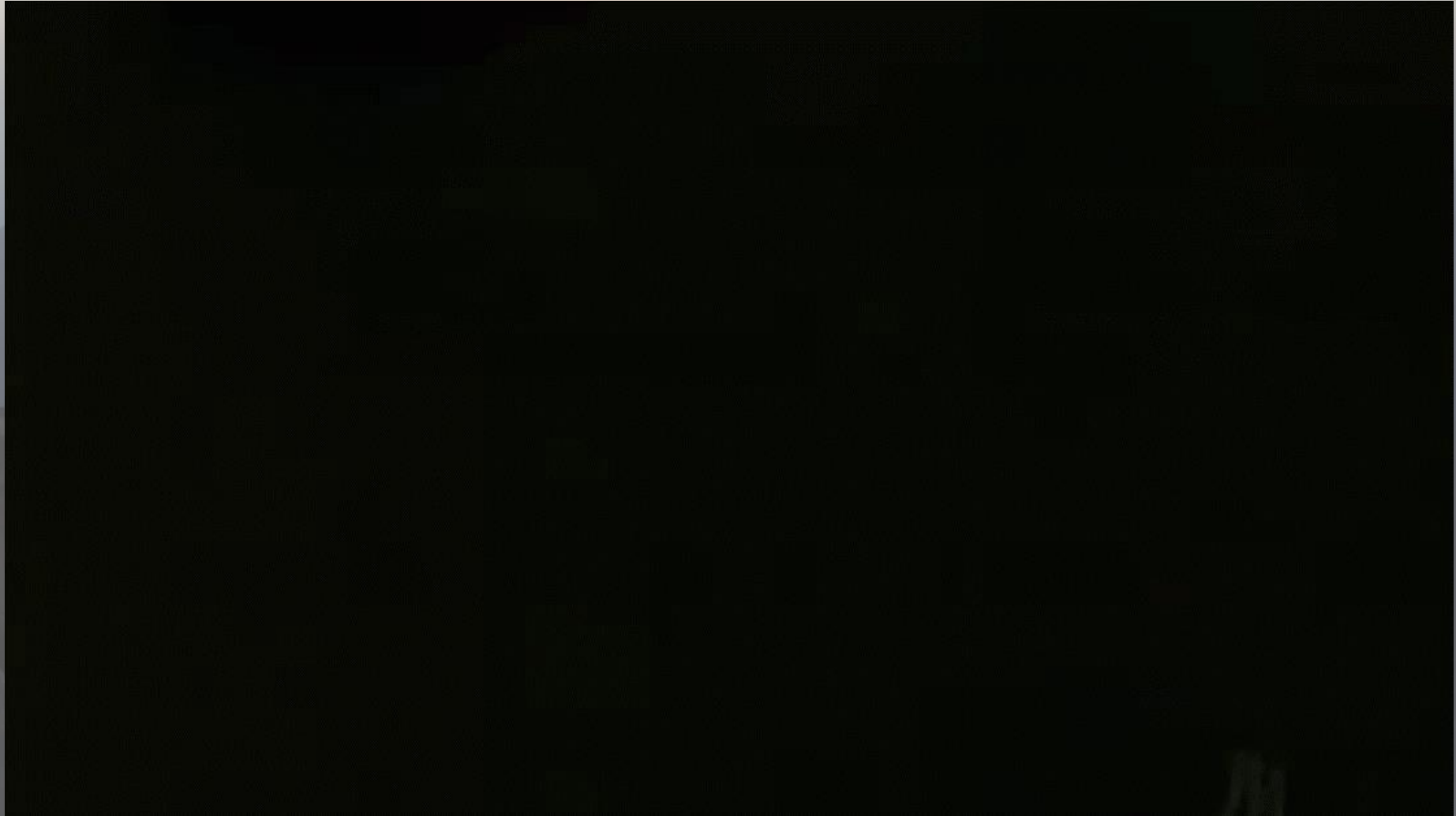
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Let's remind ourselves once again that, were we to consider the above exegetically, taking onboard the implicit references as well as the explicit, it would constitute almost two thirds of the entire Qur'an – that is well over 4000 (four thousand) versus or 60-64%, which directly refer to the Jews (and Christians) in one way or another, and by a combination of induction and deduction, declare them to be in divinely mandated eternal enmity with the Muslims.

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Mohammed's Revelation to Retaliation



Mohammad: Legacy of a Prophet. Produced by Unity Productions Foundation. Directed by Omar Al-Qattan. 2002. DVD.

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the Sunnah is called the “Sunnat An-Nabi” – meaning the “Example of the Prophet”. The word Sunnah means in English “to shape, to mould, a tract, a path”, so that the express purpose of the Sunnah is for one to be molded, shaped, or formed according to a pattern, by following the example of the Prophet, so that one is eventually transformed. In essence, Mohammed is the “Exemplar” or “example” or “model” for all mankind. The Hadith is defined as meaning “to talk, speech, narration, and storytelling” and is the communicated expression of the Sunnah.

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Thus the Hadith would be the expression of what Mohammed did, said, and consented to. The Hadith is thus a collection of several thousand stories and examples of how Mohammed handled situations from the simplest aspect of how to dress, wash, eat, pray, to the deeper issues of Jihad and of the necessity of “enmity” towards the Jews first, and the “other”. This body of knowledge about Mohammed's thoughts and actions were communicated by his companions to their successors, and thereafter by the successors of the successors, and so on. In other words, the Hadith became the vehicle communicating the Sunnah.

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For non-Muslims it is difficult to get one's head around this concept, but it can be thought of in a simplistic way as the Hadith being the "means" or mechanism for the desired transformation of the individual, and the Sunnah being the stated "goal" – purpose – to be conformed to the character of Mohammed. In short, one could think of the Hadith as the means, and the Sunnah as the end.

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Interestingly enough Jibril, or Gabriel the angel of communication was first mentioned in Medina after Mohammed's close encounter with the Jews. Not only that but virtually almost all of the Islamic religious practices were instituted in Medina, amongst which was ritual prayer, ablution and many others imitating the Jews. These are no small matters! It may come as a surprise that such foundational practices and doctrines as these listed above came some 13 years – well over half way – into Mohammed's entire mission, and then only during the brief period of time in Medina when he had close and relatively benign relationships with the Jews.

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Islamically speaking even elements of nature will participate in the implementation of judgment or killing of the Jews: Mohammed said that “The hour will not come until Muslims fight and kill the Jews and the Jews will hide behind trees and rocks, and these trees and rocks will cry out saying, O Muslim, slave of Allah this Jew is hiding behind me, come and kill him.” (Reported by Muslim, Hadith no 5203).

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How can Muslims be expected to show any respect towards Jews or Christians when their guiding light, the Qur'an and the Sunnah, constantly reinforced by their top religious leadership – addresses them with such insulting terms... accuses them of such serious offenses against Allah and mankind... and goes so far as to pronounce Allah's judgments and curses on them as the "most despicable of Allah's creation"?

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According to the Islamic doctrine of Fitrah all mankind from eternity has been submitted to Allah and thus are all "Muslims". The Qur'anic argument goes that Allah, having created man, he took a covenant or a pact with mankind, and in so doing, bound everyone to a covenant, that they all will believe in and obey him only, Sura 7:172, "And (remember) when your Lord brought forth from the children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): 'Am I not your Lord?' they said: 'Yes! We testify,' lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.'"

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because of the covenant taken between Allah and the seed of Adam, Islam regards that every human being, when born bears within himself/herself a notion of faith in Allah and his teachings willingly or unwillingly as a natural part of one's very being or one's DNA. This is the Fitrah, as described earlier.

Sura 3:83, "Do they seek other than the religion of Allah (the true Islamic Monotheism worshiping none but Allah Alone), while to him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to him shall they all be returned."

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So this means that every human being is born a Muslim, but it is his family, his community or his environment that perverts him to make him a “non-Muslim” such as a Jew, a Christian, or a nonbeliever of any persuasion. Under that definition, Jews and Christians are “converts” who need to be “returned” to Islam, but being born a Muslim is a natural part of one's natural fabric or DNA inherited from one's original parents as created by Allah.

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These five prophets (Mohammed, Noah, Abraham, Moses and Jesus) are known as the “Anchor Prophet’s” (Ulul—Uzm, in Arabic) in the Qur’an. As a group they have a higher status as the rest of the Prophets although among this group some are more elevated than others, with Mohammed being at the highest level. They each presumably started a new school or dispensation, with each given a “Shariah” for their time, limited only to the people they were sent to, again with the exception of Mohammed—who is said to have brought the final and eternal Shariah to all mankind and all creation. Therefore, all previous Shariah’s are now abrogated and replaced by the Islamic Shariah—hence Mohammed is the best of the Anchor Prophets, being the alleged “Seal of the Prophets”.

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This is why from an Islamic point of view, Jihad is considered the only mechanism to return and restore mankind to Allah's fold, in other words, for a Muslim, it isn't a proclamation like that of a Christian Gospel aimed at the free will of the recipient, with judgment left to the divine being at the end, but is now and here. It is the very actualization of forcing people into the fold of Allah. Should they reject it, then the very mechanism which was meant to bring them into the fold could in turn see the end of the "inviter," for it is possible that the "invitee" may use force against force, therefore the inviter may kill be killed in battle. What we see as "terrorism" is nothing less than a mechanism to save one or the other side or maybe both, should the "invitee" respond positively to Islam.

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Mohammed's Revelation to Retaliation



Inside the Koran. Produced by Viacom Media Networks. Directed by Antony Thomas. 2008. DVD.

Unveiling Islam for the Evangelist

Confusion and Conquest

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Confusion and Conquest

By the time of the Conquest of Mecca, Muhammad was about sixty years old, an old man by the standards of his time. Through his sayings and the continuing revelations of the Quran, the tenets of Islam had been formalized, covering everything from articles of belief, to instructions for worship, to guidelines for Islamic governance. A new social order had been inaugurated, one that left behind tribalism and nationalism in favor of Islamic unity under divine laws. Muhammad codified this in his last sermon, where he declared that “You all descended from Adam and Adam was created from dirt. The most noble in the sight of God is the most pious. No Arab is superior to a non-Arab except by their God-consciousness.”

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Confusion and Conquest

His religious and social message was intertwined with a political one that forged a united Muslim empire that spanned the entire Arabian Peninsula, the first time in history that all the Arabs had been united. He even managed to make some inroads among the tribes living on the southern edges of the Byzantine and Persian Empires, an accomplishment that would not go unnoticed by those two great empires, who would soon take the rapid spread of Islam very seriously.

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Confusion and Conquest

journeyman.tv



Harsher Face of Islam. Produced by Journeyman Pictures. 1994. DVD.

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According to Islamic belief, Muhammad's role was to serve as a messenger for God, delivering God's word, the Quran, and acting as a model for Muslims. After twenty-three years of acting as a prophet of God, his mission was complete. The Quran was finalized and recorded on scraps of parchment, leather, and bone, but more importantly memorized completely by many of Muhammad's Companions. The pre-Islamic tradition of memorizing long poems gave the Arabs the ability to maintain and ensure the preservation of Islam's holy book. Narrations of Muhammad's actions and sayings were also given due importance, and spread throughout Arabia by word of mouth. According to Islamic tradition, one of the final verses of the Quran revealed to Muhammad stated, "Today I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion" (Quran 5: 3).

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Confusion and Conquest

On 8 June 632, with his head on Aisha's lap and his followers gathered in the mosque hoping to hear of his recovery, the first era of Islamic history, spanning the twenty-three years of prophethood, ended as the Prophet Muhammad breathed his last.

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Confusion and Conquest

Before Muhammad was even buried, a group of leading figures from among the Meccan emigrants and the people of Medina gathered to answer the question of leadership. Disagreements between the groups about who should be given authority over the young Muslim state could threaten to divide the community indefinitely. There may have even been some proposals for a two-state solution— one led by a Medinese and one by a Meccan . In the end, ‘Umar nominated Abu Bakr to be the political leader of a unified Muslim state based in Medina. Abu Bakr was the natural choice . After Khadijah, he was the first person to accept Muhammad as a prophet and convert to the new religion. He had been with Muhammad during his flight from Mecca. He was even appointed by Muhammad to lead the prayers in the Prophet’s Mosque in the final days of his life. Yes, he was from the people of Mecca, but no one— neither the Muhajirun nor the Ansar—could dispute his qualifications.

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Confusion and Conquest

In Islam, the concept of sin is not following Mohammed's example. What Mohammed permitted is "Halal"; what Mohammed did not permit is "Haram." For example, Mohammed liked cats, so they are halal. Mohammed did not like dogs, so they are haram. In Islam, lying, stealing, raping and murdering are not always wrong. Mohammed shows when they are permitted and when they are not. What advances Islam is good; what does not, is bad. When Mohammed died in 632 AD, he had not designated a successor, so family infighting began over who would succeed him as "Caliph." A period of murders followed in a desert gangland Mafia-Soprano style struggle over who would be, in a sense, the next godfather.

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Confusion and Conquest

Sunni, who make up about 90 percent of all Muslims, believe that Mohammed's father-in-law, Abu Bakr, was the rightful heir. Abu Bakr was Mohammed's first adult male convert and the father of Mohammed's 6 year-old wife, Aisha. Abu Bakr fought in all the battles (ghazi) that Mohammed led. Abu Bakr declared that those who did not recognize him as Caliph were apostate and would be killed. He waged the Apostasy "Ridda" Wars, murdering many who opposed him. He died two years after Mohammed in 634 AD from a rumored poisoning.

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Confusion and Conquest

The next Caliph was Umar, who fought alongside Mohammed and whose daughter Hafsa was one of Mohammed's wives. Waging jihad, Umar conquered Mesopotamia, parts of Persia, Egypt, Palestine, Syria, North Africa, Armenia, Damascus and Jerusalem. The world's oldest library was in Alexandria, Egypt. Persian traveler, Abd-Al-Latif Al Baghdadi and Syrian prelate Bar Hebraeus related when Caliph Umar invaded in 641 AD, he told his commander Amr bin al-Ass: Touching the books you mention, if what is written in them agrees with the Qur'an, they are not required; if it disagrees, they are not desired. Destroy them therefore. The story continues that the books were burned to heat the city's bath-houses for six months, similar to Muslim destroying the Buddhist statues in Afghanistan, or Ayotollah Khomeini attempts to destroy the ancient palace of Cyrus at Persepolis.

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Confusion and Conquest

After Caliph Umar was assassinated with a dagger in 644 AD, Uthman became the next Caliph. Uthman, fought alongside Mohammed in many battles and married two of Mohammed's daughters, Ruqayyah and Umm Khulthum. Uthman conquered Iran, most of North Africa, the Caucasus region and Cyprus. He formed a committee to compile the Qur'an, commanding any variant texts to be destroyed. Suras were arranged in order of length, the longest being first. Uthman was assassinated in 656 AD while at prayer. Rioters wanted to mutilate his body, so it was kept hidden in his house for several days until it could be secretly carried out at night. He was hurriedly buried without ceremony in the same clothes he was assassinated in.

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Confusion and Conquest

After Uthman, Ali took the title of Caliph. Mohammed's wife, Aisha led an army against Ali, but was defeated at the Battle of the Camel in 656 AD. Ali finally succeeded in being recognized as Caliph by all Muslims. Shi'a or Shi'ite is an abbreviation for "Shiat Ali" or party of Ali, the cousin and son-in-law of Mohammed. Shi'a believe that Ali was Mohammed's first male convert, though just a child when converted. Shi'a comprise about 10 percent of all Muslims and are mostly in Iran. Shi'a believe that since Ali married Mohammed's daughter Fatima, their descendants were of the direct blood line of Mohammed and therefore the rightful heirs of his religious, political and military power. Islam believes in the duty of revenge. Since Ali did not take revenge on those who killed Uthman, Uthman's cousin, Muawiyah I, exercised revenge against Ali. Muawiyah's soldiers attacked Ali at the Battle of Suffin. Muawiyah I had his soldiers put verses of the Qur'an on the ends of the spears, which resulted in Ali's supporters refusing to fight them.

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Ali was then assassinated in 661 AD. With Ali dead, Muawiyah I declared himself the new Caliph and arranged for Ali's eldest son, Hassan, to be poisoned by his own wife. When Muawiyah I died in 680 AD, his son Yazid made himself the next Caliph, beheading Ali's younger son, Hussein at the Battle of Karbala, marking the official split between the Shi'a and Sunni. The anniversary of Hussein's death is called "Ashura." Hussein's infant son, Ali, survived and was able to continue his family's blood line, which Shi'a believe were the rightful spiritual descendants, or Imams, of Mohammed. Ali's blood line ended in 878 AD with the mysterious disappearance of the 4-year-old descendant, referred to by Shi'a as the 12th "Hidden" Imam, or Mahdi, who will return to conquer the world.

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Yazid began the hereditary Ummayyad dynasty, which conquered Spain and southern France. After another era of infighting, or Fitna (civil war), Yazid and his son Muawiyah II met an untimely death in 683 AD. Ibn al-Zubayr became the next Caliph, but he faced uprisings in Iran and Iraq by Shi'a wanting to avenge the death of Ali's son. Ibn al-Zubayr was killed in 685 AD by the next person to claim to be Caliph, Abd al-Malik Ibn Marwan. The Ummayyad dynasty was replaced in 758 AD by the Abbasid dynasty, followed by numerous other splits, until the Ottoman dynasty in 1258.

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Confusion and Conquest



Inside the Koran. Produced by Viacom Media Networks. Directed by Antony Thomas. 2008. DVD.

Unveiling Islam for the Evangelist

Confusion and Conquest

It would be as true to say that the common racial and military interest against the Graeco-Roman and Persian States unified the Moslem parties, as that Islam unified the Arab tribes and factions. Apart from the inner circle of converts, indeed, the first conquerors were in mass not at all deeply devout, and many of them maintained to the end of their generation, and after his death, the unbelief which from the first met the Prophet at Mecca. It is told of a Moslem chief of the early days that he said : " If there were a God, I would swear by his name that I did not believe in him." A general fanaticism grew up later. But had there been no Islam, enterprising Arabs would probably have overrun Syria and Persia and Africa and Spain all the same. Attila went further, and he is not known to have been a mono- theist or a believer in Paradise. Nor were Jenghiz Khan and Tamerlane indebted to religious faith for their conquests.

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On the other hand, when a Khalifate was anywhere established by military force, the faith would indeed serve as a nucleus of administration, and further as a means of resisting the insidious propaganda of the rival faith, which might have been a source of political danger. It was their Sacred Book and Prophet that saved the Arabs from accepting the religion of the states they conquered as did the Goths and Franks. The faith thus so far preserved their military polity when that was once set up; but it was not the faith that made the polity possible, or gave the power of conquest, as is conventionally held. At most, it partly facilitated their conquests by detaching a certain amount of purely superstitious support from the other side.

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It may perhaps be more truly claimed for the Koran that it was the basis of Arab scholarship; since it was in order to elucidate its text that the first Arab grammars and dictionaries and literary collections were made. Here again, however, the reflection arises that some such development would have occurred in any case, on the basis of the abundant pre-Islamic poetry, given but the material conquests. The first conquerors were illiterate, and had to resort to the services and the organization of the conquered for all purposes of administrative writing, using for a time even the Greek and Persian languages. There was nothing in the Koran itself to encourage literature; and the first conquerors either despised or feared that of the conquered.'

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When the facts are inductively considered, it appears that the Koran was from the first rather a force of intellectual fixation than one of stimulus. As we have seen, there was a measure of rationalism as well as of monotheism among the Arabs before Mohammed; and the Prophet set his face violently against all unbelief. The word "unbeliever" or "infidel" in the Koran normally signifies merely "rejecter of Mohammed"; but a number of passages show that there were specific unbelievers in the doctrine of a future state as well as in miracles; and his opponents put to him challenges which showed that they rationally disbelieved his claim to inspiration. Hence, clearly, the scarcity of miracles in his early legend, on the Arab side. On a people thus partly "refined, skeptical, incredulous," whose poetry showed no trace of religion, the triumph of Islam gradually imposed a tyrannous dogma, entailing abundance of primitive superstition under the aegis of monotheistic doctrine.

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Some moral service it did compass, and for this the credit seems to be substantially due to Mohammed; though here again he was not an innovator. Like previous reformers, he vehemently denounced the horrible practice of burying alive girl children; and when the Koran became law his command took effect. His limitation of polygamy, too, may have counted for something, despite the unlimited practice of his latter years. For the rest, he prescribes, in the traditional eastern fashion, liberal almsgiving; this, with normal integrity and patience, and belief in "God and the Last Day, and the Angels, and the Scriptures, and the Prophets," is the gist of his ethical and religious code, with much stress on hell-fire and the joys of Paradise, and at the same time on predestination, and with no reasoning on any issue.

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Confusion and Conquest

Whether Islam was propagated through violence or peaceful missionary activity (da'wa) has been the subject of intense debates for a long time, more so in recent decades. A search of the Internet on this topic reveals numerous articles and commentaries and dozens of books by pro-Islam authors staunchly denying the use of violence in the spread of Islam. However, the founding of Islam by Prophet Muhammad (discussed already) and its subsequent history (to be discussed in this book) are littered with countless battles and wars, which claimed hundreds of millions of human lives...Prophet Muhammad's biographies by pious Islamic historians list 70–100 failed or successful raids, plundering expeditions and wars, undertaken by him, during the last ten years of his residence in Medina. He had personally led seventeen to twenty-nine of them. Below is a list of the major expeditions and battles, which the Prophet had directed or commanded in person:

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623 CE — Battle of Waddan 623 CE — Battle of Safwan 623 CE — Battle of Dul-Ashir
624 CE — Battle of Nakhla 624 CE — Battle of Badr 624 CE — Battle of Banu Salim
624 CE — Battle of Eid-ul-Fitr and Zakat-ul-Fitr 624 CE — Battle of Banu Qaynuqa
624 CE — Battle of Sawiq 624 CE — Battle of Ghatfan 624 CE — Battle of Bahran
625 CE — Battle of Ohud 625 CE — Battle of Humra-ul-Asad 625 CE — Battle of Banu Nadir
625 CE — Battle of Dhatur-Riqa 626 CE — Battle of Badru-Ukhra
626 CE — Battle of Dumatul-Jandal 626 CE — Battle of Banu Mustalaq Nikah
627 CE — Battle of the Trench 627 CE — Battle of Ahzab 627 CE — Battle of Banu Qurayza
627 CE — Battle of Banu Lahyan 627 CE — Battle of Ghaiba 627 CE — Battle of Khaybar
628 CE — Campaign to Hdaybiya 630 CE — Conquest of Mecca
630 CE — Battle of Hunsin 630 CE — Battle of Tabuk

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Confusion and Conquest

Prophet Muhammad died in 632 and Abu Bakr, his father-in-law, became the first caliph of the Islamic state. The aggressive wars for the purpose of expanding the domain of Islam and spreading the Islamic faith continued:

633 CE — Battles at Oman, Hadramaut, Kazima, Walaja, Ulleis, and Anbar

634 CE — Battles of Basra, Damascus and Ajnadin

Caliph Abu Bakr died in 634. Omar al-Khattab, another father-in-law and companion of the Prophet, became the second caliph. The mission to expand the Islamic territory continued under his direction:

634 CE — Battles of Namaraq and Saqatia

635 CE — Battles of Bridge, Buwaib, Damascus and Fahl

636 CE — Battles of Yermuk, Qadisiyia and Madain 637 CE — Battle of Jalula

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638 CE — Battle of Yarmuk, conquest of Jerusalem and Jazirah

639 CE — Conquest of Khuizistan and movement into Egypt

641 CE — Battle of Nihawand 642 CE — Battle of Ray in Persia

643 CE — Conquest of Azerbaijan 644 CE — Conquest of Fars and Kharan

Caliph Omar, who played the pivotal role in the expansion of the Islamic state, was murdered in 644. Othman, a son-in-law and companion of the Prophet, became the next caliph and the conquests continued: 647 CE — Conquest of the island of Cypress
648 CE — Campaign against the Byzantines 651 CE — Naval battle against the Byzantines
654 CE — Islam spreads into North Africa

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Caliph Othman was also murdered in 656. Ali, the husband of the Prophet's daughter Fatimah, became the new caliph. During this time, just over two decades after Muhammad's death, internal dissension and conflicts badly afflicted the Islamic community. This led to intra-Islam battles, such as the Battle of the Camel between Ali and the Prophet's wife Aisha and the Battle of Siffin between Ali and Muwabiya. As a result, wars against the infidels died down. Under Caliph Ali, only two notable wars were waged against the infidels: 658 CE — Battle of Nahrawan 659 CE — Conquest of Egypt

Ali was murdered with a poisoned dagger in 661, ending the era of the Rightly Guided Caliphs or Khilafat Rashidun.

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The Umayyad dynasty, headed by Muwabiya, came to power. Wars of conquest for expanding the Islamic kingdom once again resumed in full force.

662 CE — Egypt falls to Islamic rule 666 CE — Sicily attacked by Muslims

677 CE — Siege of Constantinople 687 CE — Battle of Kufa 691 CE — Battle of Deir ul Jaliq

700 CE — Military campaigns in North Africa 702 CE — Battle of Deir ul Jamira

711 CE — Invasion of Gibraltar and conquest of Spain 712 CE — Conquest of Sindh

713 CE — Conquest of Multan 716 CE — Invasion of Constantinople

732 CE — Battle of Tours in France 740 CE — Battle of the Nobles.

741 CE — Battle of Bagdoura in North Africa 744 CE — Battle of Ain al Jurr

746 CE — Battle of Rugar Thutha 748 CE — Battle of Rayy

749 CE — Battle of Isfahan and Nihawand 750 CE — Battle of Zab

772 CE — Battle of Janbi in North Africa 777 CE — Battle of Saragossa in Spain

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Many smaller and unsuccessful campaigns, undertaken during the same period, have been excluded from this list. For example, attacks on India frontiers had started in 636 in the reign of second Caliph Omar. After many attempts over a period of eight decades to establish a permanent foothold for Islam in India, success finally came in 712 when Muhammad bin Qasim conquered Sindh. To this long list, we must add another long list of wars on numerous fronts in the later centuries, like those in India, started by Sultan Mahmud of Ghazni in 1000 and continued as long as Muslims held the power in India. The Umayyad Caliph Muwabiya (661–80) tried to capture Constantinople for five years (674–78) during which he launched a number of unsuccessful and often disastrous attacks. Later on, the campaign to capture Constantinople was revived in 716, which also failed suffering severe reverses.

Unveiling Islam for the Evangelist

Confusion and Conquest

More attempts were made to capture it over the next centuries before Muslims ultimately wrestled the prized center of Christianity in 1453. Despite this long list of aggressive and bloody wars against non-Muslims, waged by Prophet Muhammad, the succeeding caliphs and other Muslim rulers, Muslims have their way of explaining away those blood-letting atrocities and are still able to argue that Prophet Muhammad was a peaceful man and that non-Muslims all over the world accepted Islam because of the essence of peace and justice inherent in the Islamic creed.

Unveiling Islam for the Evangelist

Confusion and Conquest



"FRONTLINE: Saudi Arabia Uncovered." PBS. Accessed April 08, 2016. <http://www.pbs.org/wgbh/frontline/film/saudi-arabia-uncovered/>.

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Confusion and Conquest

Guided by the Quran, the prophetic model for the propagation of Islam, therefore, consisted of converting the idolaters at the pain of death. The Jews were to be attacked and expelled from their lands as happened to Banu Qaynuqa and Banu Nadir. In other instances—Muhammad's dealing with the Jews of Banu Quraiza, for example—they were attacked, their males were slaughtered en masse, and their women and children were made Muslim through enslavement. In Khaybar, after defeating the Jews, their women and children were driven away as slaves. The surviving men were allowed to tend the land on the condition of paying half of the produce as tribute until Muslims had sufficient manpower to cultivate the captured land.

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Regarding Christians, when the Prophet sent emissaries to Christian kings and princes, he demanded that they convert to Islam or face the wrath of his army. In other instances, he ordered the Christians not to baptize their children, thereby incorporating the latter into Islam. Jews and Christians were finally placed into the same category of dhimmi subjects in verse 9:29. Thereafter, they could generally be attacked, their males slaughtered in the battle, their women and children enslaved, and the rest could be tolerated as dhimmi subjects, if they accepted the degrading terms of dhimmitude. The thirteen-year prophetic mission of Muhammad in Mecca, during which he obtained about 150 converts, was somewhat peaceful, while the last ten years in Medina was overwhelmingly violent, involving plundering raids of non-Muslim caravans and wars against their communities.

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In the process, the infidels were slaughtered, evicted and enslaved en masse or converted to Islam on the pain of death. The Meccan period of Muhammad's prophetic mission was obviously a complete failure. Therefore, the violent phase of Muhammad's prophetic mission in Medina, which enabled him to put Islam on a firm footing, was the dominant mode of his propagation of Islam. To be noted here that Muhammad had shown indications of future violence even during his preaching mission in Mecca when he was militarily very weak. Had his community in Mecca been powerful enough, violence would very likely have started in Mecca itself. Dr Muhammad Muhsin Khan of the Islamic University at Medina, translator of the Quran and al-Bukhari hadiths, agrees to such a possibility as he says, 'at first 'the fighting' was forbidden, then it was permitted, and after that it was made obligatory.'

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Contemporary scholar Dr Sobhy as-Saleh quotes brilliant medieval Egyptian theologian Imam Jalaluddin Al-Suyuti (d. 1505), famously known as Ibn al-Kutb (the Son of Books), on why the permission of Jihad from heaven came gradually: “The command to fight the infidels was delayed until the Muslims become strong, but when they were weak they were commanded to endure and be patient.” Dr as-Saleh adds the opinion of another famous medieval Egyptian theologian Abi Bakr az-Zarkashi (d. 1411) that “Allah, the most high and wise, revealed to Mohammad in his weak condition what suited the situation, because of his mercy to him and his followers.

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For if He gave them the command to fight while they were weak it would have been embarrassing and most difficult, but when the most high made Islam victorious He commanded him with what suited the situation, that is asking the people of the Book to become Muslims or to pay the levied tax, and the infidels (Polytheists) to become Muslims or face death.” It is, therefore, undeniable that violence, prompted by carefully unraveled divine verses, was the lifeline of Prophet Muhammad’s propagation of Islam and his founding of the nascent Islamic state in Medina. Violent Jihad is the heart of Islam; without it, Islam would, most likely, have died a natural death in the seventh century itself. This ideal model of the propagation of Islam was meticulously embraced by the Prophet’s immediate successors and later Muslim rulers.

Unveiling Islam for the Evangelist

Confusion and Conquest



Women of the Holy Kingdom. Produced by CreateSpace. Directed by Sharmeen Obaid-Chinoy. 2004. DVD.

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Confusion and Conquest

Conversion by the sword was initiated by Prophet Muhammad by giving the Polytheists a choice between death and conversion to Islam in compliance to Allah's command in Quran 9:5. The Hindus, therefore, were supposed to be given a choice between death and Islam. When Muhammad bin Qasim began the conquest of Sindh, he exercised the policy of converting the people of a territory, which gave a fight, at the pain of death. He gave quarters to the people, if they submitted to his invading army without giving a fight. He did not force them to convert.

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When the report of his latter lenient policy reached his patron Hajjaj in Baghdad, disapproving the leniency, he wrote to Qasim: ‘...

I learnt that the ways and rules you follow are conformable to the (Islamic) Law. Except that you give protection to all, great and small alike, and make no difference between enemy and friend. God says, ‘Give no quarter to Infidels, but cut their throats.’ Then know that this is the command of the great god. You should not be too ready to grant protection... After this, give no protection to any enemy except to those who are of rank (i.e., accept Islam). This is a worthy resolve, and want of dignity will not be imputed to you.’

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Having received this command from Hajjaj, Qasim followed it through in his next conquest of Brahmanabad, sparing none who did not embrace Islam. According to al-Biladuri, 'eight, or some say twenty-six thousand, men were put to the sword.' However, putting the great multitude of Hindus, who often refused to embrace Islam, to death was difficult. Instead, giving them quarters for raising taxes was a more lucrative alternative. Qasim later wrote to Hajjaj in this regard.

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In response, Hajjaj wrote back:

‘The letter of my dear nephew Muhammad Kasim has been received and the fact understood. It appears that the chief inhabitants of Brahmanabad had petitioned to be allowed to repair the temple of Budh and pursue their religion. As they have made submission, and agreed to pay taxes to the Khalifa, nothing can be properly required from them. They have been taken under our protection (dhimmi), and we cannot in any way stretch out our hands upon their lives or property.’

Hindus were, thus, accepted as dhimmi subjects, which spared them from conversion by the sword. The Godless Umayyad rulers were more interested in filling the treasury by extracting higher taxes from non-Muslim subjects than converting them to Islam.

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For example, al-Hajjaj harshly treated those, who converted to Islam. When a group of non-Muslims came to him to inform their acceptance of Islam, al-Hajjaj refused to recognize their conversion and ordered his troops to return them to their villages. The first Umayyad Caliph Muwabiya desperately wanted the Egyptian Copts not to convert to Islam, 'claiming that if they all convert to the true religion (Islam), they will cause the treasury a great loss in income from the jizyah.' The leniency, accorded to Hindus by the Godless Umayyads, was obviously a violation of the canonical Islamic laws of the Quran and Sunnah. This irreverent concession was later included in the Hanafi laws; all other Schools of Islamic laws demand death or conversion of Polytheists.

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Therefore, as far as forced conversion is concerned, the infidels of India suffered the mildest of persecution. Following the extermination of the Godless Umayyad dynasty in 750, the more orthodox rulers often converted Hindus at the pain of death. Saffaride ruler Yakub Lais captured Kabul in 870 and took the prince of Kabul prisoner. He put the king of Ar-Rukhaj to death, destroyed and plundered the temples and the inhabitants were forced to embrace Islam. He returned to his capital loaded with booty, which included heads of three kings and many statues of Indian divinities.

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Confusion and Conquest

John Quincy Adams:

In the seventh century of the Christian era, a wandering Arab of the lineage of Hagar, the Egyptian, combining the powers of transcendent genius, with the preternatural energy of a fanatic, and the fraudulent spirit of an impostor, proclaimed himself as a messenger from Heaven, and spread desolation and delusion over an extensive portion of the earth. Adopting from the sublime conception of the Mosaic law, the doctrine of one omnipotent God; he connected indissolubly with it, the audacious falsehood, that he was himself his prophet and apostle. Adopting from the new Revelation of Jesus, the faith and hope of immortal life, and of future retribution, he humbled it to the dust, by adapting all the rewards and sanctions of his religion to the gratification of the sexual passion.

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John Quincy Adams:

He poisoned the sources of human felicity at the fountain, by degrading the condition of the female sex, and the allowance of polygamy; and he declared undistinguishing and exterminating war, as a part of his religion, against all the rest of mankind. THE ESSENCE OF HIS DOCTRINE WAS VIOLENCE AND LUST: TO EXALT THE BRUTAL OVER THE SPIRITUAL PART OF HUMAN NATURE.

Between these two religions, thus contrasted in their characters, a war of twelve hundred years has already raged.

Unveiling Islam for the Evangelist

Confusion and Conquest

John Quincy Adams:

That war is yet flagrant; nor can it cease but by the extinction of that imposture, which has been permitted by Providence to prolong the degeneracy of man. While the merciless and dissolute dogmas of the false prophet shall furnish motives to human action, there can never be peace upon earth, and good will towards men. The hand of Ishmael will be against every man, and every man's hand against him. It is, indeed, amongst the mysterious dealings of God, that this delusion should have been suffered for so many ages, and during so many generations of human kind, to prevail over the doctrines of the meek and peaceful and benevolent Jesus.

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John Quincy Adams:

It is the dominion of matter over mind; of darkness over light; of brutal force over righteousness and truth. But divine justice finds not its consummation upon earth. Individual virtue or vice, receives much of its retribution after its mortal career has closed; and the rewards and punishments of nations are adapted to measures of time, extending over numerous successive generations, and many centuries of years.

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Unveiling Islam for the Evangelist

Confusion and Conquest

Islâm is still a great religious power in the East. It rules supreme in Syria, Palestine, Asia Minor, Egypt, North Africa, and makes progress among the savage tribes in the interior of the Dark Continent. It is by no means simply, as Schlegel characterized the system, “a prophet without miracles, a faith without mysteries, and a morality without love.” It has tenacity, aggressive vitality and intense enthusiasm. Every traveller in the Orient must be struck with the power of its simple monotheism upon its followers. A visit to the Moslem University in the Mosque El Azhar at Cairo is very instructive.

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It dates from the tenth century (975), and numbers (or numbered in 1877, when I visited it) no less than ten thousand students who come from all parts of the Mohammedan world and present the appearance of a huge Sunday School, seated in small groups on the floor, studying the Koran as the beginning and end of all wisdom, and then at the stated hours for prayer rising to perform their devotions under the lead of their teachers. They live in primitive simplicity, studying, eating and sleeping on a blanket or straw mat in the same mosque, but the expression of their faces betrays the fanatical devotion to their creed. They support themselves, or are aided by the alms of the faithful. The teachers (over three hundred) receive no salary and live by private instruction or presents from rich scholars.

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Nevertheless the power of Islâm, like its symbol, the moon, is disappearing before the sun of Christianity which is rising once more over the Eastern horizon. Nearly one-third of its followers are under Christian (mostly English) rule. It is essentially a politico-religious system, and Turkey is its stronghold. The Sultan has long been a “sick man,” and owes his life to the forbearance and jealousy of the Christian powers. Sooner or later he will be driven out of Europe, to Brusa or Mecca.

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Confusion and Conquest

The colossal empire of Russia is the hereditary enemy of Turkey, and would have destroyed her in the wars of 1854 and 1877, if Catholic France and Protestant England had not come to her aid. In the meantime the silent influences of European civilization and Christian missions are undermining the foundations of Turkey, and preparing the way for a religious, moral and social regeneration and transformation of the East. "God's mills grind slowly, but surely and wonderfully fine." A thousand years before Him are as one day, and one day may do the work of a thousand years.

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Confusion and Conquest



Women of the Holy Kingdom. Produced by CreateSpace. Directed by Sharmeen Obaid-Chinoy. 2004. DVD.

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Modern Day Resurgence

journeyman.tv



Harsher Face of Islam. Produced by Journeyman Pictures. 1994. DVD.

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Modern Day Resurgence

It would be naïve to assume that the division of the Middle East was done solely to benefit the local Arabs. It is likely that the British wanted to retain a degree of control over the strategically important oilfields which they and the Americans had discovered and developed there. Whilst the British and Americans no doubt played all sorts of dirty games in the region and propped up all manner of unsavoury regimes in order to keep the oil flowing; this happened all around the world. Whereas in other parts of the world the trend has been for these brutal regimes to give way to democracy ; in the Islamic world this hasn't happened. Islam considers democracy to be an abomination. This is because it creates man made laws which are above Allah's Law (Sharia). For this reason, any attempt to impose democracy on an Islamic country is very likely to fail.

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Islamic parties will simply get themselves elected and then work towards replacing democracy with Sharia (as is happening in Pakistan). For this reason, Islamic societies tend towards either totalitarian theocratic rule (Sharia) or a dictator brutal enough to prevent this from happening. Attempts at democracy are usually either outright bloody failure (Iraq, Afghanistan and Algeria) or propped up by a secular military (Indonesia, Turkey). In the case of Malaysia, (which the British expended a great deal of money and lives to turn into a functioning democracy) a single (Muslim) party has held power since independence. This suggests that it isn't all that democratic anyway. Muslim populations will be exploding in the Western democracies over the next few decades. This is likely to create the same sort of problems there.

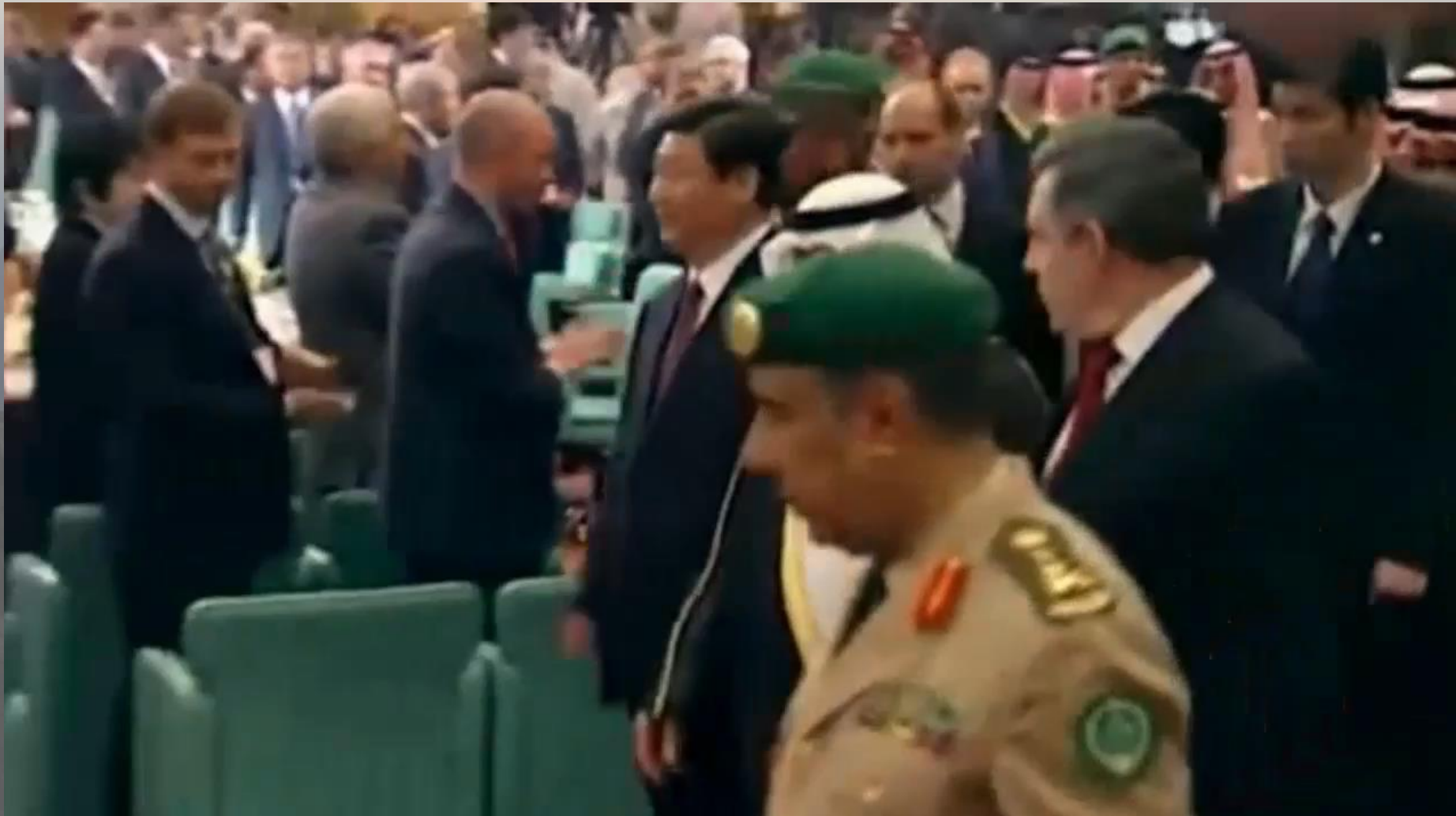
Unveiling Islam for the Evangelist

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During the period of Western control of Islamic lands, Islam lost most of its overt political power. It survived however, mainly in its religious form. Muslims enjoyed a period of relative freedom. Women could walk unveiled, secular education became accessible to many and the compulsion for Jihad was mostly put on hold. Unfortunately for the Muslims however, a culture does not change easily in a few years, or even a few decades. Islamic societies were still burdened with many practices which severely retarded their economic progress. The only industry which did boom was the oil industry. This was mainly run by Western companies and was unable to move elsewhere. Most of the profits from this industry which came back were lost in corruption.

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Modern Day Resurgence



"FRONTLINE: Saudi Arabia Uncovered." PBS. Accessed April 08, 2016. <http://www.pbs.org/wgbh/frontline/film/saudi-arabia-uncovered/>.

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In 1928, an Egyptian school teacher by the name of Hasan al-Banna, founded a society called the Muslim Brotherhood. This was a fundamentalist group dedicated to the reintroduction of traditional Islamic teachings (Koran and Sunnah) and law, (Sharia) to the Muslim world . It also advocated the forced imposition of Islamic rule over the whole world. They believed in the use of violence to achieve their goals. They understood however, that the West was too powerful to defeat in this way. Instead, they set about utilizing the other tactics of Jihad such as “Taquiya” or sacred deceit, corruption and infiltration. Whilst the brotherhood has had strained and often bloody relations with many of the secular Arab dictatorships, it found a warm welcome in some of the Gulf States.

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A number of wealthy Arabs shared the same goals as the brotherhood. Conveniently, they also had the money to put their plans into action. One of the Brotherhoods offshoots is Al-Qaeda and you can see this structure in its organization. Wealthy Saudi, Osama Bin Laden is at the top supplying funds. Spiritual leadership meanwhile comes from his Egyptian No 2, Al Zawahiri. Organizational skills and planning , (for the 9/ 11 attacks at least) were provided by Egyptian Khalid Sheik Mohammed. The brotherhood's motto is:

“Allah is our objective. The Prophet is our leader. Qur’an is our law. Jihad is our way. Dying in the way of Allah is our highest hope.”

The Brotherhood has a number of violent Jihadi groups under its influence.

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These include Al-Qaeda and Hamas but it has many more offshoots which do not overtly support violence. The following is a list of its North American subgroups:

American Trust Publications

Association of Muslim Scientists and Engineers

Association of Muslim Social Scientists of North America

Audio-Visual Centre

Baitul Mal, Inc.

Foundation for International Development

International Institute of Islamic Thought

Islamic Association for Palestine, parent group of CAIR (the Council on American-Islamic Relations)

Islamic Book Service

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Islamic Centres Division

Islamic Circle of North America

Islamic Education Department

Islamic Housing Cooperative

Islamic Information Centre

Islamic Medical Association of North America

Islamic Society of North America (ISNA)

ISNA Fiqh Committee

ISNA Political Awareness Committee

Islamic Teaching Centre

Malaysian Islamic Study Group

Mercy International Association

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Muslim Arab Youth Association

Muslim Businessmen Association

Muslim Communities Association

Muslim Students Association

Muslim Youth of North America

North American Islamic Trust

Occupied Land Fund (later known as the Holy Land Foundation for Relief and Development)

United Association for Studies and Research

I expect this pattern is repeated in most countries of the world, especially the Western democracies.

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In the UK, the largest Islamic organization is the Muslim Council for Britain which is a Brotherhood organization. Since this list was published the Holy Land Foundation has been closed down. They were successfully prosecuted for funding terrorist organizations in Palestinian territories. CAIR was named as an unindicted co-conspirator.

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Modern Day Resurgence



Mohammad: Legacy of a Prophet. Produced by Unity Productions Foundation. Directed by Omar Al-Qattan. 2002. DVD.

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Modern Day Resurgence

Mark Durie, a research scholar of linguistics and Islam at Melbourne School of Theology, informs us in an article for the Independent Journal, “Islam was first called ‘the religion of peace’ as late as 1930, in the title of a book published in India. . . . The phrase was slow to take off, but by the 1970s it was appearing more and more frequently in the writings of Muslims for western audiences.” Whether or not one agrees that the slogan first appeared in the twentieth century, it is beyond dispute that the Quran never says, “Islam is the religion of peace,” nor do the traditions of Muhammad. This common misconception may stem from another, the oft-repeated assertion that Islam means “peace.” It does not. The Arabic word Islam means “surrender ,” though it is related to the word for peace, salaam.

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Durie sheds light on the nature of the relationship and the origin of the word Islam: “ The word Islam is based upon a military metaphor. Derived from aslama, ‘surrender,’ its primary meaning is to make oneself safe (salama) through surrender. In its original meaning, a Muslim was someone who surrendered in warfare.” In our Islamic community, we were taught that the “surrender” of Islam was a submission of one’s will and life to God, which I would argue is noble and does not connote violence. But to contend that the word Islam signifies peace in the absence of violence is incorrect. Islam signifies a peace after violence, or under the threat of it. According to Islamic tradition , that is how Muhammad himself used the word. His warning to neighboring tribes is famous: Aslim taslam, “ If you surrender , you will have peace.” It was a play on words, as aslim also connotes becoming Muslim: “If you convert, you will have safety through surrender.” **So the word Islam refers to the peace that comes from surrender.**

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As a young Muslim boy growing up in the 1980s and 1990s, it was impossible for me to look up a hadith unless I traveled to an Islamic library, something I would have never thought to do. For all intents and purposes, if I wanted to know about the traditions of Muhammad, I had to ask imams or elders in my tradition of Islam. That is no longer the case today. Just as radical Islamists may spread their message far and wide online, so, too, the Internet has made the traditions of Muhammad readily available for whoever wishes to look them up, even in English. When everyday Muslims investigate the Quran and hadith for themselves, bypassing centuries of tradition and their imams' interpretations, they are confronted with the reality of violent jihad in the very foundations of their faith.

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The Quran itself reveals a trajectory of jihad reflected in the almost 23 years of Muhammad's prophetic career...Throughout history, Muslim theologians have understood and taught this progression, that the message of the Quran culminates in its ninth chapter. Surah 9 is a command to disavow all treaties with polytheists and to subjugate Jews and Christians (9.29) so that Islam may "prevail over all religions" (9.33). It is fair to wonder whether any non-Muslims in the world are immune from being attacked, subdued or assimilated under this command. Muslims must fight, according to this final chapter of the Quran, and if they do not, then their faith is called into question and they are counted among the hypocrites (9.44-45). If they do fight, they are promised one of two rewards, either spoils of war or heaven through martyrdom. Allah has made a bargain with the mujahid who obeys: Kill or be killed in battle, and paradise awaits (9.111).

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Muslim thought leaders agree that the Quran promotes such violence. Maajid Nawaz, co-founder of the Quilliam Foundation in the United Kingdom, has said, "We Muslims must admit there are challenging Koranic passages that require reinterpretation today. ... Only by rejecting vacuous literalism are we able to condemn, in principle, ISIS-style slavery, beheading, lashing, amputation & other medieval practices forever (all of which are in the Quran). ... Reformers either win, and get religion-neutral politics, or lose, and get ISIL-style theocracy." In other words, Muslims must depart from the literal reading of the Quran in order to create a jihad-free Islamic world.

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Modern Day Resurgence



Inside the Koran. Produced by Viacom Media Networks. Directed by Antony Thomas. 2008. DVD.

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Inside the Koran. Produced by Viacom Media Networks. Directed by Antony Thomas. 2008. DVD.

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Modern Day Resurgence



Mohammad: Legacy of a Prophet. Produced by Unity Productions Foundation. Directed by Omar Al-Qattan. 2002. DVD.

Unveiling Islam for the Evangelist

Modern Day Resurgence

As the west struggles to get to grips with its newest enemy, pundits, scholars and journalists have combed every inch of Osama bin Laden's life story for clues to what turned an apparently quiet and unexceptional rich Saudi boy into the world's most feared terrorist. But the most useful insights into the shaping of Bin Laden may lie not in the rugged mountains of Afghanistan, or the rampant materialism of 1970s Saudi Arabia, but the biography of a long dead Egyptian fundamentalist scholar called Sayyid Qutb.

Qutb, regarded as the father of modern fundamentalism and described by his (Arab) biographer as "the most famous personality of the Muslim world in the second half of the 20th century", is being increasingly cited as the figure who has most influenced the al-Qaida leader.

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Sayyid Qutb (1906-1966) was an Egyptian writer, educator, and religious leader. His writings about Islam, and especially his call for a revolution to establish an Islamic state and society, greatly influenced the Islamic resurgence movements of the 20th century.

In his writings Sayyid Qutb attributed his strong bent towards religion to the influence of his parents. His mother, Fātimah Husayn 'Uthmān, had a particular love for the Koran (Qur'ān) which she inculcated in her offspring; she was determined that her children should all become buffāz (memorizers of the holy book). It was her custom to invite professional Koran reciters to the family home during the nights of the month of fasting (Ramadān), and Sayyid Qutb later recalled listening to the chanting of the sacred verses at his mother's side. He also mentioned the care exercised by his father to impress upon the youth the significance of the coming day of judgment.

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A turning point came for Sayyid Qutb in 1949 when he was sent to the United States for higher studies in educational administration. Over a two year period he worked in several different institutions including what was then Wilson Teachers' College in Washington, D.C. and Colorado State College for Education in Greeley, as well as Stanford University. He also travelled extensively visiting the major cities of the United States and spent time in Europe on the return journey to Egypt. His reaction to the Western experience was decidedly negative; he found Western society hopelessly materialistic, corrupt, morally loose, and ridden with injustice. He was especially distressed by the disrespect shown to Arabs in the United States and the overwhelming support of its people for the state of Israel, founded in 1948.

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Even before the journey to America Sayyid Qutb had begun to manifest interest in the teachings of the Society of Muslim Brothers (al-Ikhwān al-Muslimūn), the foremost of Egypt's resurgent Islamic organizations. Founded in 1929 by Hassan Al-Banna (Hasan al-Bannā'), the society had numerous followers and sympathizers and wielded much political influence. In 1949, however, it was banned, and many of its members were arrested after the assassination of the Egyptian prime minister, al-Nuqrāshī, by one of the Brothers.

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In July 1954 he was made editor of the society's newspaper, al-Ikhwān al-Muslimu, but held the post for only two months when the newspaper was closed by Gamal Abdel Nasser ('Abd al-Nāsir) because of its opposition to the Anglo-Egyptian pact of that year. Originally, the relations between the Muslim Brothers and the Free Officers had been close, but they soured as the Brothers began to oppose government policy. There was a complete rupture in 1954 after an attempt on the life of President Nasser by a Brother. Six members of the society were executed, thousands of others were arrested, and the society was again declared illegal. Sayyid Qutb was among those arrested and was sentenced by the People's Court to 15 years' rigorous imprisonment.

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Sayyid Qutb was released from prison because of an appeal by Iraq's president Abdul Salam Arib to Nasser, but he remained under surveillance. However, he continued to write and to work for the Islamic cause. After less than a year of freedom he was again arrested on a charge of attempting to overthrow the Egyptian government by force. The basis of the charge was his last book, Milestones, which sanctioned force as a means to bring about an Islamic revolution and to transform society. On August 19, 1966, Sayyid Qutb and two companions were sentenced to death by a military tribunal, and the sentence was carried out on the morning of August 25 following. Sayyid Qutb is, thus, known as shahīd, or martyr.

Unveiling Islam for the Evangelist

Modern Day Resurgence



E. P. Allsteadt 2016

WCJournalism. "Muslim Brotherhood Infiltrates the White House." YouTube. January 06, 2013. Accessed April 16, 2016. <https://www.youtube.com/watch?v=m72CFStU5a8>.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

It is essential for mankind to have new leadership! The leadership of mankind by Western man is now on the decline, not because Western culture has become poor materially or because it's economic and military power has become weak. The period of the Western system has come to an end primarily because it is deprived of those life-giving values which enabled it to be the leader of mankind.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

All nationalistic and chauvinistic ideologies which have appeared in modern times, and all the movements and theories derived from them, have also lost their vitality. In short, all man-made individual or collective theories have proved to be failures. At this crucial and bewildering juncture, a turn of Islam and the Muslim community has arrived the turn of Islam, which does not prohibit material inventions.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

Islam cannot fulfill its role in except by taking concrete form in a society, rather, in a nation; for man does not listen, especially in this age, to an abstract theory which is not seen materialized in a living society. From this point of view, we can say that the Muslim community has been extinct for a few centuries, for this Muslim community does not denote the name of the land in which Islam resides, nor is it a people whom forefathers lived under the Islamic system at some earlier time. It is the name of a group of people whose manners, ideas and concepts, rules and regulations, values and criteria, are all derived from the Islamic source. The Muslim community with these characteristics vanished at the moment the laws of God became suspended on earth. If Islam is again to play the role of a leader of mankind, then it is necessary that the Muslim community be restored to its original form.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

If we look at the sources and foundations of modern ways of living, it becomes clear that the whole world is steeped in Jahiliyyah (Ignorance of the Divine guidance), and all the marvelous material comforts and high-level inventions do not diminish this ignorance. This Jahiliyyah is based on rebellion against God sovereignty on earth. It transfers to man one of the greatest attributes of God, namely sovereignty, and make some men lords over others. It is now not in that simple and primitive form of the ancient Jahiliyyah, but takes the form of claiming that the right to create values, to legislate rules of collective behavior, and to choose any way of life rests with men, without regard to what God has prescribed.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

The result of this rebellion against the authority of God is the oppression of his creatures. Thus the humiliation of the common man under the communist systems and the exploitation of individuals and nations due to greed for wealth and imperialism under the capitalist systems are but a corollary of rebellion against God's authority and the denial of the dignity of man given to him by God.

In this respect, Islam's way of life is unique, for in systems other than Islam, some people worship others in some form or another. Only in the Islamic way of life do all men become free from the servitude of some men to others and devote themselves to the worship of God alone, deriving guidance from him alone, and bowing before him alone.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

it is essential that hearts be exclusively devoted to God alone, accepting his law with full submission and rejecting all other laws – from the very beginning, even before the details are shown to attract them.

The love of the divine law al-Shari'ah should be a consequence of pure submission to God and a freedom from servitude to anyone else, and not because it is superior to other systems in such and such details.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

No doubt the Shari'ah is best since it comes from God; the laws of his creatures can hardly be compared to the laws given by the creator. But this point is not the basis of the Islamic call. The basis of the message is that one should accept the Shari'ah without any question and reject all other laws in any shape or form. This is Islam. There is no other meaning of Islam. One who is attracted to this basic Islam has already resolve this problem; he will not require any persuasion through showing its beauty and superiority. This is one of the realities of the faith.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

It is not the intention of Islam to force its beliefs on people, but Islam is not merely 'belief'. As we have pointed out, Islam is a declaration of the freedom of man from servitude to other men. Thus it strives from the beginning to abolish all those systems and governments which are based on the rule of man over men and the servitude of one human being to another. When Islam releases people from this political pressure and presents to them its spiritual message, appealing to their reason, it gives them complete freedom to accept or not to accept its beliefs. However, this freedom does not mean that they can make their desires their gods, or that they can choose to remain in the servitude of other human beings, making some men lords over others.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

Whatever system is to be established in the world ought to be on the authority of God, deriving its laws from him alone. Then every individual is free, under the protection of this universal system, to adopt any belief he wishes to adopt. This is the only way in which 'the religion' can be purified for God alone. The word 'religion' includes more than belief; 'religion' actually means a way of life, and in Islam this is based on belief. But in an Islamic system there is no room for all kinds of people to follow their own beliefs, while obeying the laws of the country which are themselves based on the divine authority.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

It would be naïve to assume that a call is raised to free the whole of humankind throughout the earth, and it is confined to preaching and exposition. Indeed, it strives through preaching and exposition when there is freedom of communication and when people are free from all these influences, as “There is no compulsion in religion”; but when the above-mentioned obstacles and practical difficulties are put in its way, it has no recourse but to remove them by force so that when it is addressed to people’s hearts and minds they are free to accept or reject it with an open mind.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

The reasons for jahaad which have been described in the above verses are these: to establish God's authority in the earth; to arrange human affairs according to the true guidance provided by God; to abolish all the Satanic forces and Satanic systems of life; to end the lordship of one man over others, since all men are creatures of God and no one has the authority to make them his servants or to make arbitrary laws for them. These reasons are sufficient for proclaiming jahaad.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

However, what should always keep in mind that there is no compulsion in religion; that is, once the people are free from the lordship of men, the law governing civil affairs will be purely that of God, while no one will be forced to change his beliefs and accept Islam.

The jahaad of Islam is to secure complete freedom for every man throughout the world by releasing him from servitude to other human beings so that he may serve his God, who is one and who has no associates. This is in itself a sufficient reason for jihad.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

However, it's defense is not the ultimate objective of the Islamic movement of jihaad but is a means of establishing the divine authority within it so that it becomes the headquarters for the movement of Islam, which is then to be carried throughout the earth to the whole of mankind, as the object of this religion is all humanity and its sphere of action is the whole earth.

As we have described earlier, there are many practical obstacles in establishing God's rule on earth, such as the power of the state, the social system and traditions and, in general, the whole human environment. Islam uses force only to remove these obstacles so that there may not remain any wall between Islam and individual human beings, and so that it may address their hearts and minds after releasing them from these material obstacles, and then leave them free to choose to accept or reject it.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

It may happen that the enemies of Islam may consider it expedient not to take any action against Islam, if Islam leaves them alone in their geographical boundaries to continue the lordship of some men over others and does not extend its message and its declaration of universal freedom within their domain. But Islam cannot agree to this unless they submit to its authority by paying Jizyah, which will be a guarantee that they have opened their doors for the preaching of Islam and will not put any obstacle in its way through the power of the state.

This is the character of this religion and this is its function, as it is a declaration of the lordship of God and the freedom of man from servitude to anyone other than God, for all people.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

By the Shari'ah of God is meant everything legislated by God for ordering man's life; it includes the principles of belief, principles of administration and justice, principles of morality and human relationships, and principles of knowledge.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

The Shari'ah includes the Islamic beliefs and concepts and their implications concerning the attributes of God, the nature of life, what is apparent and what is hidden in it, the nature of man, and the interrelationships among these. Similarly, it includes political, social and economic affairs and their principles, with the intent that they reflect complete submission to God alone. It also includes legal matters (this is what today is referred to as the Shari'ah, while the true meaning of the Shari'ah in Islam is entirely different). It deals with the morals, manners, values and standards of the society, according to which persons, actions and events are measured. It also deals with all aspects of knowledge and principles of art and science. In all these guidance from God is needed, just as it is needed in legal matters.

Unveiling Islam for the Evangelist

Quotes from the Father of Modern Jihad Theory

There is only one place on earth which can be called the home of Islam (Dar-ul-Islam), and it is the place where the Islamic state is established and the Shari'ah is the authority and God's limits are observed, and where all the Muslims administer the affairs of the state with mutual consultation. The rest of the world is the home of hostility (Dar-ul-Harb). A Muslim can have only two possible relations with Dar-ul-Harb: peace with a contractual agreement, or war. A country with which there is a treaty will not be considered the home of Islam.

Unveiling Islam for the Evangelist

Modern Day Resurgence

Islam teaches a different doctrine, the doctrine of “Al-Walaa’ wal-Baraa’” (Allegiance and Rejection). We quote from this reference the following statement from a modern moderate Muslim scholar who bases all his arguments on irrefutable Islamic manuals:

“Dr. Abdel Rehman Abdel Khaliq sums up the Islamic position accurately... When he says: the only business of a Muslim is to humiliate the Kafir (nonbeliever) and to make him surrender or to Islamize him thus preventing a greater corruption by undertaking a lesser one. For the reality and the root of the relationship between a Muslim and a non-Muslim is enmity and war, Surah’s 8:39, 9:29, and 58:22.

Unveiling Islam for the Evangelist

Modern Day Resurgence

Surah 8:39, “And fight them until there is no fitnah (disbelief) and the religion, all of it, is for Allah. And if they cease – then indeed, Allah is seen of what they do.

Surah 9:29, “Fight those who do not believe in Allah or in the last day and who do not consider unlawful what Allah and his messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture – fight until they give the Jizyah (punishment tax) willingly while they are humbled.

Surah 58:22, “You will not find a people who believe in Allah and the last day having affection for those who oppose Allah and his messenger, even if they were their fathers or their sons or their brothers or their kindred...”

Unveiling Islam for the Evangelist

Modern Day Resurgence

The authoritative Muslim scholar Ibn Taymiyyah said:

“the declaration of faith, ‘there is no God but Allah’, requires you to love only for the sake of Allah, to hate only for the sake of Allah, to ally yourself only for the sake of Allah, to declare enmity only for the sake of Allah; it requires you to love what Allah loves and hate what Allah hates. It also requires you to ally yourself to the Muslims wherever you find them and to oppose the disbelievers even if they are your closest kin.”

Based on what every ancient and modern Muslim scholar without exception has said and written, Allah and his “messenger” Mohammed, are inseparable, and no distinction can be made between them.

Unveiling Islam for the Evangelist

Modern Day Resurgence

The authoritative Muslim scholar Ibn Taymiyyah said:

This is posited and articulated by Ibn Taymiah:

“Allah’s rights and the messenger’s rights are equal and same. The sanctity of Allah is the same as that of Mohammed. Whoever vexes the messenger vexes Allah, and whoever obeys the messenger then he has already obeyed Allah, because the ‘Ummah’ has no connection with their creator except through the messenger. No one has a means to Allah except through the messenger, and Allah has substituted Mohammed for himself in all matters for commanding and forbidding, and revealing. No distinction is allowed to be made between Allah and his messenger in any of these matters.”

Unveiling Islam for the Evangelist

Modern Day Resurgence

The Islamic counter narrative (with its various threads) has been cleverly woven together, by keeping some apparent similarities in the names and stories of the Biblical characters, thus giving the illusion that they are the same as the Biblical ones. Having done that, the Qur'an takes the bold step of declaring that "your God and our Allah are the same". Built into that in the Qur'anic narrative is the unsubstantiated assertion that all previous "books" were earlier limited editions of the Qur'an, that their recipients were all Muslims and that they already knew about Mohammed and paid allegiance to him by Allah's command. The result is a narrative that replaces the Biblical narrative that points to Christ, to another pointing to Mohammed.

Unveiling Islam for the Evangelist

Evangelizing the Lost

Unveiling Islam for the Evangelist

Evangelizing the Lost



Ankerberg, John. "What Is the Ultimate Answer for Radical Islam? by Ankerberg Show with Dr. John Ankerberg." LightSource.com. April 10, 2016. Accessed April 17, 2016. <http://www.lightsource.com/ministry/ankerberg-show/what-is-the-ultimate-answer-for-radical-islam-526598-full.html>.

Unveiling Islam for the Evangelist

Evangelizing the Lost

While new races and countries in Northern and Western Europe, unknown to the apostles, were added to the Christian Church, we behold in Asia and Africa the opposite spectacle of the rise and progress of a rival religion which is now acknowledged by more than one-tenth of the inhabitants of the globe. It is called “Mohammedanism” from its founder, or “Islâm,” from its chief virtue, which is absolute surrender to the one true God. Like Christianity, it had its birth in the Shemitic race, the parent of the three monotheistic religions, but in an obscure and even desert district, and had a more rapid, though less enduring success.

Unveiling Islam for the Evangelist

Evangelizing the Lost

But what a difference in the means employed and the results reached! Christianity made its conquest by peaceful missionaries and the power of persuasion, and carried with it the blessings of home, freedom and civilization. Mohammedanism conquered the fairest portions of the earth by the sword and cursed them by polygamy, slavery, despotism and desolation. The moving power of Christian missions was love to God and man; the moving power of Islâm was fanaticism and brute force. Christianity has found a home among all nations and climes; Mohammedanism, although it made a most vigorous effort to conquer the world, is after all a religion of the desert, of the tent and the caravan, and confined to nomad and savage or half-civilized nations, chiefly Arabs, Persians, and Turks. It never made an impression on Europe except by brute force; it is only encamped, not really domesticated, in Constantinople, and when it must withdraw from Europe it will leave no trace behind.

Unveiling Islam for the Evangelist

Evangelizing the Lost

It should be mentioned, however, that, according to the testimony of missionaries and African travelers, Mohammedanism has inflamed the simple minded African tribes with the impure fire of fanaticism and given them greater power of resistance to Christianity. Sir William Muir, a very competent judge, thinks that Mohammedanism by the poisoning influence of polygamy and slavery, and by crushing all freedom of judgment in religion has interposed the most effectual barrier against the reception of Christianity. "No system," he says, "could have been devised with more consummate skill for shutting out the nations over which it has sway, from the light of truth. Idolatrous Arabs might have been aroused to spiritual life and to the adoption of the faith of Jesus; Mahometan Arabia is, to the human eye, sealed against the benign influences of the gospel.... The sword of Mahomet and the Coran are the most fatal enemies of civilization, liberty, and truth."

Unveiling Islam for the Evangelist

Evangelizing the Lost

This is no doubt true of the past. But we have not yet seen the end of this historical problem. It is not impossible that Islâm may yet prove to be a necessary condition for the revival of a pure Scriptural religion in the East. Protestant missionaries from England and America enjoy greater liberty under the Mohammedan rule than they would under a Greek or Russian government. The Mohammedan abhorrence of idolatry and image worship, Mohammedan simplicity and temperance are points of contact with the evangelical type of Christianity, which from the extreme West has established flourishing missions in the most important parts of Turkey.

Unveiling Islam for the Evangelist

Evangelizing the Lost

The Greek Church can do little or nothing with the Mohammedans; if they are to be converted it must be done by a Christianity which is free from all appearance of idolatry, more simple in worship, and more vigorous in life than that which they have so easily conquered and learned to despise. It is an encouraging fact that Mohammedans have, great respect for the Anglo-Saxon race. They now swear by the word of an Englishman as much as by the beard of Mohammed.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Theological Values in Islam**

The unity of God.

Five times a day, every day of the year, from minarets piercing the sky, from neighborhood loudspeakers with volume controls turned to their highest, and from the low voices of the faithful at prayer, can be heard the creed, “There is no God but God, and Muhammed is his apostle.”² When a baby is born, these words are whispered in his or her ear. In a dying person’s ear are whispered the same words. By this brief creed, Muslims have done a superb job of simplifying their theology and driving it home. Normally when the creed is heard, the phrase, “Allahlau Akbar” also penetrates the air. It declares “God is the greatest.” Nothing whatsoever competes with God.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Theological Values in Islam**

The unity of God.

The Muslim world is permeated with the concept that there is no God but God and therefore God is one. Possibly the greatest theological core value of Islam is tawheed, the unity of God. He is not a tri-unity. Muhammed, Islam's founder, encountered polytheism in some aberrant Christian circles in Arabia. Some professing Christians apparently believed in three gods. The oneness of God is considered by many to be Islam's central theological value. Therefore the concept of the Trinity is repulsive to Muslims.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Theological Values in Islam**

The sovereign free will of God.

Two major groups in the history of Islamic theology were the Asharites and the Mutazalites. The Mutazalites lost and the Asharites won, and so in a sense all Muslims are Asharites today. The two basic tenets of Asharite theology are the sovereign free will of God and the uncreated Qur'an. The sovereign free will of God affects every day of a person's life in the Muslim world. It includes the concept that God has complete power and can do whatever He wants to do. He has predestined every day of each person's life. He is transcendent and tends to be impersonal. Someday He will judge everyone.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Theological Values in Islam**

The sovereign free will of God.

At the beginning of every Surah (or chapter) of the Qur'an, all 114, with the exception of Surah 9, are the words, "In the name of God, the gracious, the merciful." To many Muslims, the concept of rahim (merciful) is not God's refusing to give people the punishment they deserve, but His beneficence, such as His giving rain and food. Because God is distant and impersonal, He does not have a covenant relationship with humans. He is omnipotent, and people cannot get close to Him. God in His will makes decisions and does what He wants and no one can question this. God wills one to go to heaven and another to go to hell. God wills one to live and another to die. God wills who in the womb will live and who will die.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Theological Values in Islam**

The sovereign free will of God.

The words “Allahlau Akbar” (God is the greatest) herald the omnipotence and sovereignty of God. This clause is a common cry from a minaret’s loudspeaker, the worshiper’s mouth, and a frenzied mob.

Muslims recite ninety-nine names of God, going three times through a prayer strand with thirty-three beads on it. Christians can agree with Muslims on almost every one of these attributes of God. The fourth attribute is that He is the holy one, and the forty-seventh is that He is the loving one, but holiness and love are not driving passions in many Muslims’ understanding of God. Three times the Qur’an teaches that God deceives. These same three verses say that God is the best deceiver (Surah 3:54; 8:30; 10:21).

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Theological Values in Islam**

The sovereign free will of God.

English translations of these verses use words like “plot,” “plan,” or “the best planner.” But these translations do not reflect the full meaning of the original makara. Hans Wehr’s standard Arabic dictionary says that makara means “deceive, delude, cheat, dupe, gull, or double-cross” and makir is defined as “sly, cunning, or wily.”

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Theological Values in Islam**

Submission and man's response to God.

The Arabic word Islam means “submission.” Thus Muslims are those who submit to the will of God. This can be seen most clearly in a mosque when a handful or thousands are kneeling in straight lines with their foreheads touching the ground, submitting themselves to Allah. Their concern before God is not to find forgiveness, but to submit to whatever He has decided. Submission to God is a crucial core value of Islam. A person is to submit to his Kismet, his predestination from God. Associated with the concept of submission to God is that of submission to Islamic authority. Muslims are to agree with what Islamic teachers say.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Theological Values in Islam**

Submission and man's response to God.

The concept of submission permeates Muslim culture as well as theology. Related to this is the concept of memorizing the Qur'an. Muslims and many people of the East are far better memorizers than people in the West. From this comes what could be called "vertical thinking." One accepts what the sheik in the mosque says, who accepts it from his teachers, who accept it from the Hadith (tradition), which accepts it from the Qur'an, which accepts it from Muhammed, who accepted it from God. Since authority is not to be questioned, many Muslims lack freedom of thought and of creativity. This concept makes life most difficult for Christian missionaries because Muslims are never to ask, "Could we be wrong?"

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Theological Values in Islam**

Submission and man's response to God.

Even though Muslims believe the Bible was originally revealed by God and given by Him for everyone, it has been replaced by the Qur'an. Therefore Muslims feel they need not read the Bible.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Theological Values in Islam**

The Qur'an.

The Asharites' basic doctrine—that “the Qur'an is the uncreated speech of God existing in the mind of God from eternity past”—has become the standard Muslim doctrine of the Qur'an. This is based on the fact that there could never be a time in which God could not speak, and since the Qur'an is the speech of God it must be eternal and uncreated. This doctrine is based on the defense of the eternality of the attributes of God. So the Qur'an is the eternal uncreated speech of God.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Theological Values in Islam**

The Qur'an.

Protestants tend to think Muslims view the Qur'an as their supreme authority under God. However, Muslims are much more like Roman Catholics, who have the Bible, the church, the pope, and tradition as authorities. Muslims have four acknowledged sources of authority and two that are not acknowledged. The Qur'an is the first one; as already mentioned, it is the uncreated speech of God. Hadith, or the traditions of the prophet, is a second authority. Qiyas, a third authority, is analogy taught by Muslim scholars and based on the Qur'an and Hadith. Qiyas deduces how new laws should apply today in areas the Qur'an and Hadith do not address directly. The fourth source of authority is Ijma, the consensus of the community and especially of Islamic scholars. These four areas of authority possess almost equal weight.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Theological Values in Islam**

The Qur'an.

Frequently a Muslim will quote the Qur'an, saying that the Qur'an gives a certain piece of information. But the quotation comes from Hadith, not the Qur'an. However, this makes little difference to Muslims because they are a people under authority.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

The Umma (Muslim community).

In hiring employees, a Muslim employer usually gives a job first to a family member. In the West this is known as nepotism or favoritism. To Westerners this seems wrong, but to Muslims this is a way of showing proper respect and loyalty. Muslims are obligated to care for their families and they tend to trust their family members more than others. As Bill Musk observes, “The Westerner wants to be objective and treat people fairly and equally. The Middle Easterner is immersed in a complex web of potential human connections, both positive and negative.”

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

The Umma (Muslim community).

The Umma, or Muslim community, is a foundation for unity within the Muslim world. This is probably the strongest force that prevents Muslims from coming to Christ. Rather than thinking of individual rights and making decisions as individuals, the consensus of the community makes decisions for its members. In mosques, as Muslims pray while kneeling shoulder to shoulder with others in straight lines with their foreheads touching the ground, they sense a physical and emotional bonding with each other that many Christians have not experienced. Christians lack that unity of cultural oneness where they all pray in the same fashion together. They pray at home alone, or they go to their individual churches and pray in diverse ways.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

The Umma (Muslim community).

Fasting in Islam is not something a person does by himself. Instead all Muslims fast at the same time during the day; together they feel hunger, thirst, and fatigue growing as the day progresses. Then when the cannon booms or the TV spokesman announces the time to break the fast, most Muslims are seated with family members around a table, or perhaps on a cloth spread on the ground with food prepared. All break the fast at the same time and enjoy eating and drinking together. There is a sense of unity as they realize that Muslims all over the world are fasting at the same time and breaking the fast at the same time.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

The Umma (Muslim community).

When Muslims go on a pilgrimage to Mecca, about two million Muslims from almost every country of the world are doing the same thing, rich and poor dressed alike. When Muslims make the sacrifice at the end of the pilgrimage, they know Muslims from all over the world are also sacrificing. This provides a tremendous sense of unity.

Frequently when a Christian goes from a small town to a big city, he loses his walk with God. But a Muslim arriving in a city finds his identity in going to the local mosque, praying with strangers whether they are rich or poor. He kneels in prayer next to whoever comes in just before him. In this way he can quickly meet the faithful in his neighborhood. Normally those from a given village will settle in the same neighborhood of a city, praying in the same mosque.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

The Umma (Muslim community).

In Islamic law Muslims are told they are their brother's keeper, and they are responsible to use whatever is necessary to keep other Muslims from doing wrong. In the West, Christians say each person must individually choose to follow Christ. But in Islam, individual thinking is not valued. Group pressure is exerted against those who would consider anything other than Islam. Pressure from one's community and family encourages each Muslim to think and act in accord with Islamic values.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

Family.

One of the most powerful facets of Islamic community is the extended family. It is a warm, tight family, even though there may be arguments and disagreements. Arabs have a proverb which says, “I and my brothers against my cousins, I and my cousins against my tribe, I and my tribe against the world.” Vocabulary in a language can teach a lot about culture and values. In Arabic only one word is used for time, clock, watch, and hour; this suggests that time is not so important. On the other hand Arabic has eight words used for cousin, depending on whether the cousin is a son or daughter of a mother or father’s brother or sister. Family is of extreme importance.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

Family.

When my family and I were missionaries in Iran, we asked our landlord's son if he could marry his first cousin. His answer was no, because they were hamsheer ("same milk"). As babies, they had drunk from the same milk of one of their mothers when the other mother had to go to the bazaar. There is a closeness in families that split, nuclear, or blended families in the West do not understand. This tight family exerts tremendous pressure against those who may be considering Christ.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

Family.

Marriage is frequently within the extended family because of the desire to keep money, possessions, or power within the family. Parents instruct their children throughout their adult lives. A husband will listen to his illiterate mother more than to his college-educated wife. It is his responsibility. The sexes are segregated, each having their own specific roles, responsibilities, privileges, and requirements. A woman's place is in the home.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

Family.

In the home of our landlord in Iran, the landlord's parents, his brothers and their wives, and all of their children lived in the same large home. Each had separate bedrooms and living rooms, but they shared the same kitchen, patio, and bathrooms. Except when our landlord served in the military service of his country, he spent every night of his life in this home. Many children live in the same house with their cousins every day of their lives. So if one family member came back to this warm, tight, extended family and said, "I believe Jesus Christ is the Son of God," all his cousins, uncles, aunts, brothers, sisters, parents, and grandparents would turn against him. For a Muslim to come to Christ, family pressure is undoubtedly far more challenging than theological issues.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

Hospitality.

One of the most wonderful benefits of living in the Muslim world is enjoying and sharing its hospitality and kindness. This is true not merely in homes, but also in offices. There is a spirit of relaxation that Westerners do not have. If a person is going in for a signature from an administrator in an office, he must first sit, drink tea, and talk. Other people may come into the room and talk about other things during this time of waiting. A person never goes into a Muslim home without being asked to eat or drink something. Most Muslim cultures have their own unwritten codes of hospitality. Through questions, reading, and observation these unwritten codes can be deciphered. When Christians show and receive hospitality and kindness they are using an important means of communication.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

Hospitality.

Much in Islamic literature can be traced to its roots in the desert, where a bedouin encampment would warmly welcome a traveler. In the desert there are no motels for travelers. So he should be given hospitality. He in turn brings news from the outside world and possibly brings items to trade or sell. Just as Abraham showed hospitality for unknown guests, so to this day Muslims may offer a guest tea, followed by buttermilk and freshly baked bread. Then a goat is killed and a full meal is prepared. This was done for our party in a bedouin encampment deep in the mountains of Iran where there were no telephones to inform residents our group was coming.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

Hospitality.

A guest is a gift from God, says a Persian proverb. If someone admires a rug or something on a wall of the host, he needs to be careful what he says because it is very likely that the host will roll the rug up or take the object off the wall and insist that the guest take it home.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

Honor and shame.

One of the highest values in the Muslim world is honor. The opposite is shame. Persians refer to saving face as preventing the “water of the face”—embarrassment which causes the face to perspire. Saving one’s own face and helping another person save face are deeply felt values, values that are more important than telling the truth. In the West, truth is valuable, but helping someone keep his or her honor and save face is not so important. One of the highest points of honor in the Muslim world is that one’s daughters are virgins when they marry. My language teacher in Iran said he would kill his daughters if they got pregnant before marriage. This is the normal Muslim response. Immorality does exist in the Muslim world but it is hidden. Women from puberty on are kept closely guarded in their homes.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

Honor and shame.

On the other hand deception is encouraged. So lying can be a common part of communication. This contrast with the West is clear. Many Westerners are upset with their politicians if they lie, but not if they commit adultery. They might remove them from office if they lie under oath, but not if they commit adultery. When Gary Hart dropped out of the race for the United States presidency in 1988 over an adulterous affair, 85 percent of the people were against him because he lied about it. Only 15 percent were against him because he committed adultery. First Lieutenant Kelly J. Flinn was dismissed from the Air Force in 1997 primarily because she lied about an adulterous relationship, not because of the adultery itself. In the Muslim world the opposite is true.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

Honor and shame.

Lying is not a major problem, but fornication, especially fornication of one's unmarried daughters, can be unforgivable.

Fights take place over honor, not over who is right and wrong. In arguments, as insults grow, the worst insult (which I heard in Egypt) is to ask for someone's mother's house to fall in on her. As these insults build up, so does the tension, and the effort to bring shame.

Unveiling Islam for the Evangelist

Evangelizing the Lost – **Understanding Cultural Values in Islam**

Honor and shame.

On the other hand helping someone who is valued save face at all costs, to look good, to be respected, is of utmost importance. Good relations are more important than telling the truth. Muslims do not wrestle with the concept of guilt, of a legal sin, of doing something that is wrong before God. Instead they wrestle with the concept of shame, of bringing dishonor to one's family or to oneself. They are concerned with what people would say or what people would think. The preservation of self-respect is of the highest value. Value comes as much from the attitudes and actions of others as it does from internal motivation.

Unveiling Islam for the Evangelist

Evangelizing the Lost

journeyman.tv



Harsher Face of Islam. Produced by Journeyman Pictures. 1994. DVD.

Unveiling Islam for the Evangelist

Evangelizing the Lost – Perspective from an American Muslim

People often speak of religion in terms of beliefs and practices, and many introductions to Islam focus on the basic beliefs of Muslims, as represented by the Six Articles of Faith, and the mandatory practices of the Five Pillars of Islam. Yet that approach seems too distant and aloof to describe my experience as a Muslim. Islam was my identity, my culture, my worldview, my pride, even my *raison d'être*. For me, Islam was more than just a religion; it was my entire way of life. This passionate, comprehensive embrace of Islam was not unusual in my childhood environment. My great-grandparents were Muslim missionaries to Uganda, my grandparents were Muslim missionaries to Indonesia, my great-uncle was one of the earliest Muslim missionaries to the United States, and my uncle built one of the first mosques in the United States.

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Evangelizing the Lost – Perspective from an American Muslim

While these relatives are idiosyncratic to my story, the convictions of my parents are reflective of many devout American Muslims. They were wholly dedicated to raising me as a pious Muslim child in what they perceived to be a morally permissive Western context. What this meant in essence was a constant remembrance of Allah and the teachings of Muhammad throughout my day, from waking to sleeping. Literally. Upon waking I was taught to recite an Arabic prayer thanking Allah for giving me life; when lying down to sleep I prayed another prayer, affirming that my living and dying were in the name of Allah. Ceremonial washings and memorized prayers filled my daily routine. My parents even taught me a standard prayer to pray on every occasion for which there was no other scripted prayer. In addition to acts of ceremonial devotion, there were dozens of legal commandments intended to protect the community and glorify Allah.

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Evangelizing the Lost – Perspective from an American Muslim

Men were forbidden to wear silk or gold, women were required to maintain modesty and veil themselves accordingly, and all Muslims were prohibited from usury and interest in their monetary transactions. Some commands functioned as identity markers for our Muslim community, such as the proscription of pork and alcohol and the mandate to fast during Ramadan. Community was, of course, incredibly important for us as minorities. The majority of Americans did not understand us and we felt it all the time, whether it be in the innocuous mispronouncing of our names or the suspicious sideward glances at my mother's and sister's burqas. The mosque served as a haven where we could gather with others who experienced life in the same way we did.

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Evangelizing the Lost – Perspective from an American Muslim

Grievances from foreign lands were often laid to rest within our American Muslim community, as our local mosque was open to Sunni and Shia , Sufi and Ahmadi, Indian and Pakistani, rich and poor, black and white. Of course, my parents maintained stronger ties with those of our particular sect and heritage, but as a member of the American Muslim community we were focused on affirming Muslim unity and identity. The mosque was our outpost where we could gather as one and pursue God together. More importantly to me than all of this, Islam taught me to lower my gaze before women, to refrain from lust and other desires of the flesh, to respond to temptation by fasting, to consider the less fortunate and oppressed, to restrain myself from anger, to always tell the truth, to honor my parents and elders, and to follow countless other virtuous morals that we often saw lacking in the amoral world around us.

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Evangelizing the Lost – Perspective from an American Muslim

Through it all, what drove us ideologically were Allah and the prophet of Islam. God, in his mercy, had sent guidance to mankind time and again, though man in his ignorance had rejected the messengers of Allah. Ultimately, Allah sent his chief messenger, Muhammad, to guide people as the perfect exemplar. Unparalleled in wisdom, character, and spiritual devotion, Muhammad led the new Muslim community from ignorance, through oppression, and into glorious victory for the sake of Allah. Since Muhammad was the perfect exemplar, we followed his practices as best we could. That was why we lived how we lived. We were following Muhammad, our paragon and perfect prophet. Whatever Muhammad did or said, we were to aspire to the same for the sake of following and glorifying Allah. That was my experience of Islam, and it taught me to live a moral life and to pursue the pleasure of God. By and large, this is the experience of the average devout American Muslim today.

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Mohammad: Legacy of a Prophet. Produced by Unity Productions Foundation. Directed by Omar Al-Qattan. 2002. DVD.

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Heather Clark. "It's About Hating and Killing': Former Muslim Woman Turned Christian Seeks to Spread Truth About Islam." Christian News. January 6, 2016. Accessed April 8, 2016. <http://christiannews.net/2016/01/06/its-about-hating-and-killing-former-muslim-woman-turned-christian-seeks-to-spread-truth-about-islam/>.

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One billion Muslims are separated from Jesus Christ. One of the reasons they are separated is that Christians do not understand or appreciate them and their values. Someone has said that missionaries will not be effective until they so appreciate the people they are seeking to reach that they are tempted to want to become part of their community. When they have that degree of appreciation, of understanding, of valuing Islamic positive values, then believers can begin to build bridges of witness to Muslims. Though Christians will always be outsiders to Muslims, they can continually try to understand Islam from within. The more they understand Islamic values, the better they can love Muslims. Then the more they love Muslims, the better they will be used by the Holy Spirit to draw Muslims to eternal salvation by faith in Jesus Christ.

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Evangelizing the Lost

What is the Gospel?

Gospel means "Good News." We believe God wants all people everywhere to know:

The God of the Bible created the Universe (Genesis 1:1; Acts 17:24) and that deep inside, we all understand that God exists. (Romans 1:20; Isaiah 45:18).

Mankind was created perfect, in the image and likeness of God, with freewill to obey or disobey God. When the first man, Adam, chose to rebel against God, the entire human race became sinful, and alienated from a Holy God (Genesis 1:26–27; Romans 3:22–23; 5:12; Ephesians 2:12).

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What is the Gospel?

There is nothing in Adam's fallen descendants with which God can be pleased. Mankind is, therefore, doomed to be separated from God ultimately in Hell (Isaiah 64:6; Romans 3:9–18; 6:23).

Because God loved us, He had a plan to save mankind. He chose to send His Son, Jesus Christ, the second member of the Trinity, to take on human flesh, and to live a perfect life on earth in our place, and to bear the wrath of God that our sin deserved and to die in our place. By His death on the cross, He paid the penalty our sin deserved, thereby securing our salvation (John 3:16; 19:30; Romans 5:8; 1 Corinthians 15:3-4).

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What is the Gospel?

God saves man by grace alone through faith alone in Jesus Christ alone. No works before, during, or after the moment of faith in Christ contribute anything to the free gift of forgiveness and eternal life one receives through faith in Christ (Ephesians 2:8-9).

There is no other way to be saved (John 14:6; Acts 4:12; 1 Timothy 2:5).

No act of obedience, whether preceding or following faith in the Lord Jesus Christ, may be added to, or considered a part of, faith as a condition for receiving eternal salvation. The saving transaction between God and the sinner consists simply of Him giving and us receiving a free gift that is without cost to the believer

(Romans 4:5; Galatians 2:16; Titus 3:5).

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What is the Gospel?

Rejecting His free gift will result in your separation from God for all eternity in conscious torment (John 3:36).

The salvation of all believers is kept secure forever
(Romans 5:9-10; Romans 8:38-39; 2 Timothy 2:13; John 10:27-29).

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What must I do to be saved?

The free gift of eternal life may be yours by believing that Christ alone died as your substitute (John 3:16; Acts 16:31). Trust in the promises of Christ alone for your eternal destiny and the safe keeping of your soul. Instead of trusting in yourself, your church, your own self-righteousness, trust exclusively in Jesus Christ. If that is something that you have done or are now doing, then on the authority of God's Word, you have changed your eternal destiny as you have been transferred from death to life (John 5:24; 6:47). If it is something that you would like more information on, please contact me so that you can know beyond a shadow of a doubt that if you were to die today, that you would spend eternity with God (2 Corinthians 5:8; Philippians 1:21-23).