

Middle Eastern History
&
The Emergence of Islam

By

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Chapter One:

Introduction & The Beginning of Middle Eastern History

This study is aimed at providing you, the reader and student, with an overall perspective of Islam. Islam, without doubt, is the most intensely anti-Christ religious system in the world today. The only other belief systems that might eclipse its anti-Christ perspective are Secular Humanism and Marxism. Therefore, the need for including Islam as one of the major worldviews contending with the biblical worldview is obvious to us today. Its oppression, terror, and animalistic brutality practiced by its adherents places it in the same category with the Nazis and the Marxists of totalitarian regimes such as the former Soviet Union, as well as present day Cuba, North Korea, and China. Thus, both in Communist countries and those which are ruled and dominated by Islamic fundamentalists, Christians are routinely persecuted, and the freedoms we so take for granted (e.g., freedom of speech, the right to assemble, a free press and freedom to worship openly) are either completely denied, or seriously abridged.

Many today have tried to portray Islam as a 'peaceful religion'. However, in truth, Islam is anything but peaceful. Now to be sure, there are peaceful Muslims the world over who want nothing to do with the Islamic terrorists, or Islamic terrorism. But the religion itself, as presented in the Quran and the Hadith, is one of violence, oppression, and brutality toward those who don't accept it, or agree with it. This is especially true where and when Sharia, Islamic law, is enacted as the law of the land. Testimonies abound of former Muslims who have come to Christ and have actually risked their lives by becoming a Christian and confessing Jesus as their Lord and Savior. In fact, Sharia provides for and invokes a father or family member to kill another family member who becomes a Christian, and in those countries where Sharia is the 'law of the land', nothing will be said or done to those who kill their Christian family member. For us here in the United States, and in the Western civilized world as a whole, the above act would be comparable to us killing a stray dog or cat that was troubling our family. The difference is that here in America, there are places that have more protection for a stray animal and

greater consequences for killing one, than there is protection for and consequences attending the persecution and killing of a believer in Muslim countries.

Our approach to this study, therefore, is going to be threefold: **Origin, History, & Beliefs**. With regard to the **Origin** of Islam, we will be taking an overview of Middle Eastern History in order to see Islam in its proper context. In the **History** section, we will be looking at the spread of Islam over the centuries and how it has impacted the peoples and cultures that have come under its influence and dominance, and how all of these events have contributed to the current Islamic terrorism we are facing today. In our analysis of the **Beliefs** of Islam, we will be looking at not only the Quran and Hadith, but also the commentary of a Muslim scholar, Abdullah Yusuf Ali, who gives a first-hand perspective of what Muslims actually believe and practice. In addition, where it is appropriate and helpful, we will also be examining the Arabic itself to get a better understanding of what is actually being taught and believed.

As I said at the beginning of this introduction, Islam is the most anti-Christ religious belief system in the world today. This study will show in part why it is, and how we who are believers in Christ can approach and confront it, not only for our own benefit and understanding, but also for the benefit, understanding, and deliverance of Muslims from this great darkness. As has been said before, there is absolutely NOTHING beneficial about being ignorant and uninformed, and this is especially true regarding Islam. So, may the Lord bless you and fill you with His wisdom as we enter into this study, and may the Lord open your spiritual eyes to see “the surpassing riches of His grace in kindness toward us in Christ Jesus” (Ephesians 2:7).

I. The Eternal, Triune God

The Bible begins with the following verse: “In the beginning God created the heavens and the earth” (Genesis 1:1). The word for beginning is בְּרֵאשִׁית (bĕrē’šît), and it is referring to the beginning of time as we understand and measure time from a human perspective. Then follows the method and manner in which the Lord brought about the existence of space and matter. The word “heavens” is referring to the entire universe beyond the planet earth, including space and both the visible and invisible elements that

make up space. This is very important in our understanding of the origin of time and matter in that God brought both about. The word for “created” is בָּרָא (bārā’), and in essence it means that God created the universe out of nothing. That is, there was nothing “in the beginning” of creation except God, and He brought all existence into being, including time, space, and matter. And we know that even space itself is made up of molecules and atoms that are invisible to the naked eye.

Thus, God brought everything that exists into being, and this was done through the person of Christ: “And He is the image of the invisible God, the first-born of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him” (Colossians 1:15-16). In addition, we are also told that Christ is God: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being” (John 1:1-3). Consequently, as we look at these two passages, we see that Christ is our eternal God through Whom everything that “came into being,” that is, everything that has been made that was not eternal in nature, was brought into existence through Christ. Why is this so important to understand? It is essential because of the fact that Islam does not see Jesus as God, but rather simply as a man, through whom God did a powerful work in pointing men to His righteousness, but Jesus was ONLY a man, according to Islam. As a consequence of Islam’s view of Jesus, they naturally and quite vigorously deny the Trinity:

O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His apostles. ***Say not “Trinity”: desist: it will be better for you: for Allah is one Allah:*** Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. (Surah 4:171)

They do blaspheme who say: ***Allah is one of three in a Trinity:*** for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them. (Surah 5:73)

Neither do they see the Holy Spirit as being God, but rather they view Him as being the Angel Gabriel. This in turn takes away any divine status that might be attached to the Holy Spirit, and simply places Him as a created entity, thus, the created Angel Gabriel:

Say: Whoever is an enemy to Gabriel—for he brings down the (revelation) to thy heart by Allah’s will, a confirmation of what went before, and guidance and glad tidings for those who believe – Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael—Lo! Allah is an enemy to those who reject Faith. (Surah 2:97-98)

Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims. (Surah 16:102)

According to Abdullah Yusuf Ali, the “Holy Spirit” being referred to in the above Surah is the Angel Gabriel, who is the one who brought the revelations to Muhammad.¹

Consequently, when we see the whole of the Trinity involved in the creation in Genesis 1:1-3, the Muslims deny such a relationship: “In the beginning God created the heavens and the earth. And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters. Then God said, ‘Let there be light’; and there was light.” These three verses clearly present God the Father, God the Son, and God the Holy Spirit, the One God, bringing creation into existence: God the Father in verse one; God the Holy Spirit in verse two; and in verse 3, “God said,” points to John 1:1 above where it is stated, “In the beginning was the Word, and the Word was with God, and the Word was God.” That is, the speaking into existence of creation is the action of the “Word,” Jesus, bringing all things that have been created into existence. The first act of creation was the “light,” and then followed everything else.

God is eternal Spirit, just as Jesus defined Him to the Samaritan woman: “God is spirit, and those who worship Him must worship in spirit and truth” (John 4:24). Thus, God is eternal, without a beginning or end, and that includes the persons of the Godhead, the Father, Son, and Holy Spirit-One God, Who, from all eternity is forever the same. This is absolutely foundational to our understanding the nature and scope of God’s love

¹ Abdullah Yusuf Ali, *The Meaning of the Holy Quran*, 10th ed. (Beltsville, MD: Amana Publications, 1999), 664, note #2141.

for His creation as expressed in the birth, life, death, and resurrection of Jesus. God did for us in Christ what we ABSOLUTELY CANNOT do for ourselves, and that is make ourselves righteous enough to attain an eternal relationship with God, Who is ABSOLUTE HOLINESS.

This holiness is manifested in practical ways in our lives now through providing for us in Christ the ‘abundant life’ Jesus spoke of in John 10:10: “The thief doth not come, except that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly.” The “thief” being referred to in this passage is Satan, whose aim is to deceive every human being on this earth into believing that the pursuit of their own carnal, selfish, and fleshly desires will bring true fulfillment, significance, and meaning to their lives. On the other hand, to be a recipient of the “abundant life” Jesus promises, it is necessary for one to have a real and personal relationship with God, Who is ABSOLUTE HOLINESS, and the only way that can happen is through Jesus. Thus, God “made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him” (II Corinthians 5:21).

In talking about this “abundant life” and our relationship with Jesus, it is important to understand that we as human beings CANNOT ESTABLISH OUR OWN HOLINESS because we are naturally prone toward pursuing the things that are unholy, and that is because of our corrupt, fallen nature, which Islam denies that mankind has. We will deal with this in greater detail in **Chapter Two: An Overview of Biblical Soteriology**, but suffice it to say at this point that Isaiah 64:6 makes it abundantly clear that our “righteous deeds are like a filthy garment,” and the two Hebrew words translated “filthy garment” are בְּגָד עֲדָיִם (*begged ‘iddîm*), which literally mean, “used menstrual cloth.” Thus, regardless of how much we may try to walk in a “righteous manner” in our own strength and determination, our “righteous deeds” are permeated through and through with impure, narcissistic, self-seeking, and perverted motivations that most of the time we cannot even see because of the innate blindness we have to our own sin. In addition, we often mask the pursuit of our “righteousness” in a form of external ‘religion’ that deceives us into thinking we are covering our blatant, corrupt, and overt sinful desires and actions. The result of such a deceptive pursuit is ALWAYS self-destructive consequences. However, the “abundant life” that Jesus promises us consists of His

righteousness being given to us when we are born again, and His righteousness within us is in turn lived out through His discernment, wisdom, and insight that enables us to see through the lies and deceptions of Satan for what they actually are. As a result of His discernment, wisdom, and insight now residing and living in and through us, we receive spiritual, mental, and emotional strength to turn from those satanic lies and walk in obedient and liberating faith in the Lord through the indwelling power of His Holy Spirit now living within us.

Consequently, as a result of our corrupt and fallen state of existence, there is NO LEGALISTIC religious system in the world, such as Islam, that can even begin to approach the liberating power and true freedom a believer in Jesus has available to him or her. God's HOLINESS in the life of a believer in Jesus, therefore, is a result of the Holy Spirit separating our thinking from being based on our carnal reasoning to being based on God's Word that becomes alive and real in our minds and emotions. Thus, apart from the rebirth of the Holy Spirit, no SELF-RIGHTEOUS, LEGALISTIC, RELIGIOUS SYSTEM can give eternal assurance of our relationship with the Lord. But for a true believer in Jesus Christ who may not be surrendered to the Lordship of Jesus on a daily basis, continuous failures and frustrations will occur. When a believer is in that position, he or she is a prime target for Satan's attacks in their greatest areas of spiritual, mental, and emotional vulnerability. However, here too, even in the midst of failure for a believer as a result of embracing Satan's lies and deceptions, there is forgiveness and restoration through repentance and brokenness over the sin and God's 'disciplining' process whereby He, not us, enables us to "share His holiness" as He conforms us to the "image of His Son" (Hebrews 12:4-11; Romans 8:28-39). Therefore, God the Father, God the Son, and God the Holy Spirit – the One True God, is working in and through the life of a believer ALL THE TIME!

Another very important thing to observe in the creation is the name of God, אֱלֹהִים (*'ēlōhîm*). This is a plural form in Hebrew, but it does not mean 'gods' in this instance, and the reason we know that is because the verb for "created" in Genesis 1:1 is a third person singular verb; that is, "He," not "They." If this noun was to be considered a plural form of 'gods,' then instead of the verb being בָּרָא (*bārā*), "He created," it would be

בָּרָא (bārē'û), “they created.” Thus, here in this phrase, “He created,” we see the Trinity – The Father, The Son and The Holy Spirit – all three, but One, bringing into being the universe as we know it. However, as we look in Genesis 1:26, we see a very interesting statement: “Then God said, ‘Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.’” The significant thing here is that the word “God,” which is plural in Hebrew, אֱלֹהִים (’ēlōhîm), is now being translated by the verb in the plural also, “let Us make man in Our image.” What a powerful testimony of the Trinity in this passage as “Us” is referring to the Trinity, Who made human beings.

However, what is also important for us as believers in Christ to know is that as previously stated, we are being “conformed to the image of His Son” (Romans 8:29) continuously until we breathe our last breath and go home to be with the Lord. This process of being “conformed to the image” of Christ, and of our minds being “transformed” (Romans 12:2), is an unceasing work of the Holy Spirit within us. However, as previously stated, there is an intense opposition that is going on all the time as well, and this opposition is aimed at taking life from us, not giving it to us! Thus the promise of John 10:10: “The thief comes only to steal, and kill, and destroy; I came that they might have life, and might have it abundantly.” This is the work of the Trinity, to develop God’s life within us, versus the death and destruction that Satan wants to create.

II. The Old Testament Background

Having at least a cursory overview of the history of the Middle East is very important to adequately understanding the origin, theological and cultural development, and history of Islam. Islam did not emerge out of a vacuum, but rather its inception goes back to the curse of Canaan in Genesis 9:18-29. This curse was a result of Noah’s third son, Ham, committing an unseemly act against him while he was asleep, recovering from a drunken stupor. It is very interesting to note that Noah’s curse was aimed at Canaan, versus Ham. This has caused some to speculate that Canaan, Ham’s son, was the one who did whatever was done to Noah.

Genesis 9:21 states that Noah “drank of the wine and became drunk, and uncovered himself inside his tent.” The verb “uncovered” means that he was apparently completely nude in his tent. Therefore, it is thought that this might have set the stage for some type of sexually perverted act. In Genesis 9:22 we read, “And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.” The verb “saw,” which in Hebrew is **ראָה** (*rā’â*), can also be translated “to get to know and become acquainted with.” For example, in Genesis 34:1 this same Hebrew verb is translated “to visit”: “Now Dinah the daughter of Leah, whom she had borne to Jacob, went out *to visit* the daughters of the land.” That is, Dinah went out “to *see/visit* the daughters of the land” in order to “get to know” them in a more personal, experiential, and intimate manner, which for her meant conversing, not simply “looking” at them.

In Genesis 9:24, we read, “When Noah awoke from his wine, he knew what his youngest son had done to him.” If all that Ham did was to glance at his father and visually see him naked, why would the verb “had done” be used in this context? It would seem that “had seen” would have been more appropriate.

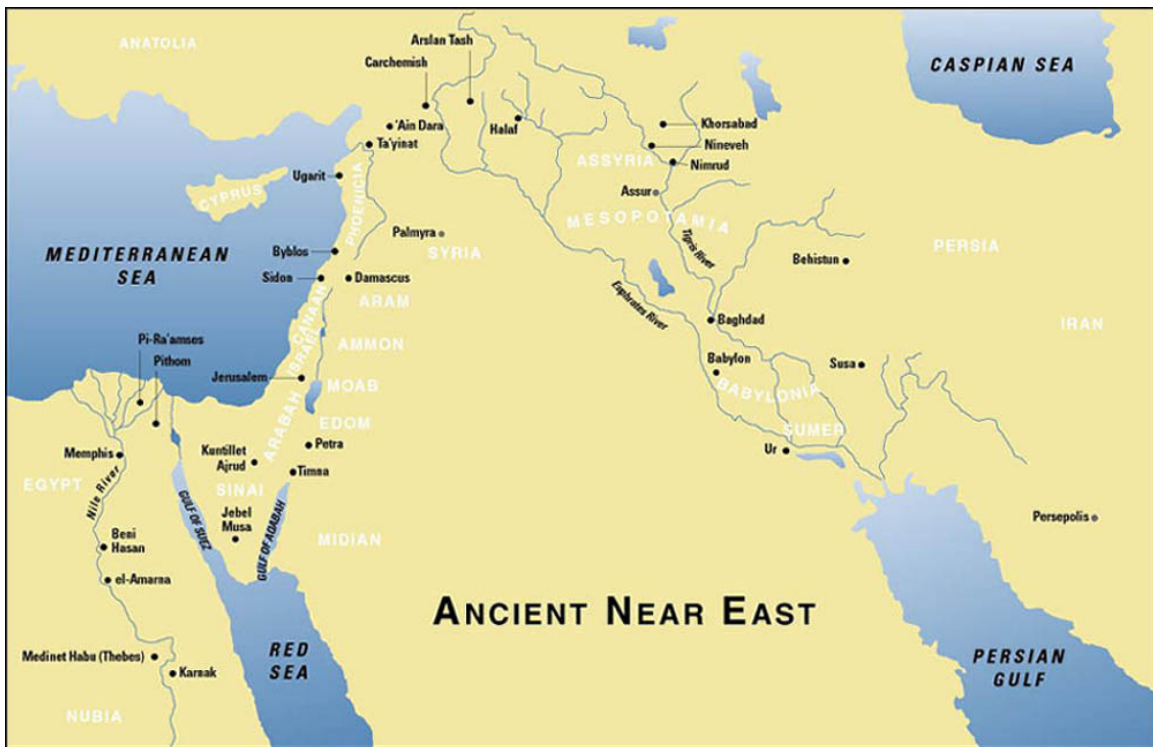
Genesis 9:23 also makes an interesting statement about the actions of Shem and Japheth: “But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness.” The word for nakedness in Hebrew is **עֲרֹוֹת** (*ervâ*), and in English this would be translated pudenda, which is referring to the genital area of a man or woman. And once again, this verse states that they “did not see their father’s nakedness,” that is, they “did not know, nor become acquainted with their father’s genital area.”

As we look back to Genesis 9:24, the word for “knew” is the Hebrew word **יָדָע** (*yāda’*), and the idea of “knowing” that it is expressing can be that of an intellectual, mental, emotional, and spiritual awareness and understanding, but it can also refer to an intimate, sexual relationship. For example, in Genesis 4:1 we read, “Now Adam *knew* Eve his wife, and she conceived and bore Cain, and said, ‘I have acquired a man from the LORD’” (NKJ). The word for “knew” in the NKJ version of 4:1 is **יָדָע** (*yāda’*), whereas

in the NAS the translation is “had relations with.” Thus, in Genesis 9:24 above, this could very well be referring to Noah “knowing” that he had been sexually violated.

The Hamitic line, therefore, became the line that populated and developed Mesopotamia, and consequently, this would be the line responsible for the pagan, idolatrous, sexually perverted worship that began there. Thus, even though the curse was placed on Canaan, Ham was responsible for what took place, and there doesn’t seem to be any repentance on Ham’s part for what occurred. The consequence for that lack of repentance appears to be a hardness of heart and rebellion toward the Lord, which resulted in an embrace of idolatry, self-deification, and religiously sanctioned sexual perversion that is delineated in the writings of ancient Sumeria and Babylon, centers of Mesopotamian culture.

III. The Ancient Near Eastern Background



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² *The Biblical World in Pictures*, (Washington, D.C.: Biblical Archaeology Society, 2003), HB2: Map of the Ancient Near East.

The above map gives a picture of the Ancient Near East, and Nimrod, the son of Cush, who was the son of Ham (Genesis 10:6-10), was the builder of Babel “in the land of Shinar” (Genesis 10:10), which was ancient Sumeria (today, it is Kuwait and southeastern Iraq), and this is where the tower of Babel was built:

Now the whole earth used the same language and the same words. 2 And it came about as they journeyed east, that they found a plain in the land of Shinar and settled there. 3 And they said to one another, “Come, let us make bricks and burn *them* thoroughly.” And they used brick for stone, and they used tar for mortar. 4 And they said, “Come, let us build for ourselves a city, and a tower whose top *will reach* into heaven, and let us make for ourselves a name; lest we be scattered abroad over the face of the whole earth.” (Genesis 11:1-4)



Photo by Hirmer Verlag

The ziggurat, a characteristic feature of temple architecture in ancient Sumer, was adopted by the Babylonians and Assyrians and continued in use for millennia. It was a stepped tower, the top of which served as the platform for the temple, the house of the deity. This slide shows the partially reconstructed ziggurat at Ur (modern Tell Muqqayar) in southern Iraq. Erected in the 21st century B.C.E., it was the site of the temple to the moon god Nanna. The tower of Babel in Genesis 11:1-9 has often been understood to be such a ziggurat; it was constructed of the fired bricks that were prevalent in Mesopotamian architecture but relatively rare in ancient Israel.³

³ Ibid., HB6: The Ziggurat at UR.

Nimrod, therefore, was the one superintending the building of this tower, and his intention, along with those who were assisting him, was to “make for ourselves a name” over against the name of the Lord; that is, to make themselves “god” in place of the one true God, which was the initial temptation in the Garden (Genesis 3:1-7). As we noted previously, Shinar was the land of ancient Sumeria, and this is where the oldest known written texts have been found. At the foundation of these texts is the self-deification of man, and the gods of the ancient Sumerians were in essence superhuman entities who controlled all aspects of the Sumerians’ lives, and they were the entities whom the Sumerians worshipped:



Photo courtesy of the Oriental Institute Museum, Chicago

The above nine statues, carved in stone and ranging in height from 8 to 20 inches, display typical Sumerian poses. They were found in several temples at Tell Asmar, ancient Eshnunna, near the confluence of the Diyala River with the Tigris, east of Baghdad. Although the poses and general appearance of such statues underwent little modification over the centuries, the angular bodies and stiff beards and skirts of these samples are characteristic of the early phase of the Diyala statuary. The eyes were often inlaid in other materials, and the beards and hair painted black with bitumen to contrast with the white limestone locally obtained for votive sculptures. Originally, the statues may have been painted with other colors as well. Votive statues of worshipers first appear in significant

numbers as gifts in Mesopotamian temples in the second quarter of the third millennium B.C.E. The male and female figures illustrated here are all anonymous.⁴

Operating, directing, and supervising this universe, the Sumerian theologian assumed, was a pantheon consisting of a group of living beings, manlike in form but superhuman and immortal, who, though invisible to the mortal eye, guided and controlled the cosmos in accordance with well-laid plans and duly prescribed laws. The great realms of heaven, earth, sea, and air; the major astral bodies, sun, moon, and planets; such atmospheric forces as wind, storm, and tempest; and finally, on earth, such natural entities as river, mountain, and plain, such cultural entities as city and state, dike and ditch, field and farm, and even such implements as the pickax, brick mold, and plow—each was deemed to be under the charge of one or another anthropomorphic, but superhuman, being who guided its activities in accordance with established rules and regulations.⁵

In addition, these gods had all the same desires, passions, and weaknesses of men:

The Sumerian gods, as illustrated graphically by the Sumerian myths, were entirely anthropomorphic; even the most powerful and most knowing among them were conceived as human in form, thought, and deed. Like man, they plan, act, eat and drink, marry and raise families, support large households, and are addicted to human passions and weaknesses.⁶

In essence, therefore, the Sumerian gods were no more than superhuman men without any restraints on their desires or ambitions. Thus, the gods' lifestyles became the pattern for the people of Sumer, and these lifestyles were based on the people's own carnal imaginations, which substantiated, supported, and gave religious sanction to their own prurient desires and lusts. Consequently, from the Sumerian culture in particular, we see the immersion of human culture into the wholehearted acceptance of idolatry, the deification of man, and unrestrained, sexual license, which received religious sanction through the founders of ancient Sumer, who in turn were the descendants of Ham. This idolatry, and its accompanying sins, spread throughout the Ancient Near East, and that spread encompassed Ishmael and his descendants, which included the Arab peoples, and it is from the Arab peoples that Muhammad and the Islamic religion emerged.

⁴ Ibid., MA20: Gallery of Sumerian Temple Statues, Tell Asmar.

⁵ Samuel Noah Kramer, *The Sumerians: Their History, Culture And Character* (Chicago: The University of Chicago Press, 1963, 113-114

⁶ Ibid., 117.

The reason I emphasize this idolatrous, sexual perversion that encompassed the peoples of the Ancient Near East is that we find the very same thing in present day Islam in religiously sanctioned teaching that includes marriage, divorce, martyrdom, and the treatment of “unbelievers.” The reason this is so important to see and grasp is that the same satanic lie that was the foundation of the ancient Sumerian culture and religious belief system is at the core and foundation of Islamic belief and teaching, and that includes in particular the deification of man (which is the basis of man’s salvation through his own supposed works of righteousness) and the religiously sanctioned cover of sexual licentiousness.

As a result of the permeation of this idolatrous perversion throughout the Ancient Near East, this was exactly what Abraham was facing from the beginning of his call by God:

And Joshua said to all the people, "Thus says the LORD, the God of Israel, 'From ancient times your fathers lived beyond the River, *namely*, Terah, the father of Abraham and the father of Nahor, and they served other gods. 3 'Then I took your father Abraham from beyond the River, and led him through all the land of Canaan, and multiplied his descendants and gave him Isaac. (Joshua 24:2-3)

The Israelites also faced this same idolatry and deification of man in Egypt with the deification of Pharaoh:

From early times the epithet *netjer* (*ntr*) referred directly to the king as a god. Sometimes the term occurred alone; at other times it appeared with modifying or descriptive words. Another epithet from early times referred to the king as a descendant of a god-*s'R*’, “son of Re.” Later the Egyptians developed other terms, such as *tjt*, “image” of a god, and *pr*’. The latter, an expression meaning “great house” and referring to the palace, was an abstraction that attributed a corporate nature to the king, much as “White House” can denote the president of the United States. Sometimes the king was also referred as “like” (*mj*) a deity. Ordinarily all these royal epithets were used in specific types of documents.⁷

⁷ Byron E. Shafer, ed., *Religion in Ancient Egypt* (Ithaca, NY: Cornell University Press, 1991), 59.

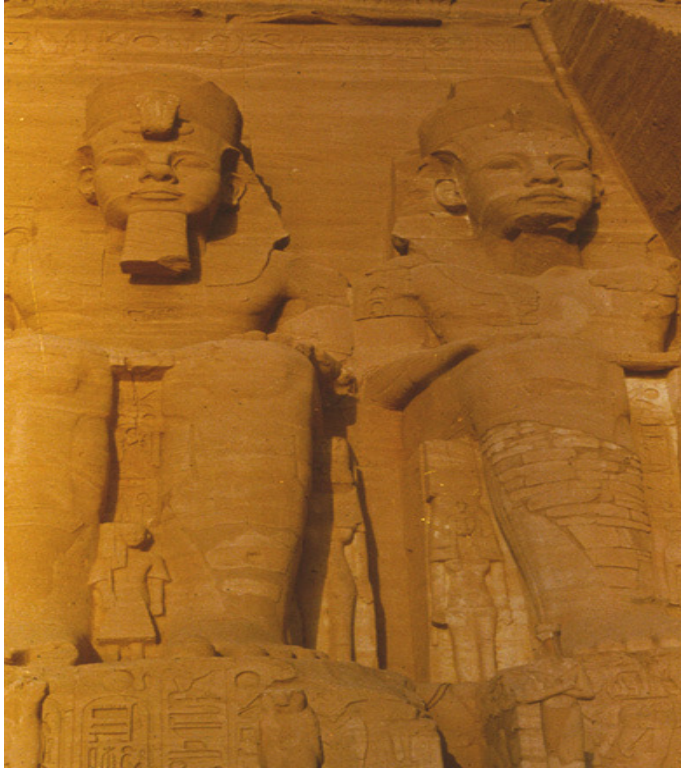


Photo by Richard Nowitz

The above gigantic effigies of the XIXth Dynasty pharaoh Ramesses II watch over the Nile River at Abu Simbel, about 180 miles above Aswan. Ramesses II (1290–1224 B.C.E.) was the son and successor of Sethos I (1306–1290). Undoubtedly one of the most vigorous of Egypt's rulers, he continued his father's efforts to restore Egypt's shaky Asiatic empire. In his fifth year he engaged the Hittite king Muwatallis in a great battle at Kadesh. The tough and tenacious Ramesses regained much of Egypt's former territory. In the latter part of his reign the empire enjoyed peace, prosperity and one of the greatest periods of building activity in its history. The name and image of Ramesses adorned almost every monument in Egypt. Many scholars identify Ramesses II as the pharaoh of the Exodus, dating the event to the early 13th century B.C.E. and Joshua's conquest of the land to the late 13th or early 12th century B.C.E. Certain Biblical data and the archaeological record, as interpreted by some scholars, do support this identification and chronology.⁸

Consequently, when God brought the Israelites out of Egypt, all of the miracles God performed were a direct affront to Pharaoh's claim to deity. That is, in each of the ten areas that God effected a miracle or plague through Moses, those very areas were

⁸ *The Biblical World in Pictures*, ESN4: Ramesses II Statue.

supposed to be under Pharaoh's deified control, but Pharaoh was powerless, as his magicians attested. However, even in the face of his own impotence in being unable to abort the plagues, Pharaoh's heart remained hardened, and the Egyptians continued their pursuit of false deities.

This same level of idolatry faced the Israelites when they entered the land of Canaan, and the Lord exhorted them to not embrace any aspect of that perverted culture:

Then the LORD spoke to Moses, saying, 2 "Speak to the sons of Israel and say to them, 'I am the LORD your God. 3 'You shall not do what is done in the land of Egypt where you lived, nor are you to do what is done in the land of Canaan where I am bringing you; you shall not walk in their statutes. 4 'You are to perform My judgments and keep My statutes, to live in accord with them; I am the LORD your God. 5 'So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD. 6 'None of you shall approach any blood relative of his to uncover nakedness; I am the LORD. 7 'You shall not uncover the nakedness of your father, that is, the nakedness of your mother. She is your mother; you are not to uncover her nakedness. 8 'You shall not uncover the nakedness of your father's wife; it is your father's nakedness. 9 'The nakedness of your sister, *either* your father's daughter or your mother's daughter, whether born at home or born outside, their nakedness you shall not uncover. 10 'The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for their nakedness is yours. 11 'The nakedness of your father's wife's daughter, born to your father, she is your sister, you shall not uncover her nakedness. 12 'You shall not uncover the nakedness of your father's sister; she is your father's blood relative. 13 'You shall not uncover the nakedness of your mother's sister, for she is your mother's blood relative. 14 'You shall not uncover the nakedness of your father's brother; you shall not approach his wife, she is your aunt. 15 'You shall not uncover the nakedness of your daughter-in-law; she is your son's wife, you shall not uncover her nakedness. 16 'You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness. 17 'You shall not uncover the nakedness of a woman and of her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness; they are blood relatives. It is lewdness. 18 'And you shall not marry a woman in addition to her sister as a rival while she is alive, to uncover her nakedness. 19 'Also you shall not approach a woman to uncover her nakedness during her menstrual impurity. 20 'And you shall not have intercourse with your neighbor's wife, to be defiled with her. 21 'Neither shall you give any of your offspring to offer them to Molech, nor shall you profane the name of your God; I am the LORD. 22 'You shall not lie with a male as one lies with a female; it is an abomination. 23 'Also you shall not have intercourse with any animal to be defiled with it, nor shall any woman stand before an animal to mate with it; it is a perversion. 24 'Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. 25 'For the land has become defiled, therefore I have visited its punishment upon it, so the land has spewed out its inhabitants. 26 'But as for you, you are to keep My statutes and My judgments, and shall not do any of these

abominations, *neither* the native, nor the alien who sojourns among you 27 (for the men of the land who have been before you have done all these abominations, and the land has become defiled); 28 so that the land may not spew you out, should you defile it, as it has spewed out the nation which has been before you. 29 'For whoever does any of these abominations, those persons who do *so* shall be cut off from among their people. 30 'Thus you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, so as not to defile yourselves with them; I am the LORD your God.'”
(Leviticus 18:1-30)

However, as we know from Scripture, the Israelites did not obey the above exhortation, and the result was they were ultimately displaced from the land and lost the blessings God had promised them.

Chapter Two:

An Overview of Biblical Soteriology

The deification of man in idolatrous cultures was something that continually confronted the Israelites, which was indeed a motivating factor for the building of the Tower of Babel (p. 11), and this is at the heart of the concept of salvation by our own works, righteousness, and merits. The idea that man can become “like God,” or better yet, “God Himself,” was indeed the first temptation that confronted man, as Satan, through the Serpent, tempted Eve with the lie that she could become “like God, knowing good and evil.” In essence, therefore, Satan was saying “You will be your own god, establishing what you believe to be good and evil”:

Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden '?"² And the woman said to the serpent, "From the fruit of the trees of the garden we may eat;³ but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'"⁴ And the serpent said to the woman, "You surely shall not die!"⁵ "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."⁶ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.⁷ Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. (Genesis 3:1-7)

From this deception by Satan and the subsequent fall of man, this incredibly huge, and at times, all consuming, narcissistic desire for self-deification has been at the root of man’s fallen, corrupt, and sin-filled nature. And once again, NO LEGALISTIC, SELF PROMOTING, ATTEMPT AT ATTAINING HUMAN RIGHTEOUSNESS can even remotely overcome the desire for self-deification because it is at the very core of our carnal, unregenerate, and self-centered pursuit of identity as human beings, which in turn leads us into all types self-destructive “grids” for our decision making in all venues of our lives. God’s imputed righteousness through faith, based upon the sacrificial offering of

Jesus for our sins, is THE ONLY RIGHTEOUSNESS that can ever deliver us from our self-destructive, sin nature.

Thus, the very first place we see God's plan of salvation and the restoration of true fellowship with Him based on His imputed righteousness through faith, based upon the sacrificial death of Christ, is in Genesis 3:21: "And the LORD God made garments of skin for Adam and his wife, and clothed them." Here we see God, not man, clothing man with "garments," which garments came through the shedding of animals' blood, a type of the future, sacrificial system given to Moses for the temporary covering of people's sins until the finished sacrifice of Jesus for our sins (Hebrews 9:1-28). The word for "garment" in Hebrew is כְּתוֹנֶת (kūttōneth), and it simply means a "tunic" that would cover one's whole body, and they were made of "skin," which would be an "animal skin" of some type, which very likely may have been from a sheep.

The second place we see the sacrificial plan of God's salvation of man occur is with Abel in Genesis 4:1-5:

Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild with *the help of* the LORD." 2 And again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground. 3 So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. 4 And Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering; 5 but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. (Genesis 4:1-5)

What we see from this passage is an attempt by Cain to offer the works of his own effort through his own hands as a sacrifice before God to gain His acceptance. Abel, on the other hand, simply brought one of the "firstlings of his flock," which he had no part in birthing, nor did he cause it to grow and develop. It was birthed naturally through God's plan of procreation and cared for and nurtured by its mother. Thus, Abel was bringing a blood sacrifice for his sin that he had nothing to do with as far as birthing, growing, and developing it, but rather it was all the work of God through the laws of nature established by God. We discover the basis of this relationship that Abel had with God in Hebrews 11:1-4:

Now faith is the assurance of *things* hoped for, the conviction of things not seen. 2 For by it the men of old gained approval. 3 By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible. 4 By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks. (Hebrews 11:1-4)

Abel's approach to God, therefore, was not based on his own supposed righteousness, but rather on God's righteousness, which comes through faith in God, and God in turn gives to us His righteousness.

However, as we look at God's rejection of Cain's sacrifice, there is something quite important contained in the following verses: "Then the LORD said to Cain, 'Why are you angry? And why has your countenance fallen?' ⁷ If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it'" (Genesis 4:6-7). As you read verse 7 in all of the English translations, it makes perfect sense, and the reality is that **ONLY IN CHRIST CAN ANYONE EVEN BEGIN TO MASTER SIN!** Thus, if someone does not come to God in faith, as did Abel, as well as Adam and Eve after their fall, then that person will be hopelessly lost, both in this life and for all eternity after their death. But is that what verse is actually saying?

In Hebrew, as with all Semitic languages, including Greek and Latin, the participles (verbal adjectives, which usually end in the English "ing") will have the same gender as the nouns they are modifying. In Genesis 4:7, however, we have a bit of a problem in that the word "sin" in Hebrew is a feminine noun, and the participle "crouching," which is modifying "sin," is a masculine participle, not a feminine as it should be since "sin" is a feminine noun. The verb in Hebrew for "to crouch" is רָבַץ (*rābaṣ*), and the masculine participle form is רֹבֵץ (*rōbēṣ*). Hebrew, as a language, has many cognate roots, which means it is an amalgamation of many other Semitic languages, and one of those is ancient Akkadian. Thus, in this situation, the Hebrew word רָבַץ (*rābaṣ*) has an Akkadian cousin, which is *rābiṣu*, and it is referring to a "demon or guard who is lying in wait and

watching for someone to come.”⁹ In addition, the word translated “lifted up” in Hebrew is נָשָׂא (śé’ēi), and it comes from the Hebrew verb נָשָׂא (nāsâ), which means “to lift up, carry away, and pardon,” which includes the “pardoning and forgiveness of sin” (Exodus 34:7). That being the case, it may very well be that in the original, the wording was different, and a copyist inverted the order of the words, as well as misunderstood the use of the word רָבַץ (rābaṣ), “to crouch,” versus the Akkadian loan word, *rabiṣu*, which was referring to “a demon,” and he in turn misapplied it to the feminine noun, “sin.” Thus, the following is a suggestion of the way the verse perhaps read initially:

“Will there not be forgiveness of sin if you do well,
but if you do not do well, the demon is at the door,
and its desire is for you, but you must rule over it.”¹⁰

There are three other words that are also very important in this verse, “do well, desire,” and “rule over,” because as one reads this verse, it almost gives the impression that Cain, through his own human determination and fortitude, can “do well” and “rule over the demon.” Therefore, the first Hebrew word, “do well,” is יָאֵץ (yā’ēṣ), and it means “to be good, well, glad, and pleasing; to make something right and beautiful.”¹¹ There are a plethora of verses where this verb is used, but I want to use one as an example of what is actually being expressed here in Genesis 4:7 with Cain, and it is in Jeremiah 42:1-6:

Then all the commanders of the forces, Johanan the son of Kareah, Jezaniah the son of Hoshaiah, and all the people both small and great approached ² and said to Jeremiah the prophet, "Please let our petition come before you, and pray for us to the LORD your God, *that is* for all this remnant; because we are left *but* a few out of many, as your own eyes *now* see us, ³ that the LORD your God may tell us the way in which we should walk and the thing that we should do." ⁴ Then Jeremiah the prophet said to them, "I have heard *you*. Behold, I am going to pray

⁹ Jeremy Black, Andrew George, and Nicholas Postgate, eds., *A Concise Dictionary of Akkadian* (Wiesbaden, Germany: Harrassowitz Verlag (Publisher in English), 1999; second corrected printing, 2000), 294.

¹⁰ Gordan J. Wenham, *World Biblical Commentary: Volume 1, Genesis 1-15* (Dallas: Word Books, 1987), 104-106.

¹¹ Francis Brown, ed., *The New Brown-Driver-Briggs-Gesenius Hebrew And English Lexicon* (Peabody, MA: 1979), 405-406.

to the LORD your God in accordance with your words; and it will come about that the whole message which the LORD will answer you I will tell you. I will not keep back a word from you." ⁵ Then they said to Jeremiah, "May the LORD be a true and faithful witness against us, if we do not act in accordance with the whole message with which the LORD your God will send you to us." ⁶ "Whether *it* is pleasant or unpleasant, **we will listen** to the voice of the LORD our God to whom we are sending you, in order that **it may go well** with us **when we listen** to the voice of the LORD our God." (Jeremiah 42:1-6)

After the fall of Jerusalem and Judah to Nebuchadnezzar, Nebuchadnezzar appointed Gedaliah as governor over Judah and Jerusalem (Jeremiah 40:5), and in chapter 41, a man named Ishmael arose and assassinated Gedaliah and all those who supported him, except for ten men who promised to give him food and provisions (Jeremiah 41:8). However, Johanan was told of the horrific slaughter that Ishmael had committed, and Johanan went after him and freed those who Ishmael had taken with him, but Ishmael escaped (Jeremiah 41:11-15). Johanan and those with him, who are named in the above passage, were all wanting to go to Egypt, and thus, they came to Jeremiah to get what they hoped would be God's Word that would bless their journey and resettlement in Egypt. In their beseeching of Jeremiah to bring to them God's Word for what they should do, they said, "Whether *it* is pleasant or unpleasant, **we will listen** to the voice of the LORD our God to whom we are sending you, in order **that it may go well** with us **when we listen** to the voice of the LORD our God" (Jeremiah 42:6). The verb "to listen" in Hebrew also means "to yield to and obey," which in itself is an "act of faith" on the part of those who receive God's Word to follow His instructions in obedient faith. Thus, the phrase, "that it may go well (which is the Hebrew verb **יָטַב** [*yāṭab*])" is the result of obedient faith on the part of those who hear, receive, and follow God's Word. Unfortunately in the above situation with Jeremiah, Johanan and his followers did not listen to nor follow through in obedient faith to the Word God gave through Jeremiah. The Lord told them, through Jeremiah, to remain in Judah, but they rejected God's Word out of fear and went to Egypt, taking Jeremiah with them (Jeremiah 43:1-13).

The second Hebrew word, "desire," is **תְּשׁוּקָה** (*tēšūqâ*), and it comes from the Hebrew verb **שׁוּק** (*šûq*), which means "to attract, impel, and desire, such as the desire of a

man for a woman, and a woman for a man.” Its Arabic cognate is very likely ساق (*sāqa*), which means “to drive, urge on, to be given over to, and to be carried away with.”¹² Thus, the picture given us of this “demonic” attack upon Cain, as well as upon all of mankind, is that of an insatiable, demonic desire for man’s destruction through dominating and controlling him or her.

The third Hebrew word, “rule over,” is תִּמְשֹׁל (*timšol*), and it comes from the verb מָשַׁל (*māšal*), which means “to reign, rule, and have dominion over.” Thus, there are no human beings on the earth who have ever been, are now, or who in the future will ever be able, within themselves, to “reign, rule, and have dominion” over the demonic hordes of Satan with whom we must do spiritual, mental, and emotional warfare, and sometimes even physical warfare. The ONLY WAY that such “reign, rule, and dominion over” demonic forces will ever occur is through the power of Christ dwelling within someone by faith, as the Holy Spirit imparts that living faith into a believer’s heart and mind.

Therefore, as I read verse 7 in what I believe is the correct rendering of this verse as presented above on page 20, what comes to my mind immediately is the spiritual warfare that Paul delineates in Ephesians 6:10-20:

Finally, be strong in the Lord, and in the strength of His might. ¹¹ Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. ¹² For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. ¹³ Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm. ¹⁴ Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparation of the gospel of peace; ¹⁶ in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one. ¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God. ¹⁸ With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, ¹⁹ and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, ²⁰ for which I am an ambassador in chains; that in *proclaiming* it I may speak boldly, as I ought to speak. (Ephesians 6:10-20)

¹² J. Milton Cowan, ed., *Arabic-English Dictionary: The Hans Wehr Dictionary of Modern Arabic*, 4th ed. (Urbana, IL: Spoken Languages Services, Inc., 1994), 516.

The above description in Ephesians 6:10-20 of the spiritual warfare we are engaged in as human beings is, in my opinion, a very clear picture what I see may be the original and correct translation of Genesis 4:7 as given above on page 20, and that translation is a description of the spiritual warfare that the human race as a whole is engaged in, but non-believers do not have any real understanding of. However, for us who are believers in Jesus Christ, we realize every day the spiritual assault aimed against us by the demonic hordes of Satan, whose aim is to nullify the light of Jesus in and through our lives to a darkened and sin sick world that can only find deliverance through a personal relationship with Jesus. Thus, as you read the above passage in Ephesians 6:10-20, the revised translation of Genesis 4:7 makes real and appropriate sense:

“Will there not be forgiveness of sin if you do well,
but if you do not do well, the demon is at the door,
and its desire is for you, but you must rule over it.”¹³

Another example of God’s imputed righteousness through faith is seen with Noah at the time of the flood. God’s appraisal of man at that time before the flood was the same as it was soon after the flood, as well as today: “Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually” (Genesis 6:5). The Hebrew word for “intent” is יְצֵר (yēšer), and it refers to a form or frame, such as the forms one sets in place marking the perimeters of a patio to be built of concrete. Thus, before one even begins to mix the concrete to pour for the patio, the forms have to be laid first. In the same way, before our thoughts even become recognizable to us as thoughts, the very beginning of their framing is evil, and not just some of them, but “every intent (*frame*) of the thoughts of his heart was only evil continually.” In addition, the word “continually” means 24-7; thus, man is not seen by God as ‘basically good’, but rather as ‘basically evil’. The following verses, therefore, make clear how God intended to deal with fallen man, as well as the one man whom God chose to be the vessel through which mankind and animal life would continue, and it was Noah, whom God directed to build the ark:

¹³ Wenham, Ibid.

And the LORD said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them." ⁸ But Noah found favor in the eyes of the LORD. ⁹ These are *the records of* the generations of Noah. **Noah was a righteous man, blameless in his time; Noah walked with God.** ¹⁰ And Noah became the father of three sons: Shem, Ham, and Japheth. ¹¹ Now the earth was corrupt in the sight of God, and the earth was filled with violence. ¹² And God looked on the earth, and behold, it was corrupt; **for all flesh had corrupted their way upon the earth.** ¹³ Then God said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth. ¹⁴ "Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch. (Genesis 6:7-10)

The above statement, "Noah was a righteous man, blameless in his time; Noah walked with God," could be, and from my own experience, has been horribly misconstrued. As a youngster growing up in Mississippi, I can remember going to a rural, Southern Baptist Church and hearing a pastor describe Noah in a manner that made me believe at a very young age that Noah's "righteousness" was within himself and based upon his actions, and, therefore, we need to be the same in the wicked world we live in. The pastor reinforced his thesis by saying that Noah was declared "blameless" by the Lord, and thus, we too should achieve that "blameless" walk by obeying and serving the Lord in holiness. Mind you, this was not a "holiness" preacher, but rather, a rural, Southern Baptist pastor, who now, as an adult, I realize that he had very little theological training and very little clarity in solid, biblical theology. But at the time, all I knew was that this man was a preacher, preaching from the Bible, and in my Southern culture at that time, what he said was supposed to be true. Consequently, that made an impression on my mind, whereby in my thinking until I was born again at eighteen when a freshman at Mississippi State University on October 1, 1965, I believed that if my "deeds" were good enough, I could be saved. The truth of the matter about Noah, however, is that he, along with his family, was also a corrupt, fallen sinner, and the only thing that made him righteous was God's imputed righteousness in him that he received through faith:

And without faith it is impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who seek Him. ⁷ By faith Noah, being warned *by God* about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith. (Hebrews 11:6-7)

Noah, therefore, as are all who are truly born again by the Holy Spirit (John 3:1-8), “became an heir of the righteousness which is according to faith.” Thus, when we read in Genesis 6:9 that Noah was “blameless,” his “blamelessness” had nothing to do with his human “righteousness,” which in truth, metaphorically, is nothing but a “used menstrual cloth” (Isaiah 64:6), but rather his “blamelessness” was based solely on the imputed righteousness Noah received through faith. The actual Hebrew word for “blameless” in Genesis 6:9 is תָּמִים (tāmîm), which means “to be complete, entire, whole, and sound.”

Thus, Noah was “complete, entire, whole, and sound” in his relationship with God because of God’s imputed righteousness in his life through faith. However, Noah was in no way sinless, but rather he was as corrupt as any man on the earth at that time within himself, but his “complete, entire, whole, and sound” nature was because of one thing, and one thing only – THE IMPUTED RIGHTEOUSNESS OF GOD THAT HE RECEIVED THROUGH FAITH! In fact, after the flood we see the fallen nature of Noah in its natural state as a believer in God as he “became drunk, and uncovered himself inside his tent” as a result of drinking too much wine from the vineyard he harvested (Genesis 9:20-21). This in itself is a verification of what the Lord said after Noah and his family departed from the ark, and they were the only humans on the earth at that time:

Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar. ²¹ And the LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, **for the intent of man's heart** (which included Noah and every member of his current family, as well as future family that would come from their loins – *my note*) **is evil from his youth**; and I will never again destroy every living thing, as I have done. (Genesis 8:20-21)

Therefore, the corruption of man from the Fall of Adam and Eve continued through Noah and his family before and after the Flood, and IT IS STILL WITH US TODAY, in every human being on the planet.

There are two other passages that need to be pointed out with regard to the idea that man, by his “works of righteousness,” can attain salvation, and the first is in Psalm 14:1-3:

The fool has said in his heart, "There is **no** God." They are corrupt, they have committed abominable deeds; There is **no** one who does good. ² The LORD has looked down from heaven upon the sons of men, To see if there are any who understand, Who seek after God. ³ They have all turned aside; together they have become corrupt; There is **no** one who does good, **not** even one. (Psalm 14:1-3)

The Hebrew word used for “no” in the above passage throughout is אֵין (*'ayin*), which means that whatever is being discussed “does not exist.”¹⁴ Thus, as the “fool” denies God’s “absolute existence,” God in turn denies the “absolute existence” of any one “who does good.” This of course flies in the face of those who say that man is basically good (including Islam et al), and it underscores the fact that our sin nature permeates every facet of our nature.

The second passage is one that has been referred to several times already, and it is Isaiah 64:6: ““For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment; and all of us wither like a leaf, and our iniquities, like the wind, take us away.” The phrase, “filthy garment,” in Hebrew is בְּגֵד עֲדִים (*beḡed 'iddîm*), and literally, it is saying, “a garment of menstrual periods.” When a woman was in her menstruation, she was considered next to a leper as far as uncleanness was concerned (Leviticus 15:19-30). Thus, before God, our “righteous deeds” are like used menstrual cloths – the apex of uncleanness and vileness. To help you understand this a bit better, imagine sitting down to a dinner, and the napkin provided for you, on which your silver ware is laying, is a used menstrual cloth – that is the picture of our “righteous deeds” before God. In addition, the last two phrases of Isaiah 64:6 make it very clear that man is ruled and dominated by his sin nature: “all of us wither like a leaf, and our iniquities, like the wind, take us away.” What this is saying is that we are indeed enslaved to our narcissistic, self-deified, prideful and arrogant, fallen natures, and we, in and of ourselves, cannot free ourselves from that nature. The word translated “wither” in Hebrew is נָבֵל (*nabēl*), and it also means “to sink, drop down, languish, fall, and fade.”

Thus, our sin nature brings about all types of prurient and self-destructive aspects into our lives, including depression arising out of self-pity and bitterness, addictions, fears, etc.,

¹⁴ E. Kautzsch and A. E. Cowley, eds., *Gesenius' Hebrew Grammar*, 2nd English ed. (Oxford: The Clarendon Press, 1910; reprint, 1980), 480.

with the result being that just as a leaf off of the tree withers up with no power to resist the wind, so too do we “languish” in our sin as it controls and dominates our lives. And furthermore, just as a “fallen leaf” is driven by the “wind” without any ability to resist it, so too do we as human beings, apart from Jesus Christ, have no control over our self-destructive passions and desires, but they control and rule us.

Turning to the New Testament, Paul categorically states in Romans 1:16-17 that our righteousness comes through faith: “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it *the* righteousness of God is revealed from faith to faith; as it is written, ‘But the righteous *man* shall live by faith.’” The quote in verse 17 is taken from Habakkuk 2:4 in the Old Testament: “Behold, as for the proud one, His soul is not right within him; but the righteous will live by his faith.” In reading this quote from Habakkuk, one might tend to think that the “his” is referring to the man himself producing this faith. However, when we read the Septuagint, which is the Greek translation of the Hebrew made around 250 BC ff., and it is also the text that all of the apostles preached and taught out of primarily, we read the following: “If he should draw back, my soul has no pleasure in him: but the just shall live by my faith.” The “my faith” referred to here is clearly the faith that comes from the Lord as you read the passage in its context. Thus, what Paul was doing here was combining these two passages from the Hebrew Old Testament and the Greek Septuagint, under the guidance and inspiration of the Holy Spirit, and expressing the truth that our saving faith is a gift from God that we in turn exercise back into Christ, resulting in our salvation. That is what “from faith to faith” is stating, and in an amplified translation of Romans 1:16-17, we read: “For in it (i.e., the Gospel – *my note*) the righteousness of/from/through God is continually being revealed, out of/from/through/by means of faith (i.e., the faith that comes from God as expressed in Habakkuk 2:4 in the Septuagint – *my note*) into (i.e., into a state of becoming saving faith for the recipient of this faith – *my note*) faith; just as it has been written and is in a continuous state of reality, ‘But the righteous one shall live out of/by means of/through faith (that comes from God – *my note*).’” In Romans 10:8-13, we read:

But what does it say? "The **word is near you, in your mouth and in your heart** (*my underline and embolden for emphasis*) "-- that is, **the word of faith** (*my*

underline and embolden for emphasis) which we are preaching,⁹ that if you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you shall be saved;¹⁰ for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.¹¹ For the Scripture says, "Whoever believes in Him will not be disappointed."¹² For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call upon Him;¹³ for "Whoever will call upon the name of the LORD will be saved." (Romans 10:8-13)

I see verse 8 saying that God has placed "the word of faith" within a person's "mouth and heart" so that they might respond to the conviction of the Holy Spirit (John 16:8-11), which is accomplished as God the Father, through the power of the Holy Spirit, "draws" them (John 6:44) to that place of confession of their sin (I John 1:9), repentance, and receiving Jesus Christ as their Lord and Savior (John 1:12-13). However, this is not some type of "robotic" response on the part of the individual whom God the Father is "drawing" to Jesus, but, as Romans 10:9-13 make it very clear, the individual has the final step of responsibility to either accept or reject the "gift of faith" God has given them. In a very practical way of explaining this truth, I use the example of me buying, cooking, and placing on the plate of a guest at my home a rib eye steak I have prepared for them. However, I do not stop at those three steps – I also get a knife and fork, cut a piece of the meat off, and place it in their mouth as I pull the fork out and leave the meat in their mouth. I have done everything for them to enjoy that piece of deliciously prepared meat, but the one thing I cannot do is chew and swallow it for them – that is their decision, and their decision alone. Thus, they can either accept and consume it, or they can at that time spit it out of their mouth – it is their decision and their decision alone! Therefore, I see the same thing being presented to us in Romans 10:8-13 – as God puts "the word of faith" in a person's "mouth and heart," they can either accept it and be saved, or they can reject it and remain lost.

Another important passage dealing with this subject is found in Ephesians 2:8-9: "For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; not as a result of works that no one should boast." The word "gift" is referring to the whole of salvation, which includes the faith by which we are enabled to receive Christ and be born again. Otherwise, we would certainly have room to boast of "our great faith" in comparison to someone who we think does not have as much faith as we do, and once

again, we would be glorying in our self-deified, narcissistic view of ourselves and “our faith,” which is better than someone else’s faith because we are such wonderfully, righteous people. However, the absolute opposite is true, as Ephesians 2:10 states: “For we are His workmanship (not “our workmanship” – *my note*), created in Christ Jesus for good works (i.e., the Life of Jesus being lived in and through us by the faith He has given us), which God prepared beforehand, that we should walk in them.”

Another passage reiterating this truth is found in Galatians 2:20: “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.” The phrase “in the Son of God” may also be translated “from the Son of God.” That is, this faith, which we exercise in believing and following Jesus, also has its inception in Jesus. Thus, Jesus is both the object and source of our faith.

This can also be seen in Hebrews 12:1-2, where we are exhorted to keep our eyes on Jesus:

Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, ² fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.
(Hebrews 12:1-2)

The phrase, “author and perfecter” is very interesting. The word “author” may also be translated as ‘originator’; that is, He is the one who began the work of faith in our hearts. And the word “perfecter” means just that – He is the one who brings that work to maturity.

One last New Testament example of this focus on faith being a gift from God and not something of our own making and work that we can boast in and be proud of is found in Acts chapter three. In this instance, Jesus, through Peter, heals the man born “lame from his mother's womb,” and Peter then explains to the people how this healing occurred: “And on the basis of faith in His name, *it is* the name of Jesus which has strengthened this man whom you see and know; and the faith which *comes* through Him has given him this perfect health in the presence of you all” (Acts 3:16). This man was healed by “faith in His name,” that is, the name of Jesus, and the faith that this man exercised in the name

of Jesus actually came “through Him,” that is, through or by means of Jesus. In other words, the man had to choose to believe in Jesus, but Jesus enabled him to do so through the gift of faith. The man could have said no and rejected this supernatural gift that Jesus was giving him, but he chose to believe Peter’s admonition by exercising that which Jesus was working within him, and he was healed.

Besides the Old Testament references to Cain and Abel and the difference in Cain’s ‘works’ and Abel’s ‘faith’, as well as Noah’s declared ‘righteousness’ in the face of his own corruption and that of his family, there is one more Old Testament reference that is vital in relation to Islam, and that is the reference to Abraham in Genesis 15. Abraham was becoming quite discouraged because he and Sarah had not yet had a child, and he was thinking that he would have to resort to the customs of his day in order for him to have an heir. That is, he couldn’t see any other way for this to feasibly happen and occur than to embrace the cultural means of his day, whereby Eliezer, his adopted slave, would be his heir.¹⁵ This really had nothing to do with trusting in the Lord, but rather entirely with Abraham’s *own efforts and work!* However, God spoke to him and told him that He was going to do something that Abraham couldn’t even begin to comprehend, and Abraham’s progeny would be as numerous as the stars of heaven. At that moment, the Bible records one of the most important accounts of faith in the whole of Scripture, and this is especially true with regard to Islam:

After these things the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great." 2 And Abram said, "O Lord God, what wilt Thou give me, since I am childless, and the heir of my house is Eliezer of Damascus?" 3 And Abram said, "Since Thou hast given no offspring to me, one born in my house is my heir." 4 Then behold, the word of the LORD came to him, saying, "This man will not be your heir; but one who shall come forth from your own body, he shall be your heir." 5 And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be." 6 ***Then he believed in the LORD; and He reckoned it to him as righteousness.*** (Genesis 15:1-6)

Abraham’s righteousness was not attained through any work or deed he performed because after this commitment to the Lord, he failed God several times in significant

¹⁵ Cyrus H. Gordon, “Biblical Customs and the Nuzi Tablets,” *Biblical Archaeologist* 3 (Feb 1940): 1-3.

ways. But rather, his relationship with God was established through faith as described in Genesis 15:6, and God “reckoned” Abraham’s act of faith and trust in Him as “righteousness.” Interestingly, the word “reckoned” may be translated as “continually reckoned.” That is, this was an ongoing and eternal relationship established through faith, even in the midst of Abraham’s failures, because God used those failures as a tool to break, make, and conform Abraham into the man of faith God purposed for him to be (Romans 8:28-39; Hebrews 12:4-11).

Therefore, it is abundantly clear that our salvation has nothing to do with our works because our works are permeated through and through with our own corrupt, compromised, self-seeking, and narcissistic motives that are all about our own self-deification, not the deification of Jesus in our lives. However, that which God is doing through the Holy Spirit is continually “conforming us to the image of His Son,” whereby our lives, as believers in Jesus, are more and more about Jesus and less and less about us. This is exactly what John the Baptist was saying when his disciples came and told him that “He who was with you beyond the Jordan, to whom you have borne witness, behold, He is baptizing, and all are coming to Him” (John 3:26). John responded with one of the most powerfully true statements about our relationship with Jesus as His children and followers that is stated in the Scriptures, “He must increase, but I must decrease” (John 3:30). An amplified translation of this verse would be, “He must continually increase, but I must continually choose to be decreased (the verb “decrease” is a present, middle/passive infinitive, thus both the reflexive and passive voices).” Thus, as Jesus continually increases in our lives as we continually choose to be decreased, we will see that it is His grace and mercy alone that enables us to grow in Him as we see the depth and permeation of sin within our lives as we grow older chronologically and spiritually in Him. And once again, that is what I firmly believe Paul was stating in I Timothy 1:15, which is an emphatic statement, as the first person, personal pronoun *ἐγώ* (*egō*) is placed at the end of the phrase following the finite verb *εἶμι* (*eimi*). An amplified translation would be, “It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost, I!” This is indeed, **FREEDOM IN JESUS CHRIST!**

Chapter Three:

The Biblical Origin Of Islam

As we begin this part of our study, there are some things that need to be pointed out. Most importantly is the fact that Islam, without doubt, is the most anti-Christ religious belief system in the world today. Almost every anti-Christ doctrine that the early Church encountered in its first five hundred years are contained and entrenched in Islamic beliefs and practices, beginning with the Quran and spilling over into the Hadith. In addition, Islam is fully anti-biblical. Even though it has many references to Old Testament figures, its presentation of those individuals is utterly antithetical to the biblical account and history. Thus, we are not dealing with the ‘same God’ as many Muslims and some professing Christians assert. On the contrary, we are dealing with a belief system that in no way has its origin with the God of the Bible, but rather with the “god of this world” (II Corinthians 4:4) who has and is putting forth his “elementary principles of the world” (Colossians 2:8) as revelation from Allah. However, the actual biblical origin of Islam, from the Muslim perspective, centers in the person of Ishmael, and this is quite significant, especially in light of Paul’s spiritual analogy and contrast of Ishmael, the son of the flesh, and Isaac, the son of the promise. We will look at that a bit later, but for now it is important to note that the events surrounding Ishmael’s birth and his subsequent departure from living with Abraham and his descendents as an heir to the promises that God gave to Abraham, to Isaac, and to Isaac’s progeny, are central to the Satanic lie that deviates from the biblical truth concerning Ishmael. Therefore, because Ishmael is viewed by Muslims as their source of spiritual lineage through Abraham, they exalt Ishmael above Isaac, and as stated above, this has tremendous spiritual implications that we will examine in greater detail.

As we read in Genesis 15:1-6, God promised to give Abraham a son from his own loins, but in Genesis 16, we see that Sarai became impatient and resorted to the cultural practice of their day in order to have a son:

Now Sarai, Abram's wife had borne him no *children*, and she had an Egyptian maid whose name was Hagar. 2 So Sarai said to Abram, "Now behold, the LORD has prevented me from bearing *children*. Please go in to my maid; perhaps I shall obtain children through her." And Abram listened to the voice of Sarai. 3 And after Abram had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife. 4 And he went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight. (Genesis 16:1-4)

This was an ancient custom of their time (ca. 2000 BC), which we find recorded in at least four, extra biblical sources, including the Law Code of Hammurabi. Hammurabi's dates as king of Babylon are from ca. 1728-1686.¹⁶ However, Hammurabi's Law Code was not something that he simply developed from his own imaginative thinking and perception, but rather he codified law codes of previous kings of the Mesopotamian Valley that had been a guiding principle for hundreds of years for the people of that area:

Far the most important, however, of all of Hammurabi's achievements was his famous law code, which he published late in his reign. This was not, of course, a law code in the modern sense of the word, but a new formulation of a legal tradition reaching back into the third millennium and represented by the law codes of Ur-Nammu (2112-2095 BC¹⁷ – *my note*), of Lipit-Ishtar (ca. 1866-1857 BC¹⁸ – *my note*), and the Eshunna Laws (ca. 1900-1800 BC¹⁹ – *my note*), . . .²⁰

John Bright places Abraham's life and time around 2000 BC:

The first half of the second millennium BC (roughly 2000-1550) brings us to the age of Israel's origins. It was probably during the course of these centuries that Father Abraham set out from Haran, with his family, his flocks, and his herds, to seek land and seed in the place his God would show him.²¹

Bright acknowledges, however, that Abraham's move into Palestine might have been even earlier, perhaps at the end of the 3rd millennium BC, but regardless of the exact time, we do know that it was quite likely somewhere between 2200 – 2000 BC that

¹⁶ John Bright, *A History of Israel*, 4th ed. (Louisville: Westminster John Knox Press, 2000), 58.

¹⁷ James B. Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed. (Princeton: Princeton University Press, 1969), 523.

¹⁸ Francis R. Steele, "The Code of Lipit-Ishtar," *American Journal of Archaeology* 52, No. 3 (July-Sept, 1948): 430.

¹⁹ Bright, 50.

²⁰ *Ibid.*, 59.

²¹ *Ibid.*, 47.

Abraham made the move from Ur of the Chaldees to Haran, and then later from Haran into Palestine, as the following quote indicates that there was a migratory move of people from Mesopotamia into Palestine during that time frame:

What these nomadic newcomers called themselves we do not know. No doubt they belonged to various tribal groups and went by various different names. But it is in every way likely that they were part of that general group of Northwest-Semitic peoples known as Amorites, who were pressing upon all parts of the Fertile Crescent at that time. It is probable that the Semites who infiltrated Egypt in the First Intermediate (ca. 2200 – 2100 BC – *my note*) were of similar stock. . . . Perhaps, were our eyes sharp enough, we might discern among them-or following after them as a part of the same general movement-the figures of Abraham, Isaac, and Jacob.²²

In addition, it is very important to remember that Abraham came from an idolatrous and pagan culture as we previously saw:

And Joshua said to all the people, "Thus says the LORD, the God of Israel, 'From ancient times your fathers lived beyond the River, *namely*, Terah, the father of Abraham and the father of Nahor, and they served other gods. 3 'Then I took your father Abraham from beyond the River, and led him through all the land of Canaan, and multiplied his descendants and gave him Isaac. (Joshua 24:2-3)

Thus, the pagan culture Abraham and Sarah came out of had established, cultural mores that were quite strong and had a great influence on their lives as is seen by their actions with Hagar, which as previously stated, was a practice codified in at least four legal structures of their time:

1. Hammurabi's Code, § 146: "When a seignior [i.e., a free man] married a hierodule [priestess] and she gave a female slave to her husband and she has then borne children, if later that female slave has claimed equality with her mistress because she bore children, her mistress may not sell her; she may mark her with the slave-mark and count her among the slaves."
2. A Nuzi text: "If Gilimminu (the bride) will not bear children, Gilimminu shall take a woman of N/Lullu land (whence the choicest slaves were obtained) as a wife for Shennima (the bridegroom)."
3. An Old Assyrian marriage contract: "Laqipum took (in marriage) Hatala, the daughter of Enišrû. In the country Laqipum shall not take (in marriage) another (woman), (but) in the city (of Ashshur) he may take (in marriage) a priestess. If within two years she has not procured offspring for him, only she

²² Ibid., 44.

may buy a maid-servant and even later on, after she procures somehow an infant for him, she may sell her wherever she pleases.”

4. A Neo-Assyrian text: (41) “If Šubetu does not conceive (and) (42) does not give birth, she may take a maidservant (and) (43) as a substitute in her position she may place (her). (44) She [Šubetu] will (thereby) bring sons into being (and) the sons will be her [Šubetu’s] sons. (45) If she loves (the maidservant) she may keep (her). (46) If she hates her she may sell her.”

The first three of these texts date to the 2nd millennium B.C., and the last from the 1st millennium B.C. All four demonstrate a marriage practice spread over two millennia in which an infertile wife procures a surrogate wife, a maidservant.²³

Therefore, from a biblical perspective, as we see laws in our culture today that are perverted, ungodly, and very self-destructive, so too were many of the laws of the Ancient Near East, as they were based on man’s depraved, unregenerate, and corrupted reasoning, versus on the Eternal Truth from the One and Only Living God. However, from the Law that God gave Noah in Genesis 9:6 concerning capital punishment for murder, all of the other societal laws that governed and still govern societal relationships stemmed from that law, such as laws concerning murder and capital punishment, theft, commercial transactions, etc.: “Whoever sheds man’s blood, by man his blood shall be shed, for in the image of God He made man” (Genesis 9:6). In Hebrew, the phrase “by man” is literally “by the man,” and it is written, אָדָם (bā’ādām). If it were simply, “by man,” it would be written, אָדָם (bē’ādām). The ך under the Hebrew letter א indicates the definite article, “the,” in Hebrew. Thus, through Noah, God was establishing a form of jurisprudence whereby a murderer would be tried, and if convicted, an execution would be carried out “by the man” appointed by the legal authority, and this jurisprudence was in turn adapted to all venues of human society over the millennia.

As a result of the beginning of this diffusion of God’s establishment of legal justice for mankind, the perversion of this law also came into being. However, many look at Hammurabi’s Law Code, which antedates the written, biblical Law Code, and say that the biblical Law Code is morphed out of Hammurabi’s Law Code. But the opposite is true – that is, the beginning of God’s Law, given orally to Noah, was adapted, but also sexually perverted by fallen men through the line of Ham in particular that populated and

²³ Victor P. Hamilton, *The Book of Genesis: Chapters 1-17* (Grand Rapids: William B. Eerdmans Publishing Company, 1990), 444-445.

developed ancient Mesopotamia. Below is a picture of the Law Code of Hammurabi written in Akkadian, and this column was erected by Hammurabi during his reign (ca. 1700 – 1686 for the erection of this stele).

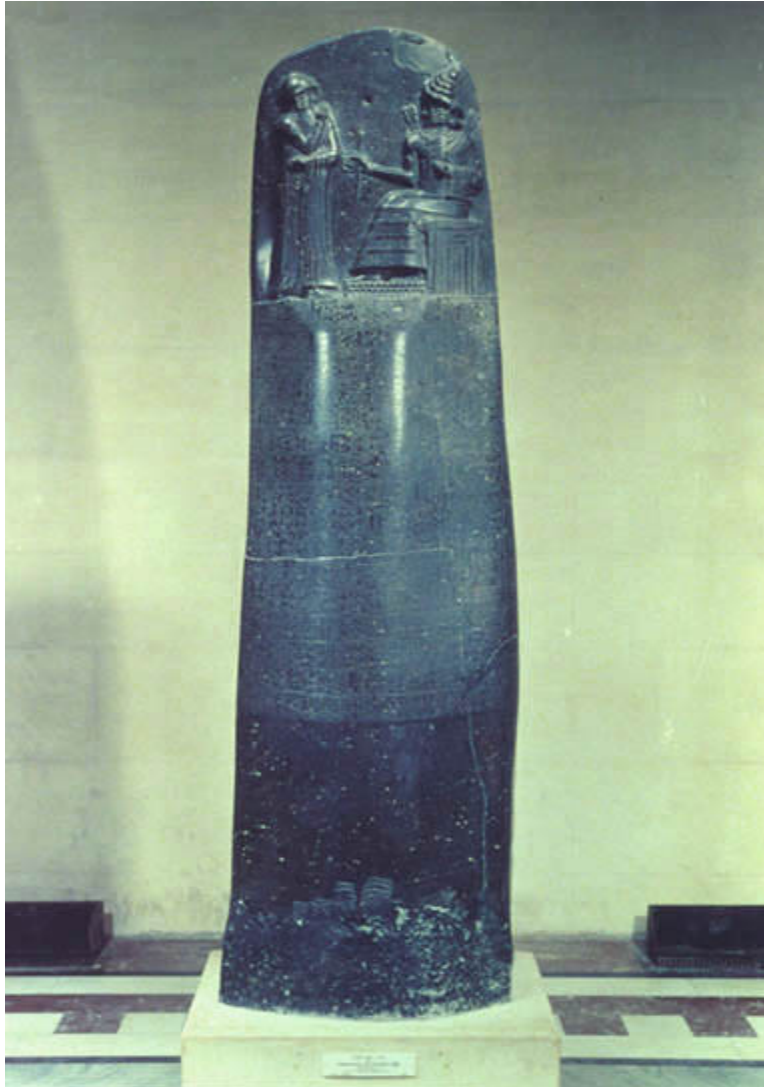


Photo courtesy of the Louvre Museum, Paris

The above 7.4-foot-tall basalt stela illustrated in this slide is Hammurabi's most famous monument, both as a work of art and because it presents his law code, inscribed in Akkadian cuneiform. The upper part of the stele is carved with a relief scene representing the Babylonian king and the the sun god Shamash.²⁴

²⁴ *The Biblical World in Pictures*, MA37: Stela with Law Code



Photo courtesy of the Louvre Museum, Paris

The upper part of Hammurabi's stela was carved in high relief to show the Babylonian king standing before the seated figure of Shamash, the sun god. The king, identified by his broad-brimmed hat of office, raises his right hand in a gesture of respect common to scenes where mortals appear in the presence of gods.²⁵

²⁵ Ibid., MA38: Stela with Law Code, Detail of Figures.

Therefore, as stated above, liberal scholars as a whole believe the biblical Decalogue and its supporting and extended laws (e.g., Genesis 9:6 et al) were merely a compilation of the already existing laws of the Ancient Near East. Consequently, there was no specific revelation given to Moses – he simply took what was already written and adapted it to suit the needs of the Israelites, including the scathing reproaches of Jehovah God against the idolatrous cultures of Canaan as manifested by their corrupt and perverted sexual laws and mores. But why and how could any man, simply on his own, write and develop such a legal and moral code as found in the Pentateuch that is so completely foreign to everything around him? The answer is that he would not and could not do such a thing without some compelling, intervening, and overwhelming power beyond himself, directing and guiding him to do so. And here again, we see the divine and supernatural infusion of God’s sovereign hand to redirect man toward Him, His truth, and His means of productive and redemptive living, versus the corrupt, distorted, and self-destructive form of living that dominated and ruled all of mankind, and this was evidenced in their life styles and sanctioned in their law codes.

For example, it is interesting to note a major difference between Hammurabi’s Law Code concerning sexual mores and the biblical injunction concerning the same issue in this following comparison, which is from Law # 181:

If a father dedicated (his daughter) to deity as a hierodule, a sacred prostitute, or a devotee and did not present a dowry to her, after the father has gone to (his) fate, she shall receive as her share in the goods of the paternal estate her one-third patrimony, but she shall have only the usufruct of (it) as long as she lives, since her heritage belongs to her brothers.²⁶

The idea of dedicating one’s daughter as a “hierodule, a sacred prostitute,” was a culturally accepted practice in the Ancient Near East at that time. This, along with other sordid, cultural mores were what Abraham and Sarah were exposed to all their lives. From a bit different perspective, therefore, when Abraham and Isaac offered their wives to Pharaoh and Abimelech as their “sisters” because they were afraid of being killed by

²⁶ Pritchard, 174.

the local men so they could have their wives, (Genesis 12:10-20; 20:1-18; 26:1-11), that too is presumed to have been a cultural practice of that time.²⁷

On the other hand, God delivered Abraham two times from the lie of presenting Sarah as his sister in order that he might not be killed for her, and He delivered Isaac once from the same tragic move, thus pointing out, that before the Written Law given through Moses, such sordid practices had nothing to do with divine, Eternal Truth. In addition, we also see in Scripture the absolute opposite to such a practice as offering one's daughter as a "sacred prostitute": "None of the daughters of Israel shall be a cult prostitute, nor shall any of the sons of Israel be a cult prostitute. You shall not bring the hire of a harlot or the wages of a dog into the house of the LORD your God for any votive offering, for both of these are an abomination to the LORD your God" (Deuteronomy 23:17-18). Here is a very clear example of biblical truth with regard to sexual morality as compared to the sexual perversion of the pagan cultures of the Ancient Near East. Those cultures ultimately distorted and morphed Godly truth into a man-centered, self-deified, and corrupt system that fed their lusts in all venues of life, and this will also be seen as taking place in Islam with regard to the illusive, sexual perversion that is sanctified in its precepts.

This distortion, however, is quite typical of false belief systems, which we will look at a bit later in Galatians 1:6-9 with regard to Muhammad's "distorted" gospel. But let it suffice to be said at this point that the thread of sexually, perverted sin, which we see with the Hamitic line in particular, is integral to the rebellion we see against the truth of God, and in place of His truth, we see in some variant form an attempt to deify man so as to make man the author of his own salvation and deification. Thus, from Noah onward, man was given a form of societal law and order, but because of man's utter corruption, that law was distorted, beginning in particular with Nimrod.

However, as we have already repeated several times, it is important to note that the two ancient, Sumerian law codes and the one ancient, Akkadian law code that preceded Hammurabi's code that we have already mentioned (Ur-Nammu, who ruled from 2112-2095; Lipit-Ishtar, who ruled from 1866-1857; and the Eshunna Laws, from ca. 1900-

²⁷ E. A. Speiser, *The Anchor Yale Bible: Genesis – Introduction, Translation, and Notes, Vol. 1* (New Haven, CN: Yale University Press, 2008), 91-93.

1800 BC – page 33) were law codes that reflected the cultural mores of their time, which is the same time it is considered that Abraham came on the scene and migrated into Canaan. The significance of this is that Abraham and Sarah were just like people today who are morally shaped in their mind and reasoning by their cultural mores, versus the divine, supernaturally infused morality of Jehovah God. Thus, we see in Genesis 16 that Sarah, according to the custom of her day, gave Hagar to Abraham, her husband, and Hagar in turn gave birth to Ishmael, who, according to Islamic tradition, became the father of the Arabs, and from the Arabs came Muhammad, the founder of Islam. The truth, therefore, of the consequences of their actions can be seen throughout both biblical and world history with the emergence of Muhammad. This spiritual and physical conflict is spelled out quite clearly by Paul in Galatians 4:22-31:

For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. 23 But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise. 24 This is allegorically speaking: for these *women* are two covenants, one *proceeding* from Mount Sinai bearing children who are to be slaves; she is Hagar. 25 Now this Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is in slavery with her children. 26 But the Jerusalem above is free; she is our mother. 27 For it is written, “Rejoice, barren woman who does not bear; Break forth and shout, you who are not in labor; For more are the children of the desolate Than of the one who has a husband.” 28 And you brethren, like Isaac, are children of promise. 29 But as at that time he who was born according to the flesh persecuted him *who was born* according to the Spirit, so it is now also. 30 But what does the Scripture say? “Cast out the bondwoman and her son, For the son of the bondwoman shall not be an heir with the son of the free woman.” 31 So then, brethren, we are not children of a bondwoman, but of the free woman. (Galatians 4:22-31)

The “flesh” in the above passage is a depiction of one’s self-deified, corrupt, carnal, and unregenerate nature that is striving to attain to righteousness and ultimate deification through one’s own, “used menstrual cloth” works, which cannot purchase anything but one’s eternal separation from God in Hell. Thus, in Islam, salvation by works is foundational to everything they do, and they fundamentally deny that anyone can redeem another person from their sins, but rather, we must each redeem ourselves by our own “works of righteousness.” Therefore, the above passage, written some six hundred years before the rise of Islam, is not only a foundational, biblical truth, but it is also quite

prophetic with regard to Islamic teachings that embrace and embody a tyrannical and oppressive rule of its people who live under Sharia Law in particular, as well as the intense and unabashed persecution of Christians and Jews in particular by ISIS/ISIL, but also of Muslims who do not embrace ISIS/ISIL's particular brand of Islam. However, this persecution of Christians and Jews is not something new, but rather it has been going on since the inception of Islam. But let it suffice to be said once again, that Galatians 4:22-31 is not only a foundational, biblical truth concerning our salvation and relationship with the Lord, but it is also prophetic with regard to Islam and its innate opposition to the Eternal Truth of God as manifest in the Person of Jesus Christ, and that truth is clearly represented in the following passage:

You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed *as* crucified? ² This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? ³ Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? ⁴ Did you suffer so many things in vain-- if indeed it was in vain? ⁵ Does He then, who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith? ⁶ Even so Abraham believed God, and it was reckoned to him as righteousness. ⁷ Therefore, be sure that it is those who are of faith who are sons of Abraham. ⁸ And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, "All the nations shall be blessed in you." ⁹ So then those who are of faith are blessed with Abraham, the believer. ¹⁰ For as many as are of the works of the Law are under a curse; for it is written, "Cursed is everyone who does not abide by all things written in the book of the law, to perform them." ¹¹ Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith." ¹² However, the Law is not of faith; on the contrary, "He who practices them shall live by them." ¹³ Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "Cursed is everyone who hangs on a tree"-- ¹⁴ in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith. (Galatians 3:1-14)

Chapter Four:

The Birth & Emergence Of Muhammad

As we have seen in the previous chapters, idolatry was the rule, not the exception in the Ancient Near East, but Israel was the one nation that advocated monotheism, even though so many of its people would fall away to idolatry at various times. And it was out of this idolatrous culture that the Arab peoples emerged, of whom Muhammad was a descendant. And this, in essence, was the background out of which Islam emerged in the 7th century AD, with one addition, and that was the presence of Christianity. However, that presence was integral to Islam's development because at the very core of Islamic doctrine and teaching is an absolutely antithetical view of salvation IN EVERY WAY from that presented in the Gospel. In fact, one might say that Islam is the quintessential embodiment of antichrist teaching in the same way as the teachings of the ancient Sumerians and the proclamation of Nimrod (Genesis 11:4) may be seen as antigod/antichrist. Thus, from the very beginning until now, Satan has ALWAYS had his counterfeit to challenge the message and presentation of our true God and Savior.

It is believed that Muhammad was born in Mecca in the year 570 AD. Muhammad's father died before he was born, and he was at first under the care of his grandfather, and then, after both his mother and grandfather died, his uncle assumed the responsibility of caring for and raising Muhammad. Muhammad's uncle was a merchant and trader, and Muhammad would go along with him. On one such trip to Syria around 595, Muhammad met a woman named Khadijah, who was 40 years old (he was 25 at the time), and she proposed marriage and Muhammad accepted. Muhammad did not take another wife until after her death in 619.²⁸ Below is a 1917 picture of Mecca with the Kaaba in the center:

²⁸ *The New Encyclopaedia Britannica*, 15th ed., vol. 22, s.v., "Muhammad and the Religion of Islam," 1.



During these early years of Muhammad's life, he observed what he considered to be a selfish disregard of the poor of Mecca by the wealthy merchants in favor of their own personal interests. According to Islamic tradition, one day in 610 when Muhammad was considering this situation of the poor and the wealthy, he had a vision of an angelic being, who was supposed to be Gabriel, and this angel is supposed to have said to him, "You are the Messenger of God." Thus, from that time until his death in June, 632, Muhammad reportedly received messages at various times from Gabriel, and the messages that were written down were gathered together in 650 and formed what is called the Quran. Therefore, according to Muslims, the Quran contains the very words of God.²⁹ There is another body of literature called the Hadith, which contains his sayings, observations, and the history of his life and actions.³⁰ These sayings, which we will look at later, are not

²⁹ Ibid., 2.

³⁰ Ibid., 5.

considered on the same level of inspiration as the Quran, but they are considered authoritative as far as guidelines for everyday life, business, marriage, education, etc.

As Muhammad began to share with others in Mecca the revelations he was receiving, there were those who embraced what he was saying:

In about 613 Muhammad began preaching publically, and he and his followers spend their days together in the house of a young man named al-Arqam. It is probable that they sometimes worshipped together in the Ka‘bah, a sanctuary of the Arab pagans. . . .

. . . The new religion was eventually called Islam – *i.e.*, “surrender [to the will of God]” – and its adherents were called Muslims – *i.e.*, “those who have surrendered” – though the Quran speaks of them primarily as “the believers.”³¹

However, opposition began to arise against Muhammad and his message, and “About 615, more active opposition appeared. Points in the message of the Quran were questioned, such as the assertion that men would be resurrected before the Judgment.”³² This opposition began to grow with the Meccan commercial community because of the effect of his teaching and preaching on the economics of the city: “Although Muhammad’s preaching was basically religious, there was implicit in it a critique of the conduct and attitudes of the rich merchants of Mecca.”³³ Thus, upon the death of his wife and uncle in 619, opposition against him greatly increased so that he had to leave Mecca:

Both Muhammad’s wife, Khadijah, and his uncle, Abu Talib died in about 619, and another uncle, AbuLahab, succeeded as head of the clan of Hashim. He was closer to the richest merchants, and at their instigation he withdrew the protection of the clan from Muhammad. This meant that Muhammad could easily be attacked and therefore could no longer propagate his religion in Mecca. He left for the neighbouring town of at-Ta’if, but the inhabitants were insufficiently prepared to receive his message, and he failed to find support. Having secured the protection of the head of another clan, he returned to Mecca. In 620 Muhammad began negotiations with the clans in Medina, leading to his emigration, or *hijrah*, there in 622.³⁴

After settling in at Medina, Muhammad’s followers began to go out on “razzias,” or raiding parties for the basic necessities of life, which raids were a normal part of Arabian lifestyle at that time:

³¹ Ibid., 2.

³² Ibid.

³³ Ibid.

³⁴ Ibid.

Others, with the approval of Muhammad, set out in normal Arab fashion on razzias (*ghazawat*, “raids”) in the hope of intercepting Meccan caravans passing near Medina on their way to Syria. Muhammad himself led three such razzias in 623. They all failed, probably because traitors betrayed the Muslim movements to the enemy. At last, in January 624, a small band of men was sent eastward with sealed orders for them to proceed to Hakhlah, near Mecca, and attack a caravan from Yemen. This they did successfully, and in doing so they violated pagan ideas of sanctity – thereby making the Meccans aware of the seriousness of the threat from Muhammad.³⁵

These initial “razzias,” as stated above, were part and parcel of the Arab lifestyle at that time to steal and procure from others necessary food items, etc. But in March of 624, Muhammad had a major victory over a Meccan opponent near the city of Badr, and for Muhammad, this appeared to him to be “divine vindication of his prophethood, and he and all the Muslims were greatly elated.”³⁶ With this victory at Badr, the vicious and tyrannical oppression against those who disagreed with Muhammad began. Thus, this victory at Badr may be looked upon as the starting point of the the spread of Islam by Muhammad by using the sword in bringing people into submission to his “revelations from Allah.”

As stated above, the word “razzias” means “raids.” The Arabic form of this word in the singular is غزاة (*ghazāh*), and the plural is غزوات (*ghazawāt*), and its basic meaning is “military expedition, foray; raid, incursion, inroad, invasion, attack, aggression; conquest; campaign of conquest.”³⁷ These were no longer simple incursions into a village or on a caravan to acquire food and necessities for living, but rather these raids included massacres, assassinations, brutality, and kidnapping for the purpose of advancing Islam in the name of Allah, and Muhammad was Allah’s prophet. Thus, as a result of the Badr victory, the first recorded assassinations against those who disagreed with Muhammad began:

In the flush of victory, some persons in Medina who had satirized Muhammad in verse were assassinated, perhaps with his (i.e., Muhammad’s – my note) connivance.³⁸

³⁵ Ibid., 3.

³⁶ Ibid.

³⁷ Cowan, 788.

³⁸ *The New Encyclopaedia Britannica*, 3.



The above picture, therefore, accurately portrays the brutality that ensued from Badr onward by Muhammad in forcing people to either submit to Islam, the religion of “peace,” or be killed.

From March of 625 to March of 627, “In the razzias Muhammad led or sanctioned, he seems to have aimed at extending his own alliances and at preventing others from joining the Meccans.”³⁹ Then, after Muhammad defeated a large force from Mecca that attacked Medina in April, 625, “Muhammad attacked the Jewish clan of Qurayzah, which had probably been intriguing against him. When they surrendered, the men were all executed and the women and children sold as slaves.”⁴⁰ This was a horrific massacre of some 600 to 900 men through beheading. The following account that I am going to quote, although a bit long, is very important for us today in order to begin to see the truth about

³⁹ Ibid., 4.

⁴⁰ Ibid.

Muhammad, his revelations, his subsequent religious movement which emerged from these revelations, and the history of Islam as a whole. Thus, as one actually reads the Quran, the Hadith, and the history of Islam, a true picture of a religious movement that has its origins coming out of the pit of Hell begins to emerge in ultimate clarity, and only liars, deceivers, and false teachers can say otherwise, along with others who have not done any serious research and choose to live in ignorance of what Islam really is:

A consensus Muslim account of the massacre of the Qurayzah has emerged as conveyed by classical Muslim scholars of *hadith* (putative utterances and acts of Muhammad, recorded by pious Muslim transmitters), biographers of Muhammad's life (especially Ibn Ishaq), jurists, and historians.[2] This narrative is summarized as follows: Alleged to have aided the forces of Muhammad's enemies in violation of a prior pact, the Qurayzah were subsequently isolated and besieged. Twice the Qurayzah made offers to surrender and depart from their stronghold, leaving behind their land and property. Initially they asked to take one camel load of possessions per person, but when Muhammad refused this request, the Qurayzah asked to be allowed to depart without any property, taking with them only their families. However, Muhammad insisted that the Qurayzah surrender unconditionally and subject themselves to his judgment. Compelled to surrender, the Qurayzah were led to Medina. The men, with their hands pinioned behind their backs, were put in a court, while the women and children were said to have been put into a separate court. A third (and final) appeal for leniency for the Qurayzah was made to Muhammad by their tribal allies the Aus. Muhammad again declined, and instead he appointed as arbiter Sa'd Mu'adh from the Aus, who soon rendered his concise verdict: The men were to be put to death, the women and children sold into slavery, the spoils to be divided among the Muslims.

Muhammad ratified the judgment stating that Sa'd's decree was a decree of God pronounced from above the Seven Heavens. Thus some six hundred to nine hundred men from the Qurayzah were led on Muhammad's order to the Market of Medina. Trenches were dug, and the men were beheaded; their decapitated corpses were buried in the trenches while Muhammad watched. Male youths who had not reached puberty were spared. Women and children were sold into slavery, a number of them being distributed as gifts among Muhammad's companions. According to Muhammad's biographer Ibn Ishaq, Muhammad chose one of the Qurayzah women (Rayhana) for himself. The Qurayzah's property and other possessions (including weapons) were also divided up as additional 'booty' among the Muslims. The following details have been chronicled consistently by Muslim sources: The arbiter (Sa'd Mu'adh) was appointed by Muhammad himself; Muhammad observed in person the horrific executions; Muhammad claimed as a wife a woman (Rayhana) previously married to one of the slaughtered Qurayzah tribesmen; the substantial material benefits (i.e. property, receipts from the sale of the enslaved) that accrued to the Muslims as a result of the massacre; the extinction of the Qurayzah.

Abu Yusuf (d. 798), the prominent Hanafi jurist who advised the Abbasid caliph Harun al-Rashid (d. 809), made the following observations about the Qurayzah massacre in his writings on *jihad*:

Whenever the Muslims besiege an enemy stronghold, establish a treaty with the besieged who agree to surrender on certain conditions that will be decided by a delegate, and this man decides that their soldiers are to be executed and their women and children taken prisoner, this decision is lawful. This was the decision of Sa'ad b., Mu'adh in connection with the Banu Qurayzah ... it is up to the imam to decide what treatment is to be meted out to them and he will choose that which is preferable for religion and for Islam. If he esteems that the execution of the fighting men and the enslavement of their women and children is better for Islam and its followers, then he will act thus, *emulating the example of Sa'ad b. Mu'adh*.

As reported by M.J. Kister, al-Mawardi (d. 1072), another eminent Muslim jurist from Baghdad, characterized the slaughter of the Qurayzah as a religious duty incumbent on Muhammad. Kister quotes al-Mawardi as follows: “[I]t was not permitted (for Muhammad) to forgive (in a case of) God’s injunction incumbent upon them; he could only forgive (transgressions) in matters concerning his own person.”[4] The notion that this slaughter was sanctioned by God as revealed to Muhammad was, according to Kister, reflective of “the current (as of 1986) Sunni view about the slaughter of the Banu Qurayzah.”

W.H.T. Gardiner, also relying exclusively upon Muslim sources characterizing the slaughter of the Qurayza, highlights the pivotal role that Muhammad himself played in orchestrating the overall events:

The umpire who gave the fatal decision (Sa'ad) was extravagantly praised by Muhammad. Yet his action was wholly and admittedly due to his lust for personal vengeance on a tribe which had occasioned him a painful wound. In the agony of its treatment he cried out -- ‘O God, let not my soul go forth ere thou has cooled my eye from the Bani Quraiza.’ *This* was the arbiter to whose word the fate of that tribe was given over. His sentiments were well-known to Muhammad, who appointed him. It is perfectly clear from that that their slaughter had been decreed. What makes it clearer still is the assertion of another biographer that Muhammad had refused to treat with the Bani Quraiza at all until they had ‘come down to receive the judgment of the Apostle of God.’ Accordingly, ‘they came down’; in other words put themselves in his power. And only then was the arbitration of Sa'ad proposed and accepted -- but not accepted until it had been forced on him by Muhammad; for Sa'ad first declined and tried to make Muhammad take the responsibility, but was told ‘*qad amarak Allahu takhuma fihim*’ ‘Allah has commanded you to give sentence in their case.’ From every point of view therefore the evidence is simply crushing that Muhammad was the ultimate author of this massacre.

In the immediate aftermath of the massacre, the Muslims benefited substantially from the Qurayzah’s assets, which they seized as booty. The land and property acquired helped the Muslims gain their economic independence. The military strength of the Muslim community of Medina grew because of the weapons obtained, and the fact that captured women and children taken as slaves were sold for horses and more weapons, facilitating enlargement of the Muslim armed forces for further conquests. Conversely, the Jewish tribe of the Qurayzah ceased to exist.

Finally, the Farsi text that borders the original illustration (above and below, but not reproduced on the cover art due to space constraints), apropos of its Persian Shiite context, focuses on the exploits of Ali:

Ali, who is the successor of God on the earth, and known to fight with a double edged sword, ordered the warriors to cut off the heads of the nonbelievers. Zobair assisted him in finishing this job. Ali also ordered the distribution of the captives and their property [i.e. the 'booty'] among the Muslims, in accord with Sa'ad (b. Mu'adh)'s [*see above*] decision regarding the fate of the defeated Jews [i.e., the Qurayzah]. After the battle [and executions], Ali ordered everyone [of the Muslims] to return home. Sa'ad (b. Mu'adh) who had been very anxious during the battle, was now happy and praised God upon completion of his task. Then [later] they [i.e., the Muslims] celebrated and enjoyed beautiful women.⁴¹

I believe, without any doubt, that the following quote taken from Paul's second letter to the Church at Corinth accurately portrays Muhammad for who and what he was and is, a "false prophet," and Islam for what it is, a religion spawned by Satan as he came to Muhammad as an "angel of light":

But what I am doing, I will continue to do, that I may cut off opportunity from those who desire an opportunity to be regarded just as we are in the matter about which they are boasting.¹³ For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ.¹⁴ And no wonder, for even Satan disguises himself as an angel of light.¹⁵ Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds. (II Corinthians 11:12-15)

His final and greatest of the "razzias" that he personally undertook was toward the end of 630:

The greatest of all of Muhammad's razzias occurred at the end of 630, when he took 30,000 men on a month's journey to the Syrian border. In this campaign he pioneered the invasion of Syria and made agreements that became models for treaty arrangements with captured peoples. Some of the tribes near Syria were Christian and adhered to the Byzantines; chiefly as a result of this, Muhammad's earlier friendship for the Christians, notably those of Ethiopia, changed to hostility. Before his death, armed opposition to him appeared in one or two parts of Arabia, but the Islamic state was strong enough to deal with this. Thus he left most of Arabia united and poised for expansion into Syria and Iraq.⁴²

⁴¹ Andrew G. Bostom, *The Legacy of Jihad: Islamic Holy War and the Fates of Non-Muslims* (Amherst, NY: Prometheus Books, 2005), 17-19.

⁴² *The New Encyclopaedia Britannica*, 4.

Therefore, the opposition to Jews and Christians, by the time of Muhammad's death was ingrained in the tenets of Islamic thinking and expansion – we, Jews and Christians, are the “infidels,” and, therefore, we are the ones who must be destroyed if we refuse to embrace Islam, or pay a lifelong tax in order to continue to live under Sharia Law as an “infidel” who submits to Islamic principles in Sharia. The following quote makes this intention of Muhammad quite clear:

In 632 Muhammad made his last visit to Mecca, and his speech there has been recorded in the traditional writings as the final statement of his message: “know that every Muslim is a Muslim's brother, and that the Muslims are brethren: fighting between them should be avoided, and the blood shed in pagan times should not be avenged; Muslims should fight all men until they say, ‘There is not god but God’.”⁴³

The above quote clearly and tragically affirms Muhammad's approach toward the spread of Islam as based on threat and intimidation, and today, the exact same method is used to force people into submission to Islamic authority and belief where Muslims are in power under Sharia Law. This use of threat and intimidation is especially true for any Muslim who might commit his or her life to Jesus Christ as their Lord and Savior. On the other hand, from a cultural perspective, Muhammad's primary contribution is that he combined together a union of Arab tribes that, after his death, resulted in the ultimate creation of an Arab and Islamic Empire, stretching from North Africa to Iran, and Islam became the glue that held that Empire together.⁴⁴ From that Empire created some thirteen hundred years ago, we are today facing the same philosophy of violence, threat, and brutality that was the cornerstone of Islam's spread with Muhammad, and subsequently, with that of his followers as well, long ages after him.

One very important passage to take note of with regard to the revelations Muhammad received is found in Galatians 1:6-9:

I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; 7 which is *really* not another; only there are some who are disturbing you, and want to distort the gospel of Christ. 8 But even though we, or an angel from heaven, should preach to you a gospel contrary to

⁴³ Albert Hourani, *A History of the Arab Peoples* (Cambridge, MA: Harvard University Press, 1991), 19.

⁴⁴ *The New Encyclopaedia Britannica*, 5.

that which we have preached to you, let him be accursed. 9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed. (Galatians 1:6-9)

When you read this passage in English, you do not get the full picture at all of what is being said. In verses 6 and 7, the words “different” and “another” are two very different Greek words, ἕτερος (*heteros*) and ἄλλος (*allos*) respectively. The word *heteros* means “another of a completely different nature, form, class, and kind,” whereas *allos* in this instance is referring to “another of a similar kind.” Thus, what Paul is saying is that the *heteros* gospel is of a completely different genus and species, whereas the *allos* Gospel is of the same genus, but of a bit different type, but nonetheless of the same species. A good example would be the comparison between a dog and a horse; this would be *heteros*. However, a Boxer and a Golden Retriever would be *allos*, because they are of the same genus and species, “dog,” but they are of a different type of “dog.” Thus, in conjunction with Islam being compared to Christianity, Islam is unequivocally a *heteros* gospel; that is, it is of a completely different genus and species. On the other hand, a Baptist church and a Methodist church would be *allos*; that is, of the same genus and species, but of a bit different perspective on such things as baptism.

Therefore, what Paul was writing is that there will be, and for us today, there are indeed many *heteros* gospels parading themselves as being from the one true God. However, in truth they are from the “god of this world,” and Islam is the chief among such gospels.

There are two other very important things that Paul said in this Galatians passage, and the first is found in verse 7 with the word “distort.” In Greek, the word is μεταστρέφω (*metastrephō*), and from this is derived the English word metastasis, which is referring primarily to the spread of cancer in one’s body. Thus, this “distortion” by a *heteros* gospel is likened to the destructive and fatal spread of cancer throughout one’s body. And just as this spread of cancer can not only be stopped, but also excised from one’s body if caught in time, so too the spread of a metastasized gospel can not only be stopped, but also extricated from the people it is destroying and perhaps leading to an eternal Hell, or, with reference to Christians, misleading and robbing them of their

fullness of joy and victory in Christ. Whichever it may be, a *heteros* gospel always metastasizes and destroys those who embrace it if they do not cast it from them.

The other word I want to look at in this passage is the word “accursed” found in both verses 8 and 9; in fact, it is repeated in verse 9 for the purpose of emphasis so that Paul might stress to the Galatian believers the urgency of rejecting a *heteros* gospel, as well as those who are trying to promote such a false gospel. The word “accursed” in Greek is ἀνάθεμα (*anathema*), and it refers to someone or something that is abominable, detestable, and doomed to destruction. Thus, can we do less than Paul when we are confronted with such heresy? The primary reason for confronting such blatant heresy is that its origin is from Hell, and all who are caught up in its grip and deception will either be separated for eternity from God in Hell, or if a believer, they will be wasting such valuable time and resources in a meaningless and empty belief system and manner of life. In very simple terms, Christ brings liberty, and Satan brings bondage and enslavement.

The message of Islam, therefore, is a metastasized, *heteros* gospel, and it is one that needs to be castigated from the hearts and lives of those who have been deceived and entrapped by it. One such *heteros* gospel in the first and second centuries AD was Gnosticism. Gnosticism believed and taught among other things the following: salvation was gained through superior knowledge; only through a “spiritual one” who had reached the level of “superior knowledge” could one be led into becoming a true Gnostic; one group believed that Jesus was only a phantom, while another group believed the Holy Spirit came on Jesus at his baptism and left Him just before the crucifixion; one group said it didn’t matter what you did in your body because it was going to perish, and your mind was the all important thing, while another group buffeted their bodies continually.⁴⁵ As we look more closely at Islamic teaching, you will begin to see similar and like minded aspects of Islam in relation to Gnosticism, as well as similarities to other false teachings.

However, there is one aspect of Gnosticism that is especially important in connection with Islam, and that is the idea of only special “spiritual ones” who have attained to superior knowledge can impart the truth of Gnosticism and guide one into becoming a

⁴⁵ Philip Schaff, *History Of The Christian Church: Volume II – Ante-Nicene Christianity, A.D. 100-325* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1910), 455-458.

true Gnostic. This eventually led to ‘personality cults’ and idolatry of certain men to whom the people looked to as ‘manifestations of the ultimate being’. Therefore, according to Gnostic teaching, these “spiritual ones” were the only way one could come to true *gnōsis* (knowledge) that would in turn lead one to becoming one with the ‘ultimate being’.⁴⁶ John addressed this issue in I John 2:27: “And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.” John is refuting this very idea of Gnosticism that one must go to a special “spiritual one” in order to receive true *gnōsis*, which would in turn lead one to becoming one with the ‘ultimate being’. John is saying that every true, born-again believer has the Holy Spirit dwelling in him or her, and He, the Holy Spirit, is the one who guides us into the truth, not some corrupt man who is just like the people he is teaching. John is not denying the role of leadership and teaching done by the pastor/teacher in the church, nor is he in any way saying that such men should not be respected and submitted to, but he is saying they are not the source of truth – Jesus and Jesus alone is, and the indwelling Holy Spirit is the one who is our ultimate teacher, not any human who serves as a pastor/teacher. In addition, there is NO ONE TEACHER who alone has the truth, and apart from him, his writings and teachings, as well as his interpretations of Scripture, no one can ever really know the truth of Scripture. However, this is one of the most frequently propagated lies that cults and false religions espouse. It is interesting to note that both the Jehovah’s Witnesses and Muslims hold to this position – the JW’s with regard to the writings of Charles Taze Russell, and the Muslims with regard to their imams.

With regard to the JW’s, the following quote from Russell himself is rather clear:

. . . Not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see, also, that if anyone lays the “Scripture Studies” aside (*these were written by Russell as directions to the truth of Scripture – i.e., he is a “spiritual one,” and only he can lead people to the real truth of salvation*) even after he has used them, after he has become familiar with them, after he has read them for ten years – if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience

⁴⁶ Kenneth Scott Latourette, *A History of Christianity* (New York: Harper & Brothers Publishers, 1953), 124-125.

shows that within two years he goes into darkness. On the other hand, if he had merely read the “Scripture Studies” with their references and had not read a page of the Bible as such, he would be in the light at the end of two years, because he would have the light of the Scriptures.⁴⁷

This is the lie of Gnosticism pure and simple, and the very same lie is also found in Islam:

Gradually, however, Shī‘ism developed a theological content for its political stand. Probably under Gnostic (esoteric, dualistic, and speculative) and old Iranian (dualistic) influences, the figure of the political ruler, the *imām* (exemplary “leader”), was transformed into a metaphysical being, a manifestation of God and the primordial light that sustains the universe and bestows true knowledge on man. Through the *imām* alone the hidden and true meaning of the Qur’ānic revelation can be known, because the *imām* alone is infallible.⁴⁸

Therefore, Islam is the same lying distortion that Satan has been perpetuating since the fall of man, and the only thing different about the lie of Islam is that Muhammad became the lie’s new agent and propagator.

⁴⁷ Anthony A. Hoekema, *The Four Major Cults* (Grand Rapids: William B. Eerdmans Publishing Company, 1970), 227.

⁴⁸ *The New Encyclopaedia Britannica*, 17.

Chapter Five:

The Beginning of the Spread of Islam

I. The Beginning Years

The obvious beginning of the spread of Islam occurred in 610 AD when Muhammad first started receiving his supposed revelations from an angelic messenger who was later identified as Gabriel. This, therefore, is considered to be the beginning date of his role as the *rasūl Allah* (messenger/apostle of God), or the *nabī Allah* (prophet of God). And, as was pointed out previously, these ‘revelations’ that he believed came directly from God were kept in the memory of Muhammad and those who were his disciples, and at times they were immediately written down. However, it was not until some eighteen to twenty-four years after his death in 632 that these ‘revelations’ were collected and written in the Quran, and this was said to have been instituted by Caliph Uthman:

The traditional account is that this happened during the time of his (Muhammad’s – *my note*) third successor as head of the community, ‘Uthman (644-656), but later dates have been suggested, and some Muslim sects have accused others of inserting into the text material not derived by transmission from the Prophet.⁴⁹

In addition to the time of the compilation and redaction of the material that comprises the Quran, questions and observations of the material itself have always been of great interest, as, along with the Book of Mormon, there is much material in the Quran that appears to clearly borrow from the Bible and many other sources with rearranged accounts (e.g., the biblical Fall of Satan and the Fall of Man, etc.), versus some direct revelation from heaven through the Angel Gabriel:

A more important question is that of the originality of the Qur’an. Scholars have tried to place it in the context of ideas current in its time and place. Undoubtedly there are echoes in it of the teaching of earlier religions: Jewish ideas in its doctrines; some reflections of eastern Christian monastic piety in the brooding on the terrors of judgement and the descriptions of Heaven and Hell (but few references to Christian doctrine or liturgy); Biblical stories in forms different from those of the Old and New Testaments; an echo of Manichaeian idea

⁴⁹ Hourirani, 20-21.

of a succession of revelations given to different peoples. There are also traces of an indigenous tradition: the moral ideas in some ways continue those prevalent in Arabia, although in others they break with them; in the early revelations the tone is that of the Arabian soothsayer, stammering out his sense of an encounter with the supernatural.⁵⁰

We will examine the actual word Qur'an later, but it is also important to note that as stated previously, another body of literature emerged among Muslims called the Hadith, which in Arabic is written *حديث* (*hadith*), and its basic meaning is "speech, small talk, discussion, interview, report, account, and with regard to Prophetic tradition, narrative relating deeds and utterances of the Prophet and his Companions."⁵¹ The following quote, however, written by a Muslim, expresses the beginning stages of the Hadith, leading to its eventual, authoritative standing by many Muslims:

But the *Ḥadīth*, in the Prophet's own time, was largely an informal affair, for the only need for which it would be used was the guidance in the actual practice of the Muslims and this need was fulfilled by the Prophet himself. After his death, the *Ḥadīth* seems to have attained a semi-formal status for it was natural for the emerging generation to enquire about the Prophet. . . .

. . . . But as time went on, the *Ḥadīth* movement, as though through an inner necessity imposed by its very purpose, tended to project the *Ḥadīth* backwards to its most natural anchoring point, the person of the Prophet. . . .

By the middle of the second century (ca. 870 AD our time – *my note*), the *Ḥadīth* movement had become fairly advanced and although most *Ḥadīth* was still attributed to persons other than the Prophet – the Companions and especially the generations after the Companions – nevertheless a part of legal opinion and dogmatic views of the early Muslims had begun to be projected back to the Prophet.⁵²

Thus, from the 9th century on in our time frame, the further development and refinement of the Hadith continued, until today, there are two, major Hadith that are considered by Muslims as the most authoritative accounts of the Prophet's *Sunnah* (in Arabic, *سنة* - *sunna* – "habitual practice, customary procedures or action, norm, usage sanctioned by

⁵⁰ Ibid., 20.

⁵¹ Cowan, 190.

⁵² Fazlur Rahman, *Islamic Methodology in History* (Islamabad: Islamic Research Institute, 1998), 32-34.

tradition; the Sunna of the Prophet, i.e., his sayings and doings, later established as legally binding precedents [in addition to the Law established by the Koran]⁵³):

The most revered of all traditionalists was Muḥammad ibn Ismā‘īl al-Bukhārī (AH 194-56 [AD 810-870]), whose *Kitāb al-Jāmi‘ aṣ-Ṣaḥīḥ* (*The Book of the Authentic Collection*) has a unique place in the awe and esteem of Muslims as a work of great historical import and deep piety. . . .

Of comparable stature was the *Ṣaḥīḥ* of Muslim ibn al-Ḥajjāj (AH 202-261 [AD 817-875]), to which the compiler prefaced a discussion of the criteria of the Ḥadīth. The material largely confirms his contemporaries and all such traditions common to these two authorities (i.e., Bukhārī and Muslim – my *note*) are known as agreed (*muttafaq*). It became characteristic to give freer rein to prevailing or

communal assent in matters of *isnād* (اسناد) comes from the Arabic verb *سند* [*sanada*], which means “to trace back the ascription of a tradition, in ascending order of the traditionaries, to its first authority so as to corroborate its credibility”; and thus, the word *isnād* is a noun, meaning “an ascription [of an Islamic tradition], the [uninterrupted] chain of authorities on which a tradition is based”⁵⁴).⁵⁵

Quite frankly, as you follow the history and development of the Hadith, it is very similar to the development of the Mishnah of the Jews (the orally transmitted Law of Moses) that was ultimately put into a codified, written form of the Talmud ca. the 3rd century AD.⁵⁶ The Hadith is also similar to the writings of the early Church Fathers, which the best source for those writings is the thirty-eight volume set of *The Ante-Nicene and The Nicene and Post-Nicene Fathers* published by Eerdmans. We will be investigating the Hadith later, as they provide significant information with regard to the sexual perversion of pedophilia that Muhammad practiced, but it is also important to note that the Shia branch of Islam does not embrace the traditional emphasis and authority that the Sunni branch places in the Hadith, and they have their own traditions they follow.⁵⁷ But that which both the Sunni and the Shia fully embrace is the Quran, and, as previously stated, they view it as the very words of God.

⁵³ Cowan, 505.

⁵⁴ *Ibid*, 507.

⁵⁵ *The New Encyclopaedia Britannica*, 17.12.

⁵⁶ *The New Encyclopaedia Britannica*, 15th ed., vol. 11, s.v., “Talmud,” 525.

⁵⁷ *The New Encyclopaedia Britannica*, 15th ed., vol. 22, s.v., “Muhammad and the Religion of Islam,” 12.

Therefore, with regard to the ‘revelations’ that Muhammad received, he had been married to his first wife, Khadijah, for fifteen years before he received the first of these ‘revelations’. The following is a description of how these ‘revelations’ came to him:

Muhammad is said to have been perturbed after the vision and first revelation but to have been reassured by his wife, Khadijah. In his later experiences of receiving messages there was normally no vision (Occasionally there were physical concomitants, such as perspiring on a cold day, and these gave rise to the suggestion, now agreed to be unwarranted, that he was an epileptic). Sometimes he heard a noise like a bell but apparently never a voice. The essence of such an experience was that he found a verbal message in his heart—that is, in his conscious mind. With the help of Khadijah's Christian cousin Waraqah, he came to interpret these messages as in general identical with those sent by God through other prophets or messengers to Jews, Christians, and others and to believe that by the first great vision and by the receipt of the messages he was commissioned to communicate them to his fellow citizens and other Arabs. In addition to proclaiming the messages he received, Muhammad must have offered explanations and expositions of them in his own words, as is evident in the large body of prophetic traditions that the community has preserved.⁵⁸

As Muhammad began to share these ‘revelations’ with others, he soon began to gather around him a number of followers:

Soon he gathered some sympathetic friends who accepted his claim to be a prophet and joined him in common worship and prayers. These culminated in an act of prostration in which they touched the ground with their foreheads in acknowledgment of God's majesty—still a cardinal act in Islāmic worship. In about 613 Muhammad began preaching publicly, and he and his followers spent their days together in the house of a young man named al-Arqam. It is probable that they sometimes worshipped together in the Ka‘bah, a sanctuary of the Arab pagans.⁵⁹

Thus began the teaching of others by Muhammad from the supposed ‘revelations’ he had received. Opposition arose to his teaching, however, and there was conflict from the merchants and leaders of Mecca. The result of this opposition was that he had to leave and go to Medina. This was a very significant event for Muhammad, and it is considered to be the beginning of Islamic history:

⁵⁸ *Ibid.*, 2.

⁵⁹ *Ibid.*

In the summer of 621, 12 men from Medina, visiting Mecca for the annual pilgrimage to the Kabah (still a pagan shrine), secretly professed themselves Muslims to Muhammad and went back to make propaganda for him at Medina. At the pilgrimage in June 622 a representative party of 75 persons from Medina, including two women, not merely professed Islām but also took an oath to defend Muhammad as they would their own kin. These are known as the two Pledges of al-Aqaba. Muhammad now encouraged his faithful Meccan followers to make their way to Medina in small groups, and about 70 emigrated thus. The Meccans are said to have plotted to kill Muhammad before he could leave. With his chief lieutenant he slipped away unperceived, used unfrequented paths, and reached Medina safely on September 24, 622. This is the celebrated *hijrah* (Latin *Hegira*), which may be rendered “emigration,” though the basic meaning is the severing of kinship ties. It is the traditional starting point of Islamic history. The Islamic Era (AH or *Anno Hegirae*) begins on the first day of the Arabic year in which the *hijrah* took place—July 16, 622, in the Western calendar.⁶⁰

As has repeatedly been stated, the initial spread of Islam was characterized by war, intimidation, massacres, assassinations, and kidnapping, and today that is still the case, with the addition of political treachery and lies on a worldwide scale. However, by 650 AD, less than twenty years after his death in 632, both the Byzantine and Persian empires had experienced defeat at the hand of the Muslim believers who had vowed to commit themselves to Muhammad and Allah:

He made the religion of Islām the basis of Arab unity. Islāmic doctrine maintains that God is the founder of the religion, not Muhammad, but the latter played an obviously important part in fostering the nascent religion. His concern with ultimate questions, his mystical outlook, and his moral seriousness were important adjuncts to the preaching of the Qur’ānic message.⁶¹

II. The Crusades

One of the most critical issues with regard to the present day terrorism we see from Muslims is the unrelenting hatred and bitterness toward Western Christianity for the Crusades. We saw this with Bin Laden, and we still see it with Hamas, Hezbollah, The Muslim Brotherhood, and now ISIS/ISIL. Often times Bin Laden referred to our current War on Terror as a “Zionist Crusader war on Islam”:

⁶⁰ *Ibid.*, 2-3.

⁶¹ *Ibid.*, 5.

There had been recent reports that Bin Laden, who suffers from a kidney ailment, has been unwell. His purported voice on the tape, however, sounded relatively strong and clear. "The blockade which the West is imposing on the government of Hamas proves that there is a Zionist Crusader war on Islam," he said.⁶²

The above quote comes from the British periodical, **The Independent**, dated April 24, 2006. The point being that not only for Bin Laden, but for a vast number of Muslims, both radical and moderate, the Crusades are still a source of bitterness and antipathy toward Western Christianity. That being the case, I do think it is important to give a brief overview of the Crusades, its causes, and its results. What is interesting to note is that when you talk to Muslims today, their understanding of the reason as to why European Christians "invaded" what we call Israel today, was because of pure, unmitigated, unjustifiable aggression toward Islam. In other words, there is an ignorance and blindness among a vast majority of Muslims not only to the causes of the Crusades from the Christian position, but also to the evils of Islam itself, whereas we in Western Christianity are keenly aware of the foibles, misrepresentations, and misdirections taken by the "Church" in the name of Christianity. However, on the whole, this is not the case with Islam because of the tyrannical and oppressive structure of the religion itself in not permitting, let alone encouraging critical thinking with regard to the tenets, practices, and history of Islam.

(1) Causes of the Crusades

From the time that Islam became a unified aggregate of Arab tribes in the middle of the 7th century onward, wars of conquest by Muslims against European kingdoms and lands, and thus, Christianity, was an ongoing reality:

Schon in der späteren Karolingerzeit hatten die Heidenkämpfe unter den Faktoren, die auf die Ausbildung eines christlichen heiligen Krieges hinwirkten, eine bedeutende Rolle gespielt. Damals galt es, die Christenheit vor dem

⁶² (<http://www.independent.co.uk/news/world/politics/bin-laden-tape-condemns-west-crusader-wars-475426.html>)

Ansturm der Normannen, Ungarn und Muslime zu schützen, und da diese faktisch defensive Stellung die Gerechtigkeit der christlichen Sache verbürgte, hat die Kirche nicht gezögert, den Heidenkrieg nachdrücklich zu ihrer eigenen Sache zu machen.⁶³

Already in the later Carolingian-period (*i.e.*, from 768-814 AD, within just over one hundred years after Muhammad's death, the publication of the *Quran*, and the beginning of the spread of Islam through wars of conquest) the moorish wars had, under the circumstances, played a significant role, which worked toward the development of a Christian holy war. Since Christendom was validated to defend against the assault of the Normans, Hungarians, and Muslims, and then this actual defensive situation authenticated the righteousness of the Christian cause, the Church did not hesitate, to emphatically make for its own cause the pagan wars. (*my translation and explanatory notes*)

The point made in the above quotation is that the Church did not just capriciously decide to have a war against Islam in order to regain control of the Holy Land because it had nothing better to do. On the contrary, the idea of a “holy war” was something that the Church cautiously and guardedly taught to those European kingdoms under its influence and jurisdiction because of the pain and destruction associated with war, and this went all the way back to Augustine and his teachings. At this point, I think it would be quite informative to read what Augustine had to say with regard to “just wars”:

But, say they, the wise man will wage just wars. As if he would not all the rather lament the necessity of just wars, if he remembers that he is a man; for if they were not just he would not wage them, and would therefore be delivered from all wars. For it is the wrongdoing of the opposing party which compels the wise man to wage just wars; and this wrong-doing, even though it gave rise to no war, would still be a matter of grief to man because it is man's wrong-doing. Let every one, then, who thinks with pain on all these great evils, so horrible, so ruthless, acknowledge that this is misery. And if any one either endures or thinks of them without mental pain, this is a more miserable plight still, for he thinks himself happy because he has lost human feeling.⁶⁴

But the earthly city, which shall not be everlasting (for it will no longer be a city when it has been committed to the extreme penalty), has its good in this world, and rejoices in it with such joy as such things can afford. But as this is not a good which can discharge its devotees of all distresses, this city is often divided against itself by litigations, wars, quarrels, and such victories as are either life-destroying or short-lived. . . . For it desires earthly peace for the sake of enjoying earthly goods, and it makes war in order to attain to this peace; since, if it has conquered, and there remains no one to resist it, it enjoys a

⁶³ Carl Eerdman, *Die Entstehung Des Kreuzzugsgedankens* (Stuttgart: W. Kohlhammer, Verlag, 1965), 86.

⁶⁴ Phillip Schaff, *The Nicene and Post-Nicene Fathers, vol. 2, Saint Augustine's City of God Christian Doctrine* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1983), 405.

peace which it had not while there were opposing parties who contested for the enjoyment of those things which were too small to satisfy both. This peace is purchased by toilsome wars; it is obtained by what they style a glorious victory. Now, when victory remains with the party which had the juster cause, who hesitates to congratulate the victor, and style it a desirable peace? These things, then, are good things, and without doubt the gifts of God. But if they neglect the better things of the heavenly city, which are secured by eternal victory and peace never-ending, and so inordinately covet these present good things that they believe them to be the only desirable things, or love them better than those things which are believed to be better, — if this be so, then it is necessary that misery follow and ever increase.⁶⁵

Whoever gives even moderate attention to human affairs and to our common nature, will recognize that if there is no man who does not wish to be joyful, neither is there any one who does not wish to have peace. For even they who make war desire nothing but victory, — desire, that is to say, to attain to peace with glory. For what else is victory than the conquest of those who resist us? And when this is done there is peace. It is therefore with the desire for peace that wars are waged, even by those who take pleasure in exercising their warlike nature in command and battle. And hence it is obvious that peace is the end sought for by war. For every man seeks peace by waging war, but no man seeks war by making peace. For even they who intentionally interrupt the peace in which they are living have no hatred of peace, but only wish it changed into a peace that suits them better. They do not, therefore, wish to have no peace, but only one more to their mind. . . . He, then, who prefers what is right to what is wrong, and what is well-ordered to what is perverted, sees that the peace of unjust men is not worthy to be called peace in comparison with the peace of the just.⁶⁶

Thus, for the Church to even begin to think about engaging in a Holy War against the Muslims who were in control of Jerusalem and the Holy Land as a whole was not a capricious decision at all, but rather one that was made after carefully evaluating the continuous assaults made against Christians in that area by the Muslims, as well as against those places that were sacred to Christians. In fact, one Middle Age, French historian traces the beginning of the Crusades all the way back to the middle of the 7th century AD based on the pillaging and persecution of Christians in the Holy Land:

Ce n'est pas sans raisonner que le chroniqueur Guillaume de Tyr commence son histoire des Croisades par le récit de la lutte de l'empereur d'Orient Heraclius contre le roi de Perse Khosroès Parviz. Dans un large fresque liminaire, il nous montre le grand roi sassanide envahissant en 614 le Terre Saint, détruisant les églises et pillant le Saint- Sépulcre, puis Héraclius, préfiguration de Godefroy de

⁶⁵ Ibid., 286.

⁶⁶ Ibid., 407-408.

Bouillon, reconquérant Syrie, reconquête dans laquelle notre auteur voit, en fait, la première des croisades (628).⁶⁷

This is not without reason that the chronicler Guillaume of Tyr (1130-1184) begins his *History of the Crusades* with the account of the struggle of the emperor of East, Heraclius (575-641 – *he was the Eastern Roman Emperor in Constantinople from 610-641*), against the king of Persia, Khosroès Parviz (*he was a late Sasanian king of Persia from 590-628*). Within a large, introductory fresco, he shows us the great, Sasanian king invading in 614 the Holy Land, destroying churches and ransacking the Holy Sepulcher, then Héraclius, a prototype of Godfrey of Bouillon (1060-1100 – *a leader of the first Crusade [1095-1099] who became the first European ruler of the Latin Kingdom of Jerusalem in July of 1099 after capturing Jerusalem from the Muslims*), reconquering Syria, reconquered in which our author sees, in fact, the first of crusades (628). (*my translation and explanatory notes*)

Now although no historian would technically agree with Grousset's conclusion of the dating of the first Crusade, what is interesting to note is that in 638 AD, Jerusalem actually did fall to Caliph Omar I, six years after Muhammad's death, and the Byzantine control of that city, and the Holy Land as a whole, was surrendered to Muslim control for the next 457 years.⁶⁸ Tradition has it that when Caliph Omar I took over Jerusalem, he was very gracious to the Christian inhabitants, allowing them to remain if they wished, but having to pay a tax (part of *dhimma*, which was a "contract of submission"⁶⁹), but many of the Muslim soldiers who followed with him in the control of Jerusalem were not at all gracious to the Christians, afflicting them with continuous, oppressive, tyrannical control and abuse.⁷⁰ Thus, for the next 331 years, there was a relative degree of tolerance for Christians visiting the Holy City and the Sacred Shrines contained therein. However, as stated above, both within and outside the perimeters of Jerusalem, there was always some form of persecution and oppression aimed at those who refused Islam. Then, in 969, things changed with regard to Jerusalem and the restricted tolerance and respect given to Christians and their Sacred Shrines:

⁶⁷ René Grousset, *Historie Des Croisades Et Du Royaume Franc De Jérusalem* (Paris: Librairie Plon, 1934), I.

⁶⁸ Philip J. King, "Jerusalem," in *The Anchor Bible Dictionary*, Vol. 3 (New York: Doubleday, 1992), 762.

⁶⁹ Bat Ye'or, *Islam and Dhimmitude: Where Civilizations Collide* (Cranbury, NJ: Associated University Presses, 2002), 50.

⁷⁰ Walter Besant and E. H. Palmer, *Jerusalem, The City of Herod and Saladin* (London: Richard Bentley and Son, 1871), 117.

In 969 control of Jerusalem passed to the Shiite Fatimid caliphs of Egypt, and in 1010 the caliph al-Hakim ordered the destruction of Christian shrines. In 1071 the Seljuk Turks defeated the Byzantines, displaced the Egyptians as masters of the Holy Land, and cut the pilgrim routes, thus stimulating the Crusades.⁷¹

(2) *Dates of the Crusades*

The dates of the first Crusade, therefore, are from 1095-1099:

It all started at a meeting of church bureaucrats. Pope Urban II had gathered leaders at Clermont, in South-East France, in November 1095. After nine days of sessions among clerics, he invited the public to a speech. In an open field, Urban called upon the men of France to defend their fellow Greek Christians, who had been invaded by the Turks. Furthermore, he exhorted them to liberate Jerusalem, particularly the Church of the Holy Sepulcher, from the infidel Muslims.

When Urban finished, a great cry went up from the crowd: "God wills it! God wills it!" Immediately volunteers approached and knelt before him. To Urban's surprise, the Christian imagination had been seized. In the next few months, as he and others preached his message through France and Germany, dukes and counts, knights and foot soldiers, bishops and priests, and poor, simple pilgrims "took up the cross," literally sewing the emblem on their shirts as a sign of their vow to make the pilgrimage to Jerusalem.⁷²

The First Crusade was from 1095-1099, and it was the most successful from the Christian point of view. Peter the Hermit led the first one in 1096, and in 1099 the Christians recaptured Jerusalem from the Muslims. In addition, there was a long strip of land on the Palestinian, Mediterranean Coast that the Crusaders captured and held until 1291, and they referred to it as the Latin Kingdom of Jerusalem.⁷³

The Second Crusade was from 1147-1149, and it ended in defeat for the Christian forces. However, what is important is the possible reason for the defeat. The Church needed money for supporting legates in the Holy Land, as well as other needs, thus, through Pope Urban II (1088-1099), a means of acquiring the necessary monetary funds was hatched. During the Middle Ages, for one's sins to be forgiven, one must confess those sins before a priest. Upon hearing the confession, the priest would then pronounce the sins forgiven, but then the individual would need to perform some act to assure that his repentance was sincere. However, if the penitent died before performing this act, he would then go to purgatory where penance for his sins would be enacted through what

⁷¹ Stewart Henry Perowne, "Jerusalem," in *The New Encyclopaedia Britannica*, 15th ed., 359 A&B.

⁷² Mark Galli, "Bloody Pilgrimage," *Christian History*, Issue 40, no. 4:8.

⁷³ Bruce L. Shelley, *Church History in Plain Language*, 3rd ed. (Nashville: Thomas Nelson, Inc., 2008), 187-189.

was termed “temporal” punishment. Up until this point, the Church had claimed the authority to remit part of this punishment on earth of an individual who was in purgatory, but Urban II now declared total forgiveness of sins by the Church on earth of any Crusader who went to fight in the Holy Land out of true sincerity. However, if one could not go and fight in the Crusades himself, then he could financially support someone else who would, thus, two parties could now be promised complete remission of their sins – the one going to fight and the one supporting him financially. The result of this new “indulgence” was a great increase of funds to the Church for many new building projects, etc. Unfortunately, however, this did not bring military victory for the Second Crusade.⁷⁴

The Third Crusade went from 1189-1192. The new Sultan of Egypt, Saladin, became a powerful new leader for the Muslims. He and his forces recaptured Jerusalem, and the Third Crusade was called for to recapture it by Christian forces. The leaders of this Third Crusade were three of Europe’s most powerful kings – Frederick Barbarossa of Germany, Richard the Lion-Hearted of England (of Robin Hood fame), and Philip Augustus of France. Unfortunately, this tri-part alliance didn’t last – Frederick was drowned in Asia Minor, and Philip’s ill health and disagreements with Richard led to his return to France. That left Richard to face Saladin by himself. The Crusaders under Richard had recaptured Acre on the Mediterranean coast on July 31, 1191, but they could not recapture Jerusalem. Saladin, on the other hand, had proclaimed a jihad against the Christians (we are now very familiar with that), but he also held out the olive branch for a negotiated peace. At one point, Saladin offered his sister in marriage to Richard, and he would in turn give him Palestine as a wedding present. Richard turned that offer down, but they did reach an agreement on September 2, 1192, which involved a five year truce and free passage for Christians to the Holy Land.⁷⁵

The Fourth Crusade was from 1199-1204, and without question, this was the absolute nadir of the Crusades from the Christian perspective. Innocent III had become Pope (1198-1216), and he tried to revive the Crusades once again. However, those who were willing and desirous to go could not afford the shipping costs of the Venetian merchants. The Venetian merchants then concocted a plan, and they offered to subsidize the costs for

⁷⁴ Ibid., 189-190.

⁷⁵ William R. Cannon, *History of Christianity in the Middle Ages* [Nashville: Abingdon Press, 1960], 209-212; Shelley, 190.

shipping the Crusaders to the Holy Land if they would first attack their trading competitor, the Christian town of Zara (which is now Zadar off the coast of Yugoslavia), on the eastern coast of the Adriatic Sea. This was done in 1202, but Pope Innocent III rebuked all who participated in that attack by excommunicating them. However, the Venetians were not moved by the excommunication, and they next persuaded the Crusaders to attack Constantinople, and they did in 1204, conquered the city, and set up the Latin Empire of Constantinople. Two things emerged from this ill-fated Crusade: the first is that the Crusaders never made it to the Holy Land; secondly, Innocent III once again soundly rebuked those who did this, but he also set up a Roman archbishop in Constantinople, thus, bringing the center of the Eastern Church once again under Roman authority and domination. This Latin Kingdom of Constantinople lasted until 1261, but Constantinople never fully recovered, and all of this even further widened the separation between the Western and Eastern Church.⁷⁶

The Children's Crusade of 1212 was the most tragic of all the Crusading efforts. The children who went did so unarmed, as their intention was to lead the Muslims to faith in Christ by their example. The leader of this Crusade was a boy named Stephen from the town of Cloyes, France. In 1212, he came to Paris with a story that Christ had met him in a field and told him to go tell the King of France that he was to lead a Children's Crusade to the Holy Land, and he would succeed where the armed warriors had failed. Stephen was hailed as a 'prophet', and children flocked to him from all over Europe. In Germany a young man named Nicholas was also calling for a Children's Crusade. By the end of June, 1212, it is estimated that ca. 9000 children were committed to following him. Stephen and his followers went to Marseilles, France, a port city. There, two men, Hugh Ferreus and William Posqueres, offered to carry the children to the Holy Land, as they owned their own ships. Seven ships were used to transport the children, but on the way, a storm arose, and two of the ships were blown onto the island of Recluse, where all the children on those ships were drowned. The remaining ships were then taken to the North African cities of Bougie and Alexandria, where the children were sold into slavery at the slave markets. The other young German boy, Nicholas, led another group of about 7000 children and young women with babies over the Alps into Italy. A number of them died

⁷⁶ Shelley, 190-191.

crossing the Alps, and when they arrived in Geno, Italy on August 25, 1212, they asked if they could rest for a week. However, they were only allowed to rest for a day, and they then set out for Rome, and ended up in the port city of Brindisi, in the southeast tip of Italy. In Brindisi, the visionary youth met unmitigated horror as their Crusade ended up in total disarray. No merchants or shipowners offered to take them to the Holy Land. However, a Norwegian merchant named Frisco took control of them and sold the girls into brothels and the boys into slave markets.⁷⁷

The Fifth Crusade was from 1217-1221, and it ended up being the largest force since the Third Crusade. It is estimated that between 5,000 to 15,000 knights and as many as 60,000 foot soldiers began this Crusade. Initially, in February of 1219, the Muslims offered peace terms, which included the giving up of Jerusalem, but Cardinal Pelagius refused the offer, hoping instead to utterly defeat the Muslims and take over Cairo. However, in July of 1221, as the Crusaders were advancing toward the gates of Cairo, the Sultan of Egypt, Al-Kamil, opened up the flood gates of the Nile, and the entire area was flooded. This in turn forced the Crusaders to come to a truce once again, without having retaken Jerusalem.⁷⁸

The Sixth Crusade was from 1228-1229, and it did not involve any major military conflict, but rather negotiation. The Sultan of Egypt, who was being threatened by fellow Muslims, reached a negotiated peace with Frederick II in 1229:

The treaty of 1229 is unique in the history of the Crusades. By diplomacy alone and without major military confrontation, Jerusalem, Bethlehem, and a corridor running to the sea were ceded to the kingdom of Jerusalem. Exception was made for the Temple area, the Dome of the Rock, and the Aqṣā Mosque, which the Muslims retained. Moreover, all current Muslim residents of the city would retain their homes and property. They would also have their own city officials to administer a separate justice system and safeguard their religious interests. The walls of Jerusalem, which had already been destroyed, were not rebuilt, and the peace was to last for 10 years.⁷⁹

The Seventh Crusade was from 1248-1254, and it was led by King Louis IX of France. Louis was a very committed Christian who saw the Crusade as God's calling on

⁷⁷ Robert Payne, *The Dream and the Tomb* (New York: Dorset Press, 1984), 287-289.

⁷⁸ Marshall W. Baldwin, "Crusades," in *The New Encyclopedia Britannica*, 15th ed., vol. 16, 835-836; Schaff, vol. 5, 278-279.

⁷⁹ Baldwin, 836.

his life. From September, 1248-February, 1250, the Crusaders enjoyed victory. However, the Egyptian Muslims succeeded in surrounding and capturing Louis and holding him for ransom. Then, on May 6, 1250, he was released and the city of Damietta on the northeastern shores of coastline of Egypt was surrendered back to the Muslims. However, Louis remained on for four more years in the shoreline Latin Kingdom of Jerusalem in Palestine (which, didn't include Jerusalem at this time), and he bargained for the release of more prisoners, as well as fortified some positions in the Kingdom.⁸⁰

The final defeat of the Crusaders occurred in 1291 as Acre, the last remaining fortification of the Latin Kingdom of Jerusalem, ended up falling to the Muslims on May 18, 1291, as the Muslims butchered those to whom they had given a false truce to, along with any and all who gave any resistance. With this collapse, therefore, the formal period of the Crusades came to a close, and the Christian presence in the Middle East as an agent of control and dominance also ended.⁸¹

However, there is one other very important military conflict between Muslim and Christian armies that is of great significance, and that is the Battle of Tours, France in 732. By 732, Islam had taken control of much of Spain,⁸² and then, in October of 732, the Muslim invasion of Western Europe was halted by Charles Martel:

It was not till 732 that the great Mahometan invasion took place under Abderáman. Aquitaine was overrun, Eudo fled to Charles. The forces of the Mahometans and the Franks met between Tours and Poitiers in October 732. The victory of Charles was complete, Abderáman was killed, and the Saracens driven back into Spain. (On the importance of this battle see Waitz, iii. 23 n. 2.) This campaign, however, by no means closed Charles's wars with the Saracens, for the Burgundians shortly afterwards in their faction quarrels did not scruple to call in infidel aid. Arles in 735, and Avignon in 737, were betrayed to the Saracens, but afterwards recovered by Charles. In the latter year Charles appears to have inflicted considerable defeat on them on the river Berre in Septimania, though he was unable to recover Narbonn (Fred. *Cont.* 109).⁸³

Below is a picture of where Tours and Poitiers, France are located, and as you can see, had the Muslims not been stopped then, they would very likely have taken over France

⁸⁰ Ibid., 837.

⁸¹ Payne, 377-386.

⁸² James P. Eckman, *Exploring Church History* (Wheaton: Crossway Books, 2002), 43.

⁸³ Thomas Ryburn Buchanan, "Charles Martel," in *A Dictionary of Christian Biography, Literature, Sects and Doctrines: During the First Eight Centuries Being a Continuation of The Dictionary of the Bible*, Vol. 1 (London: John Murray, 1877-1887), 462.

and other areas of Western Europe, besides portions of Spain, which they held from 711 to January 2, 1492, when they were expelled from Spain.⁸⁴



⁸⁴ Peter G. Riddell and Peter Cotterell, *Islam in Context: Past, Present, and Future* (Grand Rapids: Baker Academic, 2003), 102-103.

III. The Ottoman Empire

(1) The Beginning of the Ottoman Empire

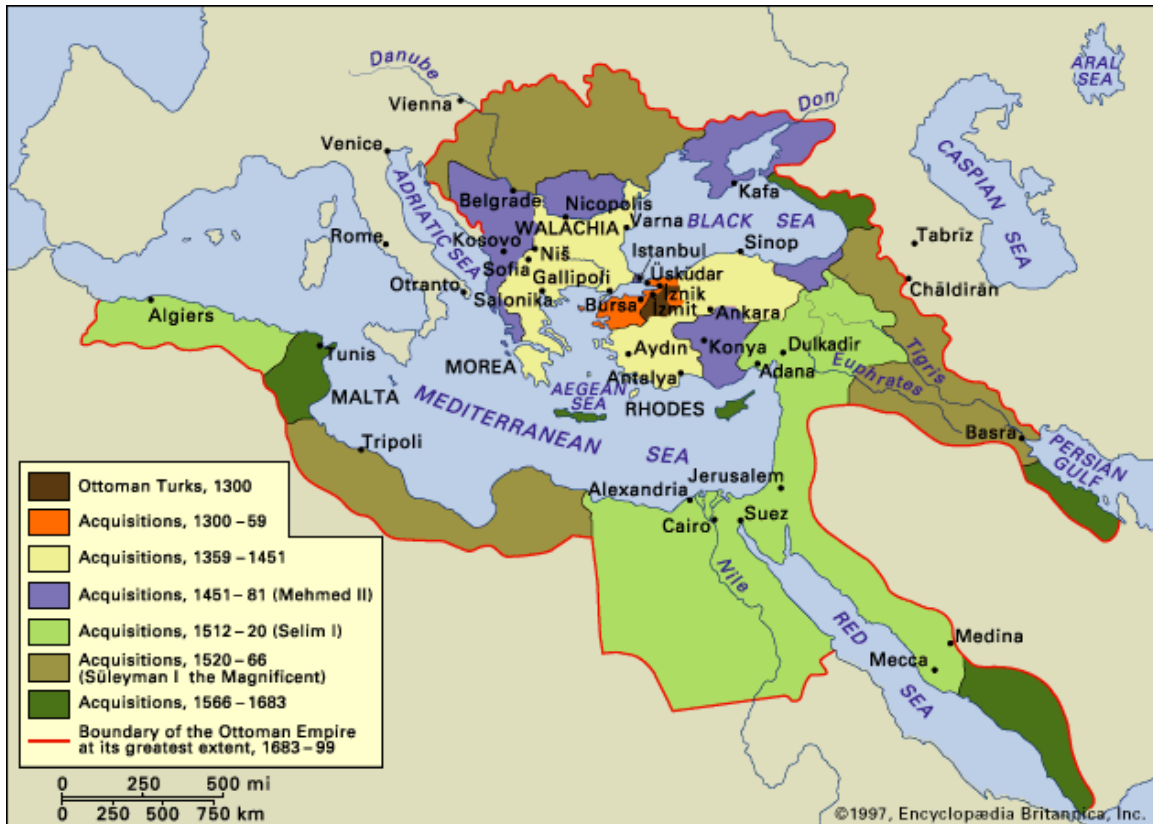
The Ottoman Empire may be said to have begun with Osman I:

In their initial stages of expansion, the Ottomans were leaders of the Turkish warriors for the faith of Islam, known as *gazis* who fought against the shrinking Christian Byzantine state. The ancestors of Osman, the founder of the dynasty, were members of the Kayı tribe who had entered Anatolia along with a mass of Oguz Turkmen nomads who overwhelmed Byzantium after the Battle of Manzikert (1071) and occupied eastern and central Anatolia during the 12th century. . . . Following the Mongol defeat of the Seljuq army at the Battle of Köse Dagh (1243), Osman I emerged as prince (*amīr*) of the border principality of Bithynia, in northwestern Anatolia, and was in command of the *gazis* leading the fight against the Byzantines in that area.⁸⁵

From this starting point at the middle of the 13th century, the Ottoman Empire expanded aggressively, capturing Constantinople in 1453, and bringing the center of the Eastern Orthodox Church under Muslim rule.⁸⁶ The Ottoman Empire continued to expand, and at its greatest level of expansion, by 1699, its Empire extended from Eastern Europe including Hungary and the Balkans, through Mesopotamia to the Persian Gulf, through Syria, Palestine, Egypt, and across North Africa including Algeria to the border of Morocco.

⁸⁵ Malcolm Edward Yapp, "Turkey and Ancient Anatolia," in *The New Encyclopedia Britannica*, 15th ed., v. 28, 915.

⁸⁶ *Ibid.*, 918.



Under the Ottomans, there was a certain degree of self-rule allowed for Christian and Jewish adherents, and these groups were called *millet*s, and they “cared for the many social and administrative functions not assumed by the Ottoman ruling class, concerning such matters as marriage, divorce, birth and death, health, education, internal security, and justice.”⁸⁷ However, freedom of choice of someone converting from one religious belief to another was discouraged among these *millet*s because of the antagonism of the religious groups.⁸⁸ And over all of this society was the Sultan who was the supreme, unchallenged ruler, and this can be seen with one example in the Balkans:

Of the many unique military and administrative forms evolved by the Ottomans, the most notable included the *devşirme* system, whereby Christian youths from the Balkans were drafted and converted to Islam for a lifetime of service. The military arm supplied by the *devşirme* system was the Janissary corps, an infantry group attached to the person of the sultan. Mehmed II (1432-1481) developed the practice of requiring all members of the government and army, Turkish or Balkan, Muslim or non-Muslim, to accept the status of personal slave of the

⁸⁷ Ibid., 924.

⁸⁸ Ibid.

sultan. By that means he hoped to ensure the indivisibility of power, with the entire ruling class sworn to absolute obedience.⁸⁹

However, during the 18th century, a number of European Wars resulted in the loss of formerly held territory to both European countries, as well as to Russia. This continued up through the middle of the 19th century, with Greece gaining its independence and Serbia its autonomous rule, and by the end of the 19th century, through a military defeat with Russia in 1877-1888, Serbia, Romania, and Montenegro gained their independence, with Bulgaria being divided; the northern part gaining political independence, while the southern part maintained administrative independence. In addition, France and England had occupied Tunisia in 1881 and Egypt in 1882 respectively, thereby abrogating any authority the Ottomans once had over those two countries.⁹⁰

One important thing to keep in mind is that whatever concessions were meted out to non-Muslims, and in particular to the Christians in the Ottoman Empire, it may be said to have been a ‘tongue in cheek’ response to Christians for the purpose of gaining European support for crisis situations the Ottomans found themselves in:

The Tanzimat (“Reorganization” – *my note*) has been the subject of much controversy. Many Western writers have dismissed the promises of reform as merely an Ottoman desire to win European diplomatic support at critical moments, and some features of the Tanzimat appear to support such a view. The promises of equality for Christian subjects were not always implemented—for example, it was proposed in 1855 to end the poll tax paid by non-Muslims and to allow them to enter the army, but the old poll tax was merely replaced by a new exemption tax levied at a higher rate, and Christians were still excluded from the army. It is also true that the timing of reform announcements coincided with crises: the 1839 edict came when the Ottomans needed European help against Muhammad ‘Alī, the 1856 edict when the Ottomans needed European acceptance in the wake of the Crimean War, and the 1876 constitution when European pressure for reforms was mounting.

This view of the Tanzimat is based, however, upon a misconception of its purpose. Europeans, who were principally concerned with improving conditions for Ottoman Christians, looked first at those elements of the Tanzimat that appeared to be directed toward this goal (*e.g.*, a proclamation in the 1839 edict of the principles of individual liberty, freedom from oppression, and equality before the law and a section of the 1856 edict that was concerned with the rights of Christians). To the Ottomans, however, the purpose of reform was to preserve the

⁸⁹ *The New Encyclopaedia Britannica*, 15th ed., s.v., “Ottoman Empire,” v. 9, 6.

⁹⁰ Yapp, 929-932.

Ottoman state. Although the Ottomans found it necessary to make some concessions to European powers and to their own non-Muslim subjects and although some Tanzimat statesmen did consider equality to be an ultimate goal, it was the desire to preserve the state that brought about the mobilization of resources for modernization.⁹¹

Thus, whatever freedoms Christians may have had were always circumscribed by the Ottoman state because the major aim of the Ottoman political system was the preservation of Ottoman supremacy for its leadership over against preserving the individual liberties of its subjects – this, in essence, is the Islamic approach to government in any place where Sharia Law is the underlying principle, either as the actual law of the land, or simply understood to be the underlying standard to which all other laws are subservient. From this perspective alone, we can see just how starkly different our Judeo-Christian legal foundation is as compared to the legal foundation of most Muslim countries, and it also interesting to note that Israel is the only true democratic state in the Middle East.

(2) The Ottoman Empire in the 20th Century

As we move into the 20th century, we see the Ottoman Empire begin to crumble and dissipate rather quickly. In April, 1909, a major upheaval took place and the current Sultan was overthrown and a new one installed in his place, and a new direction of industrialization and westernization began to occur, which included a greater secularization of the law, greater use and freedom of journalism, and an overall improvement of the status of women. The “Young Turks,” as they were called, were at the center of these revolutionary moves, and thus, the focus on Turkism, versus Ottomanism, was at the forefront, which included the desire to create a common, unified Turkish language.⁹²

⁹¹ Ibid., 930.

⁹² Yapp, 933.

However, in the face of these internal changes, the foreign holdings of the Ottoman Empire continued to evaporate. In 1908, Bosnia and Hercegovcina became part of Austria, and Bulgaria declared its independence, as well as Albania in 1912. Thus, by 1914, the Ottoman Empire had lost 83% of its territory and 69% of its population.⁹³ And then came the move that led to the ultimate coup d'etat of what was left of the Ottoman Empire – their alliance with Germany during World War I, which began in 1914. What World War I did was to bring out the intense hatred and true picture of the Islamic Ottomans against Christians as the following quote depicts:

The Ottomans made a substantial contribution to the Central Powers' (Germany, Austria-Hungary) war effort. Their forces fought in eastern Asia Minor, Azerbaijan, Mesopotamia, Syria and Palestine, and at the Dardanelles, as well as on European fronts, and they held down large numbers of Entente troops. In September 1918 they dominated Transcaucasia. During the war the Young Turks also took the opportunity to attack certain internal problems—the Capitulations (contracts made with Western, Christian nations) were abolished unilaterally (September 1914), the autonomous status of Lebanon was ended, a number of Arab nationalists were executed in Damascus (August 1915 and May 1916), and the Armenian community in eastern Asia Minor and Cilicia was massacred or deported to eliminate any domestic support for the pro-Christian tsarist enemy on the Eastern Front. Possibly a million Armenians either fled or were killed (principally by Kurdish irregulars) or deported.⁹⁴

At the end of World War I, the Ottoman Empire was eventually divided up among the victorious Entent, and for our purposes, one of the most significant, Post World War I decisions was contained in the Balfour Declaration of November 2, 1917, that “promised to support the establishment of a national home for the Jewish people in Palestine.”⁹⁵ Thus, the overall demise and dismemberment of the only significant, major Islamic Republic was completed, and the foundation was officially laid for the beginning of the renewed nation of Israel in the Balfour Declaration.

⁹³ Ibid.

⁹⁴ Ibid.

⁹⁵ Ibid.

IV. Zionism

A discussion of the present day Middle Eastern state of affairs would not be complete without a brief analysis of modern day Zionism, and a discussion of modern day Zionism is integrally connected with Theodor Herzl, its founder. Herzl was born of Jewish parents on May 2, 1860, in Budapest, Hungary. Herzl's first taste of anti-Semitism came as a school boy at fifteen years of age in Budapest at the school he was attending. However, he soon transferred to another school in the area that was primarily Jewish. Then, in 1878, when he was eighteen, his family moved to Vienna where he entered the University of Vienna to study law, and he received his license to practice law in 1884. However, Herzl had a strong passion for writing and journalism, and this interest and desire led to his employment with the Vienna *Neue Freie Presse* (*New Free Press*), and in 1891, he was appointed to be the Paris correspondent for that paper⁹⁶:

Hitherto he had regarded anti-Semitism as a social problem that the Jews could overcome only by abandoning their distinctive ways and assimilating to the people among whom they lived. At the same time, his work as a newspaperman heightened his interest in, and knowledge of, social and political affairs and led him to the conviction that the answer to anti-Semitism was not assimilation but organized counter efforts by the Jews. The Dreyfus affair in France also helped crystallize this belief. French military documents had been given to German agents, and a Jewish officer named Alfred Dreyfus had been falsely charged with the crime (*this was alleged to have occurred in 1894, and although initially he was found guilty in 1894, he was pardoned in 1899 and fully acquitted in 1906* – my note). The ensuing political controversy produced an outburst of anti-Semitism among the French public. Herzl said in later years that it was the Dreyfus affair that had made a Zionist out of him. So long as anti-Semitism existed, assimilation would be impossible, and the only solution for the majority of Jews would be organized emigration to a state of their own.⁹⁷

⁹⁶ *The New Encyclopaedia Britannica*, 15th ed., s.v., "Herzl, Theodor," v. 5, 895.

⁹⁷ *Ibid.*, 895-896.

Herzl met with Baron Maurice de Hirsch on June 2, 1895 who had suggested a reestablishment of Russian and Romanian Jews in countries of South America⁹⁸ and “agricultural settlements in Palestine.”⁹⁹ However, Herzl believed that the Jews should be grouped around their own flag and commitment to their own political state, versus simply being dependent upon a philanthropist such as Hirsch. Hirsch did not embrace Herzl’s perspective, but it spurred Herzl on to pursue his vision of a nationalized state for Jews:

The conversation was notable for its effect on Herzl rather than on the Baron de Hirsch, who refused to hear him out. It led to Herzl’s famous pamphlet *The Jewish State*, published in February 1896 in Vienna. The Jewish question, he wrote, was not a social or religious question but a national question that could be solved only by making it “a political world question to be discussed and settled by the civilized nations of the world in council.” Some of Herzl’s friends thought it a mad idea, but the pamphlet won favourable response from eastern European Zionist societies. In June 1896, when Herzl was en route to Constantinople (Istanbul) in the hope of talking to the Ottoman sultan about obtaining the grant of Palestine as an independent country, his train stopped in Sofia, Bulg.; hundreds of Jews were present at the station to greet Herzl and to hail him as a leader. Although he remained in Constantinople for 11 days, he failed to reach the Sultan. But he had begun the career as organizer and propagandist that would end only with his death eight years later.¹⁰⁰

Herzl next attempted to rally Jewish leaders in Great Britain to embrace his vision, but they were politely indifferent to his proposal. He then felt that what was needed was a worldwide counsel meeting of those who shared his same Zionist aspirations. He finally settled on Basel, Switzerland:

The congress met at the end of August 1897, attended by about 200 delegates, mostly from central and eastern Europe and Russia along with a few from western Europe and even the United States. They represented all social strata and every variety of Jewish thought—from Orthodox Jews to atheists and from businessmen to students. There were also several hundred onlookers, including some sympathetic Christians and reporters for the international press. When Herzl’s imposing figure came to the podium, there was tumultuous applause. “We want to lay the foundation stone,” he declared, “for the house which will become the refuge of the Jewish nation. Zionism is the return to Judaism even before the

⁹⁸ *Ibid.*, 896.

⁹⁹ Theodore Herzl, *The Jews’ State: A Critical English Translation*, trans. Henk Overberg (Lenham, MD: Rowman & Littlefield Publishers, Inc., 1997), 18.

¹⁰⁰ *The New Encyclopedia Britannica*, “Herzl, Theodore,” 896.

return to the land of Israel.” One of Herzl's most faithful supporters was the writer Max Nordau, who gave a brilliant address in which he described the plight of the Jews in the East and in the West. The three-day congress agreed upon a program, henceforth to be known as the Basel Program, declaring that “Zionism aspires to create a publicly guaranteed homeland for the Jewish people in the land of Israel.” It also set up the Zionist Organization with Herzl as president.¹⁰¹

This in turn takes us up to the end of World War I and the background and reason for the Balfour Declaration wanting to include a “national home for the Jewish people in Palestine” in the Peace Agreement and the dismemberment of the Ottoman Empire. This in turn now leads us to look at the events that led to the ultimate establishment of the State of Israel.

V. The State of Israel & Islamic Terrorism

After World War I and the Balfour Declaration, the hopes of Zionists for a Jewish homeland in Palestine were greatly heightened. During April 19-26, 1920, the ultimate dissolution of the Ottoman Empire was decided at the Conference of San Remo in Italy. It was during this Conference that the “British Mandate” was issued that placed Palestine under a British protectorate in which Britain was ultimately in control.¹⁰² Then, “the League of Nations approved on July 24, 1922, a British mandate over Palestine that included the Balfour Declaration in the preamble and various provisions dealing with facilitating Jewish immigration.”¹⁰³ Unfortunately, however, this did not and could not settle the deep hostility and hatred the Arab Muslims innately have toward the Jews:

In August, 1929, a dispute over the Jewish use of the Wailing Wall – the only remnant of Herod’s Temple in Jerusalem, forming the outer wall of the Muslim Haram area – was followed by the first large-scale attacks upon Jews by Arabs. In the course of the troubles, the *mufti* (an Islamic scholar who is an interpreter and expounder of Islamic, Sharia law) of Jerusalem, Amin-el Husseini, emerged as the leader and champion of the Palestinian Arab cause.¹⁰⁴

¹⁰¹ Ibid.

¹⁰² The New Encyclopedia Britannica, 15th ed., s.v., “San Remo, Conference of,” v. 10, 399.

¹⁰³ Elahu Elath, “Israel,” in *The New Encyclopaedia Britannica*, 15th ed., v. 22, 141.

¹⁰⁴ Ibid., 142.

Husseini also became an ally of Hitler in raising Bosnian troops to fight with the Nazis (he is highlighted in the 60 minute documentary, **Obsession**).

Within ten years of this incident, by 1939, there was great disagreement between the Arabs and Jews as to just how Palestine should be reconfigured to accommodate both the Arabs and the Jews. In addition, as World War II was approaching with the rise of Hitler and Nazism, the German anti-semitic rhetoric was gaining great approval with the Arabs (Husseini being a great proponent of Hitler and Nazism), and that, along with the persecution the Jews were already beginning to experience in Germany, forced both Great Britain and Jewish Zionists in May, 1939, to issue a conciliatory statement called The White Paper:

It stated that there would be no partition and that it was not British policy that the country should become either a Jewish state or an Arab state. It envisaged the establishment within 10 years of an independent "Palestine State." In the intervening period, Jews and Arabs would be invited to take an increasing share in the administration; and Jewish immigration into Palestine would be limited to a total of 75,000 during the next five years, after which no further immigration would be allowed without Arab consent. Land purchases by Jews from Arabs would be prohibited in some areas and restricted in others, in accordance with regulations to be published by the high commissioner.

As proposal for the final settlement of the Palestine question, the White Paper was opposed by both the Zionists and the Arabs. As a means of freezing the situation for the duration of the war, however, it succeeded. Between 1939 and 1945 Palestine was relatively quiet; only as World War II neared its end did the Arab-Jewish conflict resume.¹⁰⁵

¹⁰⁵ Ibid.

At the end of World War II, President Harry Truman “urged that the European Jewish refugees be immediately admitted into Palestine.”¹⁰⁶ In April of 1946, the Anglo-American Committee of Inquiry “recommended the immediate admission to Palestine of 100,000 Jewish refugees from Europe, the withdrawal of all restrictions on Jewish purchase of land, and the eventual incorporation of both communities in a binational state under United Nations trusteeship.”¹⁰⁷ However, the government of Great Britain balked at the admission of 100,000 refugees into Palestine and ultimately referred this matter to the United Nations. Following this, the United Nations decided to establish a special committee to deal with the Palestinian problem:

The General Assembly voted on May 15, 1947, to create a Special Committee on Palestine (UNSCOP-United Nations Special Committee on Palestine) to submit “such proposals as it may consider appropriate for the solution of the problem of Palestine.” When it arrived in Jerusalem, UNSCOP was boycotted by the Arabs but actively aided by the Zionists. Few issues had been more studied than Palestine, and UNSCOP found nothing new but urgency. The only solution, it suggested, was partition, but it urged that the consequences of partition be mitigated by the maintenance of economic union. On November 29 (1947), the UN General Assembly approved, with slight frontier modifications, the UNSCOP recommendations. . . .

On May 14 (1948), the State of Israel was proclaimed and was immediately recognized by the Soviet Union and the United States. On the following day, as the British announced the end of their mandate in Palestine, troops of the modern Transjordanian army and their poorly trained and ill-equipped counterparts from Egypt, Syria, Lebanon, and Iraq entered the country.¹⁰⁸

¹⁰⁶ Ibid., 143.

¹⁰⁷ Ibid.

¹⁰⁸ Ibid., 143.

Thus, for the first time since 63 BC when Israel came under Roman domination by Pompey, in exactly 2,011 years, Israel was once again a nation of its own authority and government. However, during the 1948 War of Jewish Independence, the Jordanians retained control of the Old City, while the modern state of Israel retained control of the modern city of Jerusalem and declared it to be its capital. However, between June 5-10, 1967, during what is called the Six Day War, Israel regained control of the Old City of Jerusalem, and for the first time since 70 AD when Titus sacked and destroyed Jerusalem, the whole of Jerusalem was once again under Jewish control. On the other hand, for the Arab Muslims, this was the first time since 1244 that Jerusalem had not been under their control.

Consequently, as we look at this very brief sketch of the history of the occupation and development of the Middle East since the rise of Islam in the mid 7th century, it becomes even clearer for us today in the West to see just how the rise of terrorism within Islam has come about. And not only that, but we also see, based on the very tenets of Islam, how and why it has been both justified and encouraged by such leaders as Saddam Hussein, Osama bin Laden, Mahmoud Achmadinejad of Iran (who was a leading figure in the capture and retaining of our Embassy staff in Tehran from November 4, 1979, to January 20, 1981), Al Qaida, Hezbollah, Hamas, Al Shabab, and now ISIS. The terrorist ideology, therefore, is based on an emotionally convoluted, distorted, and demonically engineered lie and deception that has as its very origin the denial of God's grace and mercy as being the only grounds for our salvation and relationship with Him, in favor of a man-centered and self-deified approach that leads not only to self-destruction, but the wholesale destruction of others:



The above picture, therefore, is but one example of thousands that could be shown of Islamic atrocities around the world:

June 20, 2000: Metropolitan from Montenegro in company of two Serbian Orthodox priests conducting a funeral of three slaughtered Serbs in the village of Bijelo Polje near Pec (northwestern part of Kosovo). Albanian Muslim extremists used axes to slaughter these three civilians. Orthodox priests were able to conduct the funeral only under heavy protection of Italian peacekeepers. Albanian Muslim terrorists completely destroyed the village Bijelo Polje, and almost all Serbs from this part of Kosovo and Metohija were either killed or expelled.¹⁰⁹

As you can see, the above event took place just over a year before September 11, 2001, but please note that it was in Montenegro, an area that at one time had been under the control of the Ottoman Empire, and was subject to its application of Sharia Law. Thus, during the first half of the 1990's after the dissolution of the former Yugoslavia under Tito, the Bosnian-Serbian-Croatian War between 1991-1995 was a result of the

¹⁰⁹ www.savekosovo.org/default.asp?p=3&leader=0&sp=49

different ethnic groups attempting to gain their independence and autonomy from one another. Then, between 1996-1998, the Kosovo Liberation Army sought to gain its independence against the newly formed Federal Republic of Yugoslavia, and it began to incorporate terrorist tactics associated with other Islamic terrorist groups. The United States State Department had labeled the Kosovo Liberation Army as a terrorist organization in 1998.¹¹⁰ Unfortunately, however, the Clinton administration took the side of the KLA over against the Serbs, as the following article describes:

The Kosovo Liberation Army is an Albanian-based Islamic mujahideen force which is listed by the State Department as a terrorist organization. They are funded by European Islamic charities, the Shi'ite theocracy in Iran, al-Qaeda, and the sale of heroin. According to the Geopolitical Observatory of Drugs in Paris, "The KLA has built a vast heroin network that reaches from the opium fields of Pakistan to the black-market arms dealers in Switzerland. They transport \$2 billion worth of illegal drugs annually into the heart of Europe."

Their primary weapon has been IEDs and their favorite targets have been civilians and police. They also favor ambushes and small-arm's firefights. But they are well equipped, using an assortment of anti-tank rocket launchers, mortars, anti-aircraft guns, assault rifles, and RPGs. Most of their weapons are sourced through Iran and the People's Republic of China.

Unlike normal jihadists, the KLA wear an insignia identifying themselves on their clothing. They are numerous, trained, and disciplined. In addition to Muslim Albanians, the KLA is composed of 1,000 foreign jihadists from Saudi Arabia, Yemen, and Afghanistan in addition to Bosnia and Herzegovina Muslims and Croat Muslims. Their technical advisors are often British and German military or intelligence officers. They work closely with the fundamentalist Islamic regime of Alija Izetbegovic in Bosnia.

The goal of the Kosovo Liberation Army is to unite the Muslim populations of Kosovo, Macedonia, and Albania into a greater Islamic state. Their ruthless assault on Christian civilians and police is what prompted Milosevic to brutally crack down on the Muslim population in 1998. As fighting escalated between the Milosevic government and the KLA terrorists, several hundred thousand people were displaced and several hundred were killed. Eventually the economy collapsed.

As is the case with all Islamic jihadists, bullets and bombs manufactured more than they killed. The harder Milosevic went after the KLA the faster their numbers grew - eventually reaching more than 20,000 armed Marxist Muslim militia members.

NATO, which, at Bill Clinton's urging during the Monica Lewinski affair, entered the conflict on the side of the Muslims, and thus KLA, estimated that during the first sixty days of Operation Allied Force air strikes, the number of

¹¹⁰ Stella L. Jatras, "The Crimes of the KLA: Who will Pay?" - <http://www.antiwar.com/orig/jatras9.html> - 3/14/02.

armed KLA members doubled. The bloodshed that devastated the Balkan nation was provoked by Islam with an assist from an embattled American president.¹¹¹

Thus, the above picture and the following description of the brutality and savagery that the Muslim Kosovo Liberation Army adopted as its underlying approach in spreading Islam, which is based on both the example and precepts of Muhammad, clearly demonstrates the truth that Muhammad is the essence of Islam, including its brutality, and his fingerprints are throughout the Quran, the Hadith, and Islamic culture as a whole. In every area of Islam, therefore, his life, moral values, and actions are the standard by which the cultural mores of Islamic society are measured and adjudicated as far as their correctness is concerned – if the ‘prophet’ did or said it, then it is alright and proper to do it. For example, with regard to pedophilia practiced by Muhammad, which is passed off as marriage by Muslim clerics, it is alright for an adult male in his fifties to take, marry, and copulate with a nine year old little girl because the prophet did it! We will discuss that issue later, but in truth, Islam is Muhammad, and his person is seen throughout Islamic teaching and practice.

The two groups that have had the greatest effect on the United States have been Al Qaeda with the attack on the Twin Towers on September 11, 2001, and now ISIS. The actual term Al Qaeda in Arabic is written, القاعدة (*alqā'ida*), and it literally means “the base,” and it comes from the Arabic verb **قعد** (*qa'ada*), which means “to sit down, remain, and abide.” Thus, it is thought by some that bin Laden chose this name to represent his group’s base of operation and their “eternal home”:

Many people appear to think al-Qaida's name emerged from some idea of a physical base - a command centre from where Bin Laden and other leaders could direct operations. "We've got to get back to al-Qaida on that one," it's possible to imagine a foot soldier saying. Bin Laden himself has spoken, post-September 11, of being in "a very safe place". There have also been stories that his father had a vernal estate called al-Qaida in Yemen or Saudi Arabia. Could there be a sense in which the name of the organization represents a notion of the eternal home in the consciousness of its fugitive leader?¹¹²

¹¹¹ http://prophetofdoom.net/Islamic_Clubs_Kosovo_Liberation_Armey.Islam - 12/12/06.

¹¹² <http://www.theguardian.com/books/2002/aug/24/alqaida.sciencefictionfantasyandhorror>.

However, as the following quote indicates, Al Qaeda came to the forefront as the identifying name of the terrorist organization under the direction and guidance of bin Laden after our US embassies were bombed in East Africa in 1998:

The first use of al-Qaida in western media was in 1996 in an American newspaper report which identified it as another name of the Islamic Salvation Foundation, one of Bin Laden's jihadi charities. The term only came into general usage after the group's bombing of the US embassies in East Africa in 1998, when the FBI and CIA fingered it as an umbrella organisation for various projects of Bin Laden and his associates - many of which grew out of ideas originally hatched by Abdullah Azzam, who'd been killed by a car-bomb in Peshawar in 1989. The network grew exponentially. By the time Bin Laden was expelled from Sudan in 1996, his roster of jihadis had been computerised. Flying back to Afghanistan on a C-130 transport plane, he is said to have had with him, along with his wives and 150 supporters, a laptop computer containing the names of the thousands of fighters and activists who would help him further expand his struggle against the west. This qaida ma'lumat (قعد معلومات) - "base of information" – *my note*) this "information base," seems a very plausible source of the name.¹¹³

Thus, regardless of how Al Qaida arrived at their name, today it is representative of the Islamic terrorists who want to destroy the United States, Christianity, and Judaism, as well as any and all Muslims who stand in their way and oppose them. So from the mid 90's to the destruction of the Twin Towers in New York on September 11, 2001, and then throughout the past thirteen years of fighting in both Afghanistan and Iraq, Al Qaeda has been and is central to the Islamists who want to destroy our nation, as well as our Judeo-Christian foundation in all respects.

Out of Al Qaeda has emerged an even more virulent, brutal, and odious Islamic, terrorist group called ISIS, or ISIL. The letters IS stand for Islamic State, and in Arabic it is written الدولة الإسلامية (aldawlaha al'islāmiyyah), which literally means "the (*al*) state (*dawlah*) the (*al*) Islamic (*islāmiyyah*)." The term ISIS stands for "The Islamic State of Iraq and Al-Sham," with "Al-Sham" referring to Syria, and ISIL stands for "The Islamic State of Iraq and the Levant," with "Levant" also referring to Syria. There is also a third name referring to ISIS and ISIL, and it is DAESH, which in Arabic is an acronym for the

¹¹³ Ibid.

Arabic word for “state” (دولة - *dawlah*), which begins with a “d”; “Islamic” (الإسلامية - *al’islāmiyyah*) for the “a” for the Arabic word *al*, which is “the” in English; “Iraq” (العراق) - *al’iraq*) for the “e” which is pronounced as “i” in Arabic and is written ع in Arabic, but in the middle of a word as it is here, it is written in Arabic as ا ; “Sham” (شمال - *shamal*) for the “sh” that is the territory northwest of Iraq, which is Syria – thus, we have DAESH, which is also referring to the same territory as ISIS and ISIL.

With regard to ISIL’s history and goals, there is indeed a plethora of information on the Internet, but the following is an excellent, succinct overview of Islamic history and how ISIS, in the mind of its leadership, fits in with its self-proclaimed “Caliphate” whose goal is to rule the world:

On June 29, 2014—or the first of Ramadan, 1435, for those who prefer the Islamic calendar to the Gregorian—the leaders of the Islamic State of Iraq and Sham (ISIS) publicly uttered for the first time a word that means little to the average Westerner, but everything to some pious Muslims. The word is “caliph.” ISIS’s proclamation that day formally hacked the last two letters from its acronym (it’s now just “The Islamic State”) and declared Abu Bakr al Baghdadi, born Ibrahim ibn Awwad ibn Ibrahim ibn Ali ibn Muhammad al-Badri al-Samarrai (b. 1971 – Samarra, Iraq – *my note*), the Caliph of all Muslims and the Prince of the Believers. For Muslims of a certain hyper-antiquarian inclination, these titles are not mere nomenclature. ISIS’s meticulous use of language, and its almost pedantic adherence to its own interpretation of Islamic law, have made it a strange enemy, fierce and unyielding but also scholarly and predictable. The Islamic State obsesses over words like “caliph” (Arabic: *khalifa*) and “caliphate” (*khilafa*), and news reports and social media from within ISIS have depicted frenzied chants of “The Caliphate is established!” The entire self-image and propaganda narrative of the Islamic State is based on emulating the early leaders of Islam, in particular the Prophet Muhammad and the four “rightly guided caliphs” who led Muslims from Muhammad’s death in 632 until 661 (Abu Bakr [632-634]; Umar I [634-644]; Uthmān ibn ‘Affān [644-656]; Ali ibn Abi Talib [656-661] – *my note*). Within the lifetimes of these caliphs, the realm of Islam spread like spilled ink to the farthest corners of modern-day Iran and coastal Libya, despite small and humble origins. Muslims consider that period a golden age and some, called Salafis (a school of thought which surfaced in the second half of the 19th century as a reaction to the spread of European ideas), believe the military and political practices of its statesmen and warriors—barbaric by today’s standards but acceptable at the time—deserve to be revived. Hence ISIS’s taste

for beheadings, stonings, crucifixions, slavery, and *dhimmitude*, the practice of taxing those who refuse to convert to Islam.

Other Muslims have romanticized the time of the early caliphs—but by occupying a large area and ruling it for more than a year, the Islamic State can claim to be their heirs more plausibly than any recent jihadist movement. It has created a blood-soaked paradise that groups like Al Qaeda contemplated only as a distant daydream. “There is a mystical belief that, if you just establish the caliphate in the right way, Muslims will come to you and everything will fall into place,” says Fred Donner, a historian of early Islam at the University of Chicago. And it is precisely this promise of inexorable, righteous expansion that has drawn recruits from all over the globe—not just nearby, war-ravaged nations, but England and Australia and France, too. Together, they have formed the most monstrous squad of historical re-enactors of all time.

The word *khalifa* means “successor” (to Muhammad), and as such, a rightful caliph can demand the allegiance of all Muslims. But historically, an applicant for the job has had to fulfill a few conditions. He (always he) must be Muslim, fully grown, devout, sane, and physically whole. Because he is theoretically meant to lead Muslims in battle, missing limbs or a sickly disposition will automatically disqualify him. He must also hail from the Quraysh tribe of the Arabian peninsula (Muhammad was born into the Banū Hāshim clan, which was part of the Quraysh tribe – *my note*), a requirement that turns out to matter a great deal in the case of the current caliph. After the first four caliphs—whose rule the Islamic State remembers as a period of Muslim solidarity, although three died violently—dynasties of Sunni caliphs ruled out of Damascus (the Umayyads, 661–750 [this was a predominantly merchant family of the Quraysh tribe that lived in Mecca and became loyal administrators of Islamic rule – *my note*]), Iraq and Syria (the Abbasids, 750–1258 [these were descendants of Muhammad’s uncle, al-‘Abbās, who were also of the Hashminite clan and the Quraysh tribe – *my note*]), and Istanbul (Ottomans, 1299–1924 – [the Ottomans were Turkish tribes who established the Ottoman Empire from 1299-1294 – *my note*]). As Islam aged, many not-so-exemplary men held the office of caliph. By the Ottoman period, they receded from view and remained as figureheads, with military rulers called sultans making all decisions of consequence. The last Ottoman caliph, Abdülmecid II (1922-1924 – *my note*), was ousted by the secularist Mustafa Kemal Atatürk (the first President of the Republic of Turkey, 1923-1938 – *my note*) and reacted not by raising an army of vengeful zealots but by retiring to a life of beard-grooming and nude portraiture in Paris. We don’t know which caliphs from history are most revered by Abu Bakr al-Baghdadi, who rules by his birth name Caliph Ibrahim. To him, the ineffectual aesthetes (appreciation of artistic beauty – *my note*) of the Ottoman period may not even count as caliphs. (That softie Osama bin Laden likely accepted them as legitimate: In his early statements, he bemoaned their downfall.) Baghdadi seems to have sentimental fondness for the Abbasid caliphate. The Abbasids ruled primarily from Baghdad, where the current caliph is said to have earned a doctorate in Islamic law. And Harun al-Rashid, perhaps the greatest Abbasid caliph (786-809 – *my note*), briefly relocated the caliphate to Raqqa, the Syrian city that is the capital of the Islamic State. After ISIS fighters invaded Mosul and slew a dozen imams, Baghdadi led Friday prayers at the main mosque and wore

all black—the regnal color of the Abbasid caliphs—as if the last eight centuries never happened.

Past caliphates have bent the rules and selected corrupt or worldly men for leadership. Some have also ignored the Qurayshi requirement, or fabricated caliphs' pedigrees on the grounds of necessity. But the Islamic State refuses to let such things slide. Baghdadi's Mosul sermon demonstrated command of the florid rhetoric of classical Arabic, so his religious chops are confirmed. And his Qurayshi lineage is beyond public dispute. Many Iraqis, including Saddam Hussein, can also boast Qurayshi descent, and because no one knows much about Baghdadi—certainly not enough to trace his lineage back 1,400 years to a preliterate society a thousand miles away—it's hard (and in the Islamic State, probably fatal) to suggest he's lying. Thus, slavish loyalty to historical example at least makes the beliefs and plans of ISIS a little more predictable than those of a spry, global-reach organization like Al Qaeda. Interpretations of what constitutes a legitimate caliph are so loose that it's surprising how few caliphates have been declared since 1924. But radical Muslims have been reluctant to invoke the word for reasons both practical and purist. "If you go back to the 1970s, you'll find they all just call themselves 'groups' or 'fronts,'" says Thomas Hegghammer, who studies jihadists for the Norwegian government. Not until the late '80s do you find the first jihadist "emirate," which is a state run by an emir, a secular prince. Some Muslims have suggested that the Taliban's Mullah Omar is caliph material. He styles himself "prince [emir] of the faithful," a historical term nearly but not quite synonymous with "caliph." But he is neither Qurayshi nor (some would say) physically intact, due to an eye lost in battle. And bin Laden never declared himself caliph, either, in part because he lacked Qurayshi blood. (Fred Donner told me that the bin Ladens' Kennedy-like prominence in Saudi Arabia ensured that no lie about Qurayshi descent could gain traction.)

This tenderness about using the term "caliph" extends to almost everyone in the old guard of Al Qaeda, which hates ISIS. In general, the grayer the beard, the less enthusiasm for rule by Baghdadi. Abu Muhammad al-Maqdisi, the Palestinian jihadi theorist who mentored Abu Musa'b al-Zarqawi (himself Baghdadi's guru), has condemned the declaration of the caliphate on the grounds that it creates discord among mujahedin. Bernard Haykel, an Islamic law expert at Princeton, says caliphs are supposed to be chosen by consultation with all Muslim scholars, and Baghdadi hasn't shown he has the support of even a majority of ultra-radical Muslims. Mostly, though, caliphate declarations have been rare because they are outrageously out of sync with history. The word conjures the majesty of bygone eras and of states that straddle continents. For a wandering group of hunted men like Al Qaeda to declare a caliphate would have been Pythonesque in its deluded grandeur, as if a few dozen Neo-Nazis or Italian fascists declared themselves the Holy Roman Empire or dressed up like Augustus Caesar. "Anybody who actively wishes to reestablish a caliphate must be deeply committed to a backward-looking view of Islam," says Donner. "The caliphate hasn't been a functioning institution for over a thousand years."

Cole Bunzel, a doctoral candidate at Princeton, thinks Baghdadi maintained a policy of "strategic ambiguity" about when to declare himself caliph. "The Islamic State has acted like a caliphate from the beginning, but they couldn't announce themselves as one because they would have sounded ridiculous." Now

that they've controlled Raqqa for more than a year—and oversee as much territory as Abu Bakr, the first rightly guided caliph, himself—the claim looks far more credible. The mass executions and public crucifixions have also done much to erase any lingering aura of comedy. We know, for example, that Baghdadi demands total allegiance and that the caliphate structure of ISIS does not lend itself to the cell-based activity that made the bin Laden network hard to eradicate. It also severely limits what ISIS can do, since any attack on a Western city would draw an immediate and devastating counterattack on Raqqa, and wouldn't require the laborious fumigation of hundreds of mountain caves. So how do we fight ISIS? Giving Baghdadi more time as caliph might only make him more plausible in the role and allow him to draw more fighters to his state. If that is true, one concerned Western scholar told me, we would be wise to kill him fast. Right now only an infinitesimal number of Muslims have sworn fealty to him. The biggest danger is letting that number grow. Once he becomes a popular figure instead of a divisive one, his death will have spillover effects. "Killing the religious leader of even a small minority of Muslims is not good propaganda," says Cole Bunzel. But a massive invasion by the United States would have equally deplorable effects, because it would instantly convert Baghdadi's squalid army into the world's premier terrorist organization. A balanced and effective approach, then, would be to kill him as fast as possible and to use Kurdish and Shia proxies to arrest his state's expansion. By confining U.S. action to surgical raids and proxy war, we might avoid accidentally anointing him or his successor Grand Poobah of the Mujahedin. It's also true that killing one caliph can extinguish a whole line. Consider the fate of Baghdad's last Abbasid caliph, al-Mustasim Billah. When the Mongols sacked Baghdad in 1258, their leader Hulagu Khan (grandson of Genghis) ordered slaughter on a scale rarely witnessed in history. His men murdered as many as a million Muslims in a week, in an age when death was still dealt manually, with blades and cudgels. Even in victory, Hulagu treated the caliph with circumspection. Because it was bad luck to let royal blood touch the earth, Hulagu rolled Mustasim in a carpet before loosing a whole stable of horses to stampede over his body. Whether by drone, or by a well-placed bullet from one of Kurdistan's famous female commandos, it seems likely that Baghdadi's death will be less tidy.

ISIS almost certainly has a successor in mind. But the supply of caliphs is not infinite, according to some Baghdadi-aligned Islamic scholars studied by Bunzel. One of those scholars, the Bahraini cleric Turki al-Bin'ali, cites a saying attributed to Muhammad that predicts a total of twelve caliphs before the end of the world. Bin'ali considers only seven of the caliphs of history legitimate. That makes Baghdadi the eighth out of twelve—and in some Sunni traditions, the name of the twelfth and final caliph, Muhammad ibn Abdullah, has already been foretold. These beliefs would be merely peculiar, if the punctilious nature of ISIS did not suggest that its leaders believe in the literal truth of prophecy and will act accordingly. David Cook, a historian at Rice University who studies Muslim apocalypticism, points out that the battles preceding the Day of Judgment will take place in modern Syria, with a final showdown in the year 1500 of the Islamic Hijra calendar, or A.D. 2076. If ISIS scholars are right, we could be as few as four air strikes away from forcing the caliphate to find and appoint a physically robust man named Muhammad ibn Abdullah, who has both

eyes and no missing limbs. The end of the world may be coming, one Hellfire missile at a time.¹¹⁴

With reference to the incredible brutality of ISIS that we now see occurring in Iraq, we in the West are horrified with the wholesale decapitations of children and adults by ISIS, including the recent beheading of the twenty-one Egyptian, Coptic Christians in Libya, as well as the burning alive of the Jordanian pilot, just to mention a very few of their examples of butchery and barbarity, but what is absolutely important to understand is that this was something instituted by and fully supported and practiced by Muhammed himself, as the following article indicates:

Images of masked terrorists standing behind Western hostages in Iraq and Saudi Arabia have become all too common on Arabic satellite stations such as Al-Jazeera and Al-Manar. Islamist websites such as *Muntadiyat al-Mahdi*^[1] go further, streaming video of their murder. The February 2002 decapitation of *Wall Street Journal* reporter Daniel Pearl, true to its intention, horrified the Western audience. Chechen rebels, egged on by Islamist benefactors, had adopted the practice four years earlier,^[2] but the absence of widely broadcast videos limited the psychological impact of hostage decapitation. The Pearl murder and video catalyzed the resurgence of this historical Islamic practice. In Iraq, terrorists filmed the beheadings of Americans Nicholas Berg, Jack Hensley, and Eugene Armstrong. Other victims include Turks, an Egyptian, a Korean, Bulgarians, a British businessman, and a Nepalese. Scores of Iraqis, both Kurds and Arabs, have also fallen victim to Islamist terrorists' knives. The new fad in terrorist brutality has extended to Saudi Arabia where Islamist terrorists murdered American businessman Paul Johnson, whose head was later discovered in a freezer in an Al-Qaeda hideout. A variation upon this theme would be the practice of Islamists slitting the throats of those opponents they label infidels. This is what happened to Dutch filmmaker Theo Van Gogh, first gunned down and then mutilated on an Amsterdam street,^[3] and to an Egyptian Coptic family in New Jersey after the father had angered Islamists with Internet chat room criticisms of Islam.^[4] The purpose of terrorism is to strike fear into the hearts of opponents in order to win political concession. As the shock value wears off and the Western world becomes immunized to any particular tactic, terrorists develop new ones in order to maximize shock and the press reaction upon which they thrive. In the 1970s and 1980s, terrorists hijacked airliners to win headlines. In the 1980s and 1990s, the car bomb became more popular; Palestinian terrorists perfected suicide bombings in the 1990s. But what once garnered days of commentary now generates only hours. Decapitation has become the latest

¹¹⁴ <http://www.newrepublic.com/article/119259/isis-history-islamic-states-new-caliphate-syria-and-iraq>

fashion. In many ways, it sends terrorism back to the future. Unlike hijackings and car bombs, ritual beheading has a long precedent in Islamic theology and history.

Apologetics and Reality

Some American commentators say that Islamist decapitations are intended as psychological warfare and devoid of any true Islamic content. Imam Muhammad Adam al-Sheikh, head of the Dar al-Hijrah mosque in Falls Church, Virginia, for example, claimed incorrectly that "beheadings are not mentioned in the Koran at all."^[5] Asma Afsaruddin, an associate professor of Arabic and Islamic studies at the University of Notre Dame, also misrepresented Islamic theology and history when she told a reporter, "There is absolutely no religious imperative for this."^[6] The Council on American-Islamic Relations (CAIR) as well as the American Anti-Arab Discrimination Committee (ADC) have both signed on to a statement that such killings "did not represent the tenets of Islam."^[7] Sam Hamod, former director of the Islamic Center in Washington, D.C., claimed that the Qur'anic passage on beheading unbelievers did not actually mean that people should be killed.^[8] Such fulminations have had an effect: the Western news media has, perhaps as a result of political correctness or its own bias, twisted the reality of Islamic history and propagated such revisionism. With such apologetics, Western academics either display basic ignorance of their fields or purposely mislead. The intelligentsia's denial of any religious roots to the recent spate of decapitation has parallels in the logical back flips and kid-glove treatments in which many professors engaged in order to deny a religious basis for violent jihad.^[9] Afsaruddin and Hamod aside, Islamists justify murder and decapitation with both theological citations and historical precedent.

Decapitation in Islamic Theology

Groups such as Abu Mus'ab al-Zarqawi's Al-Tawhid wa al-Jihad (Unity and Jihad) and Abu 'Abd Allah al-Hasan bin Mahmud's Ansar al-Sunna (Defenders of [Prophetic] Tradition)^[10] justify the decapitation of prisoners with Qur'anic scripture. *Sura* (chapter) 47:4 contains the *ayah* (verse): "When you encounter the unbelievers on the battlefield, strike off their heads until you have crushed them completely; then bind the prisoners tightly."^[11] The Qur'anic Arabic terms are generally straightforward: *kafaru* (كَفَرُوا) – literally means, "they have disbelieved," and in the context, the literal translation would be, "Then after you have met the ones who have disbelieved," implying these people have refused to embrace Islam as proclaimed by Mohammed and Allah whom he claims to be the one, true God – *my note*) means "those who blaspheme/are irreligious," although *Darb ar-riqab* is less clear (فَضْرَبَ الرِّقَابَ) – the actual transliteration is, *faḍarba alrriqabi*, and it means, "then decapitate the necks" – *my note*). *Darb* can mean "striking or hitting" while *ar-riqab* translates to "necks, slaves, persons (there is indeed a plethora of meanings for the Arabic verb ضَرَبَ [*ḍaraba*], and "decapitate" is one of them, which is certainly appropriate, and the verb itself in this verse, فَضْرَبَ [*fadarba*], is being used as an imperative, with the فَ (*fa*)

being attached to the verb, ضَرَبَ (*darba*) as the conjunction “then.” Thus, although the actual form of ضَرَبَ (*darba*) does not fit with any Arabic, imperative verb form [its form is actually that of a 3rd person masculine perfect, but it could possibly be dual form of the imperative, minus the final *l* - *aleph* – but that wouldn’t make much sense], it makes the most sense, based on the context of the verse, for this to be a command by Muhammed for his followers. However, I might add that this verbal form, in and of itself, says a great deal about the scholastic level of the redactors who put this work together, which in my opinion is quite inconsistent throughout the Quran – *my note*). With little variation, scholars have translated the verse as, "When you meet the unbelievers, smite their necks."[\[12\]](#) For centuries, leading Islamic scholars have interpreted this verse literally. The famous Iranian historian and Qur'an commentator Muhammad b. Jarir at-Tabari (d. 923 C.E.) wrote that "striking at the necks" is simply God's sanction of ferocious opposition to non-Muslims.[\[13\]](#) Mahmud b. Umar az-Zamakhshari (d. 1143 C.E.), in a major commentary studied for centuries by Sunni religious scholars, suggested that any prescription to "strike at the necks" commands to avoid striking elsewhere so as to confirm death and not simply wound.[\[14\]](#) Many recent interpretations remain consistent with those of a millennium ago. In his Saudi-distributed translation of the Qur'an, 'Abdullah Yusuf 'Ali (d. 1953) wrote that the injunction to "smite at their necks," should be taken both literally and figuratively. "You cannot wage war with kid gloves," Yusuf 'Ali argued.[\[15\]](#) Muhammad Khatib, in a modern Sunni commentary bearing the imprimatur of Al-Azhar university in Cairo, says that while traditionalist Muslims tend to see this passage as only applying to the Prophet's time, Shi'ites "think it is a universal precept."[\[16\]](#) Ironically, then in this view, Zaraqawi has adopted the exegesis of his religious nemeses. Perhaps the most influential modern recapitulation of this passage was provided by the influential Pakistani scholar and leading Islamist thinker S. Abul A' la Mawdudi (d. 1979), who argued that the *sura* provided the first Qur'anic prescriptions on the laws of war. Mawdudi argued

Under no circumstances should the Muslim lose sight of this aim and start taking the enemy soldiers as captives. Captives should be taken after the enemy has been completely crushed.[\[17\]](#)

Accordingly, for soldiers of Islam, victory should be the only consideration. Status of prisoners of war was open to interpretation. Mawdudi maintained that the verse did not clearly forbid execution of prisoners but that "the Holy Prophet understood this intention of Allah's command, and that if there was a special reason for which the ruler of an Islamic government regarded it as necessary to kill a particular prisoner (or prisoners), he could do so."[\[18\]](#) As do many Islamists, Mawdudi cited historical examples of the Prophet Muhammad ordering the execution of prisoners, such as some Meccans captured at the Battle of Badr in 624 C.E. and at least one Meccan seized at the Battle of Uhud in the following year. While such examples do not directly address decapitation, they do allow for murder of prisoners-of-war. Mawdudi's interpretation, though, does not sanction the execution of hostages. Only the government, and not individual Muslim soldiers, could determine the fate of captives.[\[19\]](#)

Another, albeit less-frequently, cited Qur'anic passage also sanctions beheadings of non-Muslims. *Sura* 8:12 reads: "I will cast dread into the hearts of the unbelievers. Strike off their heads, then, and strike off all of their fingertips." In the original text, the relevant phrase is *adrabu fawq al-'anaq* (فَاضْرِبُوا فَوْقَ)

الأَعْنَاقِ - *fadribu fawqa al-'a'naqi*- the literal translation is, "then you strike upon the necks [of them]," which, along with "and striking off from them all of the fingers" وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ - *wadribu minhum kulla bananin*] is, without any equivocation, an advocacy of intense brutality and barbarity against those who oppose Islam, which the officials of CAIR fundamentally deny is contained in the Quran, but thank God for people such as Bridget Gabriel who will not back down in the face of such lies, but will confront and expose this insidious deceit [<http://therightscoop.com/islam-does-not-stand-for-peace-brigitte-gabriel-destroys-cair-statement-on-oregon-beheading/>] – *my note*), "strike over their necks." This verse is, then, a corollary to *Sura* 47:4. Yusuf 'Ali is one of the few modern commentators who addresses this passage, interpreting it as utilitarian: the neck is among the only areas not protected by armor, and mutilating an opponent's hands prevents him from again wielding his sword or spear.^[20] The point of this opening phrase—to "cast dread" or, as some translations have it, "instill terror"—has now been adopted by Islamist terrorists to justify decapitation of hostages.

Decapitation in Islamic History

While some Islamists might justify murder of prisoners on Qur'anic prescription, others reinforce their conclusions by drawing analogies to events during the almost 1,400 years of Islamic history. Here beheading of captives is a recurring theme. Both Islamic regimes and their opposition have utilized beheadings as both military and judicial policy. The practice of beheading non-Muslim captives extends back to the Prophet himself. Ibn Ishaq (d. 768 C.E.), the earliest biographer of Muhammad, is recorded as saying that the Prophet ordered the execution by decapitation of 700 men of the Jewish Banu Qurayza tribe in Medina for allegedly plotting against him.^[21] Islamic leaders from Muhammad's time until today have followed his model. Examples of decapitation, of both the living and the dead, in Islamic history are myriad. Yusuf b. Tashfin (d. 1106) led the Al-Murabit (Almoravid) Empire to conquer from western Sahara to central Spain. After the battle of Zallaqa in 1086, he had 24,000 corpses of the defeated Castilians beheaded "and piled them up to make a sort of minaret for the muezzins who, standing on the piles of headless cadavers, sang the praises of Allah."^[22] He then had the detached heads sent to all the major cities of North Africa and Spain as an example of Christian impotence. The Al-Murabits were conquered the following century by the Al-Muwahhids (Almohads), under whose rule Castilian Christian enemies were beheaded after any lost battles. The Ottoman Empire was the decapitation state par excellence. Upon the Ottoman victory over Christian Serbs at the battle of Kosovo in 1389, the Muslim army beheaded the Serbian king and scores of Christian prisoners. At the battle of Varna in 1444, the Ottomans beheaded King Ladislaus of Hungary and "put his head at the tip of a long pike ... and brandished it toward the Poles and Hungarians." Upon the fall of Constantinople, the Ottomans sent the head of the

dead Byzantine emperor on tour to major cities in the sultan's domains. The Ottomans even beheaded at least one Eastern Orthodox patriarch. In 1456, the sultan allowed the grand mufti of the empire to personally decapitate King Stephen of Bosnia and his sons—even though they had surrendered and, seven decades later, the sultan ordered 2,000 Hungarian prisoners beheaded. In the early nineteenth century, even the British fell victim to the Ottoman scimitar. An 1807 British expedition to Egypt resulted in "a few hundred spiked British heads left rotting in the sun outside Rosetta."[\[23\]](#) Decapitation has also been quite common among Muslims whenever orthodoxy confronts Mahdist movements. According to Islamic tradition, the Mahdi, or "rightly-guided one" will come before the end of time to usher in a worldwide, perfect Islamic state. Every few generations, a charismatic leader emerges claiming to be the Mahdi. Since the Mahdi is the harbinger of just government, then any leader he challenges is by nature corrupt. The fervor of such claims often leads both the orthodoxy and the Mahdists to label the other unbelievers, allowing them to invoke Qur'anic verse 47:3 and behead captives. A prime example of this occurred 500 years ago in the Gujarati sultanate of western India. Sayyid Muhammad Jawnpuri (d. 1505 C.E.) asserted that he was the Mahdi.[\[24\]](#) His followers, who came to be known as Mahdavis, accused the Gujarati sultans and religious officials of *takfir* (unbelief). The sultans fought back, often displaying the severed heads of Mahdavi caliphs in order to intimidate would-be followers. The Gujarati brutality served its purpose and, by the end of the sixteenth century, the Mahdavis faded into oblivion. Perhaps the most famous Mahdist movement—and one of very few to gain power[\[25\]](#)—was that led by Muhammad Ahmad of Sudan in the late nineteenth century. In 1880, Muhammad Ahmad declared himself Mahdi and led jihad against the Ottoman Empire, its Egyptian subjects, and their British allies.[\[26\]](#) He and his followers beheaded opponents, Christian and Muslim alike. This Mahdi's most famous victim was Charles Gordon, a British general in Sudan on behalf of Anglo-Egyptian forces. Rudolf Slatin, an Austrian taken prisoner by the Mahdist army, later described the Mahdists' triumphant reaction to Gordon's execution in January 1885. One historian related how:

Three black [Mahdist] soldiers were in the lead, one of whom he recognized as a man named Shatta. ... Shatta was carrying something wrapped in a bloody cloth. Slatin stood silent as they stopped in front of him, their faces triumphant. With a smile, Shatta undid the cloth while the crowd shouted. Slatin looked: it was Gordon's severed head ... "Is this not the head of your uncle, the unbeliever?"[\[27\]](#)

While not as graphic as an Al-Qaeda video, the impact on Victorian society was the same. Revenge would take years. Muhammad Ahmad died, probably of typhoid or malaria, in 1885, but his state fell to the British army only in 1898. A half century later, in the years after Mustafa Kemal Atatürk founded the Turkish Republic and imposed secular government, a revolutionary religious leader named Mehmet led a short-lived but violent Mahdist revolt.[\[28\]](#) Mehmet was a Sufi—an Islamic mystic—of the Naqshabandi order. Mehmet and his six disciples adopted the identities of the "Seven Sleepers" of the Qur'an: seven Christian youth who fell asleep in a cave during the time of Roman persecution of Christians in the third century C.E. and emerged, unscathed, over a century later when Rome had joined the faith.[\[29\]](#) By such identification, Mehmet and

his Mahdist disciples sought to invoke the Qur'anic imagery of the small band of true believers standing against state idolatry. From Manisa, in west-central Turkey, Mehmet and his followers trekked to Menemen on the Aegean coast where, in the main mosque, Mehmet declared himself the Mahdi and called for the reestablishment of Islamic law canceled by Atatürk. Mehmet's enthusiastic supporters overwhelmed the local Turkish army garrison. They killed the commander and put his severed head on a pole and paraded it around town. The uprising was short-lived, though. The Turkish army rallied its forces and crushed the revolt, executing all involved. Beheading has particular prominence in Saudi Arabia. In 2003 alone, the Kingdom of Saudi Arabia beheaded more than fifty people.[30] This number included both Muslim and non-Muslim workers. Over the past two decades, the Saudis have decapitated at least 1,100 for alleged crimes ranging from drug running to witchcraft and apostasy.[31] The Saudi government not only uses beheadings to punish criminals but also to terrorize potential opponents. One famous example involved a Saudi national guardsman named Juhayman al-'Utaybi. In late 1979, the start of the fifteenth century in the Islamic calendar, 'Utaybi declared his brother-in-law Muhammad bin Abd Allah al-Qahtani to be the Mahdi. They seized control of the holy mosque in Mecca and called on all Saudis to rise up against the government in Riyadh.[32] The house of Saud responded forcibly with a shock-and-awe campaign. After a bloody battle, they regained control of the holy mosque. Within weeks, they had hunted down and either killed or captured the Mahdists. In early 1980, the Saudi government publicly beheaded 'Utaybi and his imprisoned followers. While outsiders may consider the Saudi practice barbaric, most Saudi executions are swift, completed in one sword blow. Zarqawi and his followers have chosen a slow, torturous sawing method to terrorize the Western audience. All these various justifications contribute to the rash of beheadings in Iraq and elsewhere in the Middle East. Because Zarqawi and his followers consider the Iraqi and Saudi governments to be illegitimate, they find no injunction within Islamic law that would prohibit execution of prisoners. Indeed, Zarqawi has commented that he would "accept comments from ulema regarding whether his killing operations are permitted or forbidden according to Islam—provided that the ulema are not connected to a regime and are offering opinions out of personal conviction, and not to please their rulers." [33] Islamist beheadings may be condemned by the imam of the great mosque of Mecca and by religious leaders in Egypt, Jordan, and Lebanon,[34] but like self-styled mahdis throughout Islamic history, Zarqawi and Islamist terrorists simply dismiss these *fatwas* (religious rulings) as empty rhetoric from lackey regimes. Osama bin Laden's Al-Qaeda is also on record as supporting beheadings, including that of at least one Egyptian worker in Iraq whom they classified as a "nonbeliever" by virtue of his citizenship in an apostate regime, as well as his presumed approval of the U.S. actions in Iraq.[35] Increasingly, Islamist groups conflate "unbelievers," "combatants," and prisoners of war, which, coupled with their claim to Islamic legitimacy, provides them with a license to decapitate.

Conclusion

Islamic civilization is not a historical anomaly in its sanction of decapitation.[36] The Roman Empire beheaded citizens (such as the Christian Saint Paul) while they crucified noncitizens (such as Jesus Christ). French revolutionaries employed the guillotine to decapitate opponents. Nevertheless,

Islam is the only major world religion today that is cited by both state and non-state actors to legitimize beheadings. And two major aspects of decapitation in an Islamic context should be noted: first, the practice has both Qur'anic and historical sanction. It is not the product of a fabricated tradition. Second, in contradiction to the assertions of apologists, both Muslim and non-Muslim, these beheadings are not simply a brutal method of drawing attention to the Islamist political agenda and weakening opponents' will to fight. Zaraqawi and other Islamists who practice decapitation believe that God has ordained them to obliterate their enemies in this manner. Islam is, for this determined minority of Muslims, anything but a "religion of peace." It is, rather, a religion of the sword with the blade forever at the throat of the unbeliever.

- [1] [Chat Rooms of the Mahdi](#), accessed Jan. 17, 2005.
- [2] *Sunday Times* (London), Dec. 13, 1998.
- [3] Robert Spencer, "[Murder of Theo Van Gogh](#) and the Decline of the West," *Human Events Online*, Nov. 4, 2004.
- [4] *Newsday*, Feb. 1, 2005; *The New York Sun*, Feb. 7, 2005; *The Weekly Standard*, Jan. 31, 2005.
- [5] *USA Today*, June 20, 2004; "U.S. Muslims Condemn Beheadings," news release, U.S. Embassy, Islamabad, Pakistan, June 25, 2004.
- [6] *Atlanta Journal-Constitution*, June 26, 2004.
- [7] "U.S. Muslims Condemn Beheadings," U.S. Embassy.
- [8] *The Washington Times*, June 24, 2004.
- [9] Daniel Pipes, "[Jihad and Professors](#)," *Commentary*, Nov. 2002.
- [10] See Michael Rubin, "[Ansar al-Sunna](#): Iraq's New Terrorist Threat," *Middle East Intelligence Bulletin*, Spring 2004.
- [11] Sura 47:3.
- [12] Qur. 47:3; Abdullah Yusuf Ali, *The Meaning of the Glorious Qur'an: Text, Translation and Commentary*, vol. II (Cairo: Dar al-Kitab al-Masri, 1934), pp. 1378-9; Mohammed Marmaduke Pickthall, *The Meaning of the Glorious Koran: An Explanatory Translation* (Pakistan: Al-Farooq Masjid, n.d.), p. 361; N. J. Dawood, *The Koran: Translated with Notes* (London: Penguin Books, 1990), p. 357; J.M. Rodwell, *The Koran, Translated from the Arabic* (London: J.M. Dent & Sons, Ltd., 1915), p. 382.
- [13] *Jami' al-Bayan fi Tafsir al-Qur'an* (Beirut: Dar al-Ma'rifah, 1972), p. 26.
- [14] Mahmud b. Umar az-Zamakhshari, *Al-Kashshaf'an Haqa'iq at-Tanzil wa-'Uyun al-Aqawil fi Wujuh at-Ta'wil*, vol. 3 (Beirut: Dar al-Ma'arif, n.d.), p. 530.
- [15] Yusuf 'Ali, *The Meaning of the Glorious Qur'an*, p. 1378, ftnt. 4820.
- [16] M.M. Khatib, *The Bounteous Koran, A Translation of Meaning and Commentary* (London: MacMillan Press, 1984), p. 673, ftnt. 3.
- [17] S. Abul A' la Mawdudi, *The Meaning of the Qur'an*, vol. XIII (Lahore: Islamic Publications, Ltd., 1986), p. 13.
- [18] *Ibid.*, pp. 13-4.
- [19] *Ibid.*, p. 14.
- [20] Yusuf 'Ali, *The Meaning of the Glorious Qur'an*, p. 418, note 1189.
- [21] 'Abd al-Malik Ibn Hisham, *The Life of Muhammad: A Translation of Ishaq's Sirat Rasul*, introduction and notes by A. Guillaume (Karachi: Oxford University Press, 2004 [reprint of the 1955 ed.]), pp. 461-9; 'Abd al-Malik Ibn Hisham, *As-Sirah an-Nabawiyah*, vol. 3, Mustafa as-Saqqa and Ibrahim al-Hafiz Shalabi, eds. (Misr: Mustafa al-Babi al-Halabi, 1936), pp. 251-4.
- [22] Paul Fregosi, *Jihad in the West: Muslim Conquests from the Seventh to the*

- Twenty-first Centuries* (Amherst, N.Y.: Prometheus Books, 1998), p. 160.
- [23] *Ibid.*, pp. 187-374.
- [24] Derryl N. MacLean, "La sociologie de l'engagement politique: Le Mahdawiya indien et l'Etat," in Mercedes Garcia-Arenal, ed., *Mahdisme et millenarisme en Islam. Revue de mondes Musulmans et de la Mediterranee* (Aix-en-Provence: Edisud, 2000), pp. 239-56.
- [25] Another was that of Muhammad bin Tumart (d. 1130). Tumart declared himself the Mahdi and led a conquest of what was then the Al-Murabit (Almoravid) state in North Africa and Iberia. By three decades after his death, his Mahdist followers ruled a state stretching from Portugal to Tunisia.
- [26] P.M. Holt, *Encyclopedia of Islam*, 2nd ed. (Leiden: E.J. Brill, 1960-2002), s.v. "Al-Mahdiyya." The Sudanese Mahdi's writings have been published in seven volumes: Muhammad Ibrahim Abu Salim, ed. *Al-Athar al-Kamilah lil-Imam al-Mahdi* (Khartoum: Dar Jami'at al-Khartum lil-Nashr, 1990).
- [27] Byron Farwell, *Prisoners of the Mahdi* (New York & London: W.W. Norton & Company, 1989), pp. 156-7.
- [28] Hamit Bozarslan, "Le Mahdisme en Turquie: L' 'incident de Menemen' en 1930," in Garcia Arenal, ed., *Mahdisme et millenarisme en Islam*, pp. 237-319; Bernard Lewis, *The Emergence of Modern Turkey* (London: Oxford University Press, 1968), p. 362.
- [29] Sura al-Kahf 18:16-27; Holt, *Encyclopedia of Islam*, s.v. "Ashab al-Kahf"; Yusuf 'Ali, *The Meaning of the Glorious Qur'an*, vol. 1, p. 730, note 2337.
- [30] *The Atlanta Journal-Constitution*, July 13, 2004.
- [31] *Ibid.*, June 27, 2004.
- [32] Joseph A. Kechichian, "Islamic Revivalism and Change in Saudi Arabia: Juhayman al 'Utaybi's 'Letters to the Saudi People,'" *The Muslim World* (Hartford Seminary), Jan. 1990, pp. 1-17.
- [33] "Al-Zarqawi Associate: [Al-Zarqawi Unconnected to Al-Qa'ida](#), Seeks to Expand Fighting to Entire Region," Middle East Media Research Institute (MEMRI), Sept. 23, 2004.
- [34] *The Wall Street Journal*, Sept. 3, 2004.
- [35] "[AL-Qa'ida Magazine: 'O Sheikh of the Slaughterers, Abu Mus'ab al-Zarqawi, Go Forth in the Straight Path, Guided by Allah](#)," MEMRI, Oct. 12, 2004.
- [36] [ABCNews.com](#), Aug. 11, 2004.¹¹⁵

In conclusion, therefore, to our brief analysis of the historical spread of Islam, from the Empire that Muhammad created some thirteen hundred years ago, as has once again already been stated in Chapter Four, we are today facing the same philosophy of violence, threat, and brutality that was the cornerstone of Islam's initial spread with Muhammad, and subsequently, with that of his followers as well, long ages after him.

¹¹⁵ Timothy Furnish, http://www.meforum.org/713/beheading-in-the-name-of-islam#_ftn15

Chapter Six:

The Development of the Sunnah, Shia, & Sufi Divisions

At the time of his death, Muhammad had not appointed a leader to take his place, and thus began the division between the Sunnah Muslims (the traditionalists) and the Shiah Muslims (the “partisans”) who claim a direct blood line with Muhammed:

Despite the notion of a unified and consolidated community, as taught by the Prophet, serious differences arose within the Muslim community immediately after his death. According to the Sunnah, or traditionalist faction—who now constitute the majority of Islam—the Prophet had designated no successor. Thus the Muslims at Medina decided to elect a separate chief. Because he would not have been accepted by the Quraysh, the *ummah*, or Muslim community, would have disintegrated. Therefore, two of Muhammad's fathers-in-law, who were highly respected early converts as well as trusted lieutenants, prevailed upon the Medinans to elect a single leader, and the choice fell upon Abu Bakr, father of the Prophet's favoured wife, Aishah. All of this occurred before the Prophet's burial (under the floor of Aishah's hut, alongside the courtyard of the mosque).

According to the Shiah, or “Partisans” of Ali, the Prophet had designated as his successor his son-in-law Ali ibn Abi Talib, husband of his daughter Fatimah and father of his only surviving grandsons, Hasan and Husayn. His preference was general knowledge; yet, while Ali and the Prophet's closest kinsmen were preparing the body for burial, Abu Bakr, Umar, and Abu Ubaydah from Muhammad's Companions in the Quraysh tribe, met with the leaders of the Medinans and agreed to elect the aging Abu Bakr as the successor (*khalifah*, hence “caliph”) of the Prophet. Ali and his kinsmen were dismayed but agreed for the sake of unity to accept the *fait accompli* because Alī was still young.

After the murder of Uthman, the third caliph, Ali was invited by the Muslims at Medina to accept the caliphate. Thus Ali became the fourth caliph (656–661), but the disagreement over his right of succession brought about a major schism in Islam, between the Shiah, or “legitimists”—those loyal to Ali—and the Sunnah, or “traditionalists.” Although their differences were in the first instance political, arising out of the question of leadership, theological differences developed over time.¹¹⁶

In essence therefore, the Sunnah believed they were the true followers of Muhammed's teaching, and the ruler should come from his tribe, the Quraysh. The Shia, on the other hand, believed the ruler should belong to the blood line of Muhammad.

¹¹⁶ *The New Encyclopedia Britannica*, vol. 22, “Muhammad and the Religion of Islam,” 15.

As time went by, other sects began to develop, in much the same way as varying sects developed in the early church. One such sect was the Mutazilah. They were the intellectual thinkers, and one of their main distinctives was the belief that the Quran was not eternal, but rather was created in time. In addition, they believed that human reason, without the aid of revelation, could determine what was good and evil, but revelation does help support and confirm reason's conclusions. This form of thinking and belief, however, was ultimately rejected in the 10th century. At that time the Sunni, or "orthodox" theology was accepted, and that group which embraced and supported this theological overview in particular was the Sunnah, which means the "well-trodden path."¹¹⁷

The Shia, on the other hand, are the one remaining sect in Islam that does not fully embrace the Sunni "orthodox" theology. Earlier we saw that in the Shia beliefs and teachings there is clear and unmistakable influence of Gnosticism in some of its fundamentals, and this is especially true with regard to their view of their political leader, the *imam*, which translated means "exemplary leader." I want to refer to that quote again because it is an excellent example of their view of the *imam* and their veneration of him:

. . . the *imam* . . . was transformed into a metaphysical being, a manifestation of God and the primordial light that sustains the universe and bestows true knowledge on man. Through the *imām* alone the hidden and true meaning of the Quranic revelation can be known, because the *imām* alone is infallible. The orthodox Shiah recognize 12 such *imāms*, the last, Muhammad al-Mahdi, having disappeared in the 9th century. Since that time, *mujtahids* (the Shia divines) have been able to interpret law and doctrine under the putative guidance of the *imam*, who will return toward the end of time to fill the world with truth and justice.¹¹⁸

A bit of a fuller explanation of the "Twelfth Imam" is found in the following quotes:

The Shi'ite branch of Islam comprises about 10 percent of all Muslims and is subdivided into three principal groups: the Zaydis (primarily in Yemen), the Isma'ilis (in Asia, Syria, and East Africa), and the Twelve-Imam Shi'ites or Twelvers. The Twelvers are by far the largest group, comprising most of the population of Iran, 50 percent of Iraq, and scattered communities in Lebanon, Pakistan, Syria, and the Gulf states. Shi'ism has been the official religion of Iran since the sixteenth century.

¹¹⁷ Ibid., 16.

¹¹⁸ Ibid., 17.

The term “Shi’ite” comes from the Arabic *shi’at Ali*, “party of Ali.” The roots of Shi’ism go back to Muhammad’s death and the ensuing leadership struggle. Shi’ites claim that Ali, as closest relative to Muhammad and husband to the Prophet’s daughter Fatimah, was the rightful successor to Muhammad. Ali eventually became Caliph but was assassinated. His son, Husayn, raised a revolt and was killed at Kerbala in 680. This is the central event of Twelver Shi’ism.

The Shi’ites understand Muhammad and Ali to have possessed special status with God that gave them an absolute right to rule the Muslim community. This status was passed down through the descendants of Ali the Imams, who have both spiritual and political preeminence. They are said to possess secret knowledge, spiritual powers, and special favor with God. The Imams function as intermediaries between humankind and God and are necessary for the salvation of believers. Sunni Muslims, by contrast, have generally seen the claim of the Imams to all spiritual and temporal authority as an extension of the Persian “priest-king” paradigm and have rejected it.

In 873 the twelfth Imam, Muhammad, disappeared as a young boy. Until 940 he was represented by *wakils*, who claimed to be in communication with him. Since that time, Shi’ites have awaited his return as the Mahdi (or “guided one”). They believe he hears prayers and intercedes in human affairs. However, this situation left a considerable void in both political and religious leadership and authority.

Aside from the Imamate, Twelver Shi’ite theology and ritual do not differ greatly from the Sunni tradition. There are distinct shrines and pilgrimage sites associated with the Imams. Perhaps the greatest difference lies in the highly charged emotional climate of Shi’ite religiosity.

The major distinctive of Shi’ism is its understanding of religious leadership. For the past two hundred years, Shi’ite *mujtahids* (leading clerics) have gradually enhanced the level of their authority. They are much more tightly organized with a much more clearly defined hierarchy than their Sunni counterparts. All Shi’ites must identify with and then adhere personally to the superior authority of a *mujtahid*. Today, the top level of the Shi’ite Ulema, the *Ayatollahs*, function as the representatives of the Twelfth Imam on earth. This gradual rise to power culminated in the Iranian Revolution, in which the Ayatollahs seized both religious and temporal power in the name of the Hidden Imam. The hostility and tensions between Sunni and Shi’ite Muslims, which had been on the wane for much of the twentieth century, has again heated up due to the efforts of Iran to export its brand of Islamic revolution to other Muslim states.

The other divisions of Shi’ites play a significant role in some areas of the Islamic world. The Zaydis reject the doctrine of the Hidden Imam and hold that any adult male descendant of Ali can lead the community. They survive only in Yemen, where the Imams held political control until 1962. Doctrinally, the Zaydis are the closest Shi’ite branch to Sunni orthodoxy and have experienced far less tension with the Sunni majority.

Isma’ilism is essentially Islamic Gnosticism, holding that the Qur’an contains secret, hidden meanings. This superior, allegorical insight was secretly transmitted to Ali and down through the line of Imams. Only through initiation and graded secret teaching can one have access to this divine Truth, which is not accessible to other religions or the mass of Muslims.¹¹⁹

¹¹⁹ James Darrell Chancellor, “Shi’ite, Shi’ism,” in *Evangelical Dictionary of World Missions* (Grand Rapids: Baker Books, 2000), 871-872.

The majority of Muslims believe that Jesus will appear before the final judgment. He will battle the antichrist, personally profess Islam, kill all pigs, break all crosses (since he was not crucified), and establish a reign of righteousness. People will convert to Islam, and Islamic law will be established among the nations. Jews will recognize that Jesus is a prophet, and Christians will realize that he is not the Son of God. Completing his mission, Jesus will then die and be buried next to Muhammad in Medina, where a vacant place is reserved for him. The death of Jesus will be the signal for the general resurrection. The majority of Shi'ite Muslims identify the person of righteousness who brings in the resurrection not as Jesus but as Muhadi (divinely guided one). "According to Shi'ite tradition, *Muhadi* was the twelfth Imam (successor and descendant of Muhammad) who miraculously disappeared and will one day reappear to establish righteousness on the earth."¹²⁰

When the sisters and children of Ali (Ali was the husband of Muhammad's daughter, Fatima, and it is their progeny that the Shi'ites believe are the true and only leaders of Islam, since they come from Muhammad's blood line – *my note*) were brought in chains to the throne of Damascus, the caliph was advised to extirpate the enmity of a popular and hostile race, whom he had injured beyond the hope of reconciliation. But Yezid preferred the councils of mercy; and the mourning family was honorably dismissed to mingle their tears with their kindred at Medina. The glory of martyrdom superseded the right of primogeniture; and the twelve IMAMS, or pontiffs, of the Persian creeds are Ali, Hassan, Hosein, and the lineal descendants of Hosein to the ninth generation. Without arms or treasures or subjects, they successively enjoyed the veneration of the people and provoked the jealousy of the reigning caliphs; their tombs at Mecca or Medina, on the banks of the Euphrates or in the province of Chorasán, are still visited by the devotion of their sect. Their names were often the pretense of sedition and civil war; but these royal saints despised the pomp of the world, submitted to the will of God and the injustice of man, and devoted their innocent lives to the study and practice of religion. The twelfth and last of the Imams, conspicuous by the title of *Mahadi* or the Guide, surpassed the solitude and sanctity of his predecessors. He concealed himself in a cavern near Bagdad; the time and place of his death are unknown; and his votaries pretend that he still lives and will appear before the day of judgment to overthrow the tyranny of Dejal, or the Antichrist.¹²¹

What we see, therefore, in this description of the "Twelfth Imam" in the above quotes, and especially in the second one, is someone who is going to be the antithesis of Jesus and remarkably like the biblical description of the anti-christ in all respects.

The third group of Muslims I want to mention is the *Ṣūfī* sect. The actual word *Ṣūfī* comes from the Arabic word صوفي (*ṣūfī*), which means "of wool and woolen; an Islamic

¹²⁰ Rick Richter, *Comparing the Quran and the Bible: What They Really Say About Jesus, Jihad, and More* (Grand Rapids: Baker Books, 2011), 132.

¹²¹ Edward Gibbon, *The Decline and Fall of the Roman Empire, Vol. 3* (New York: The Heritage Press, 1946), 1777.

mystic, Sufi,”¹²² and the reason for that “wool” was “a reference to the woolen garment of early Islamic ascetics.”¹²³ The following is a description of *Ṣūfīsm*:

By educating the masses and deepening the spiritual concerns of the Muslims, Ṣūfīsm has played an important role in the formation of Muslim society. Opposed to the dry casuistry of the lawyer-divines, the mystics nevertheless scrupulously observed the commands of the divine law. The Ṣūfīs have been further responsible for a large-scale missionary activity all over the world, which still continues. Ṣūfīs have elaborated the image of the prophet Muhammad – the founder of Islam – and have thus largely influenced Muslim piety by their Muhammad-mystecism. Without the Ṣūfī vocabulary, Persian and other literatures related to it, such as Turkish, Urdu, Sindhi, Pashto, and Panjabi, would lack their special charms. Through the poetry of these literatures mystical ideas spread widely among the Muslims. . . .

The introduction of the element of love, which changed asceticism into mysticism, is ascribed to Rābīah al-’Adwīhay (died 801), a woman from Basra who first formulated the Ṣūfī ideal of a love of God that was disinterested, without hope for paradise and without fear of hell. In the decades after Rābīah, mystical trends grew everywhere in the Islamic world, partly through an exchange of ideas with Christian hermits. . . .

The mystics drew their vocabulary largely from the Quran, which for Muslims contains all divine wisdom and has to be interpreted with ever increasing insight. In the Quran, mystics found the threat of the Last Judgment, but they also found the statement that God “loves them and they love him (the Quran has no verse with these words, but rather that Allah loves us if we in turn love him, but if not, he has no love for us – *my note*),” which became the basis for love-mysticism. Strict obedience to the religious law and imitation of the Prophet were basic for the mystics. By rigid introspection and mental struggle the mystic tried to purify his baser self from even the smallest signs of selfishness, thus attaining *ikhlaṣ*, absolute purity of intention and act. Tawakkul (trust in God) was sometimes practiced to such an extent that every thought of tomorrow was considered irreligious. “Little sleep, little talk, little food” were fundamental; fasting became one of the most important preparations for the spiritual life. . . .

A mystic may also be known as a *walī*. By derivation the word *walī* (“saint”) means “one in close relation; friend.” The *awlīyā’* (plural of *walī*) are “friends of God who have no fear nor are they sad.” Later the term *walī* came to denote the Muslim mystics who had reached the highest mystical stages. They have their “seal” (i.e., the last and most perfect personality in the historical process; with this person, the evolution has found its end – as in Muhammad’s case), just as the prophets have. Woman saints are found all over the Islamic world.¹²⁴

Thus, as you can see, *Ṣūfīsm* is a “self-deified” approach toward attaining union with God, whereby, we attain “perfection” through our “works of righteousness” (Isaiah 64:6).

¹²² Cowan, 620.

¹²³ *The New Encyclopedia Britannica*, vol. 22, “Muhammad and the Religion of Islam,” 18-19.

¹²⁴ *Ibid.*, 19, 20-21.

Chapter Seven:

An Analysis of the Theological Origins, Beliefs, & Practices of Islam

I. Theological Origins

As we have seen in our earlier study, the Ancient Near East was a cesspool of idolatry and sexual perversion. The origins of Islamic theology are quite interesting and informative because they too are pagan, and they reflect the paganism of the Ancient Near East as a whole, and in particular that which was in Saudi Arabia.

It is thought by many that the Arab moon god, Hubal, was the precursor to Allah, and in fact, he ultimately became Allah. W. Montgomery Watt in his book entitled, *Muhammad's Mecca: History in the Qur'an*, indicates that in Mecca at the Kabah, the pagan Arabs worshipped a moon god called Hubal. According to Watt, Hubal was the Lord of the Kabah, and of the 360 gods worshipped there, he was the highest in rank. However, Watt points out that Allah was also worshipped there, and he too was considered the Lord of the Kabah. On the other hand, a physical idol was not made that was supposed to be a specific representation of Allah among the other gods. But Watt's presentation would indicate that it is likely that at some point the Arabs did make an idol to be a vicarious representation of Allah. Thus, it may very well have been that Hubal, the Moon god, over time became the physical representation of Allah, and that the physical idol of Hubal was likely the entity through which the Arabs made their prayers to Allah. The logical conclusion when looking at this evidence could be construed that Hubal and Allah came to be identified as one in the same.

When Muhammad came on the scene, he destroyed the idol of Hubal, and, therefore, there was no longer any physical form of an idol that might be associated with Allah. Hubal was eventually forgotten, and Allah became the primary focus.¹²⁵ Karen Armstrong addresses the origin of the name of Allah, and she also sees a continuing

¹²⁵ W. Watt Montgomery, *Muhammad's Mecca: History in the Qur'an* (Edinburgh: Edinburgh University Press, 1989), 26-45.

influence of the other gods whose remembrance in the minds of the people was not obliterated by the ascendancy of Allah at the expense of Hubal:

. . . the Ka'aba was dedicated to al-Ilah, the High God of the pagan Arabs, despite the presiding effigy of Hubal. By the beginning of the seventh century, al-Ilah had become more important than before in the religious life of many of the Arabs. Many primitive religions develop a belief in a High God, who is sometimes called the Sky God...But they also carried on worshipping the other gods, who remained deeply important to them.¹²⁶

Thus, even though Allah may have become the focus of the Arabs at Mecca in the 7th century, the influence of the worship of the other gods was still present, according to Armstrong.

Bob Trubshaw in his article, *The Black Stone-the Omphalos of the Goddess*, talks about the name of Allah having a feminine influence:

Pre-islamic worship of the goddess seems to be primarily associated with *Al'Lat*, which simply means 'goddess'. She is a triple goddess, similar to the Greek lunar deity Kore/Demeter/Hecate. Each aspect of this trinity corresponds to a phase of the moon. In the same way *Al'Lat* has three names known to the initiate: *Q're*, the crescent moon or the maiden; *Al'Uzza*, literally 'the strong one' who is the full moon and the mother aspect; then *Al'Menat*, the waning but wise goddess of fate, prophecy and divination. Islamic tradition continues to recognize these three but labels them 'daughters of Allah'.¹²⁷

In this same article, Trubshaw also points out how these goddesses were worshipped at the Kabah:

According to Edward Rice (E. Rice. 1978. *Eastern Definitions*. New York: Doubleday Publishing) *Al'Uzza* was especially worshipped at the *Ka'bah* where she was served by seven priestesses. Her worshippers circled the holy stone seven times - once for each of the ancient seven planets - and did so in total nudity. Near the *Ka'bah* is the ever-flowing well, *Zamzam*, which cools the throats of the countless millions of pilgrims.¹²⁸

Trubshaw goes on to describe how this ancient pagan practice of the goddess worship is carried over into modern day Islam:

¹²⁶ Karen Armstrong, *Muhammad: A Biography of the Prophet* (San Francisco: Harper & Row Publishers, 1993), 69.

¹²⁷ <http://www.indigogroup.co.uk/edge/blstone.htm>

¹²⁸ Ibid.

When Muhammad wanted to supplant *Al'Lat* with Allah, this was the one Temple he must conquer. Although Muhammad did conquer the *Ka'bah*, little else changed. The faithful still circle the Holy of Holies seven times (although, I hasten to add, now fully clothed). The priests of the sacred shrine are still known as *Beni Shaybah* or 'Sons of the Old Woman' - *Shaybah* being, of course, the famous Queen Sheeba of Solomon's times.¹²⁹

Thus, it can be seen without a great deal of difficulty that the pagan origins of the god Allah are real and actual, not imaginary and fictitious. This is entirely in keeping with what we have seen with the descendents of the Hamitic line and their influence in the whole of the Ancient Near East, and which influence ultimately enveloped Ishmael and his descendents, to whom the Arabs look as their seminal leader and progenitor.

Ibn Warraq, a former Muslim, also has a very interesting perspective on the relationship of the moon god, Hubal, with Allah. It is also interesting to note that Warraq probably represents the thinking of a large number of Muslims who, unlike him, are fearful to come out and say the things he writes about in his book, *Why I Am Not a Muslim*. Using the research of Old Testament scholars, he states the following:

Hubal was worshipped at Mecca, and his idol in red cornelian was erected inside the Kaaba above the dry well into which one threw votive offerings. It is very probable that Hubal had a human form. Hubal's position next to the the Black Stone suggests there is some connection between the two. Wellhausen thinks that Hubal originally was the Black Stone that, as we have already remarked, is more ancient than the idol. Wellhausen also points out that God is called Lord of the Kaaba, and Lord of the territory of Mecca in the *Koran*. The Prophet railed against the homage rendered at the Kaaba to the goddesses Al-Lat, Manat, and al-Uzza, whom the pagan Arabs called the daughters of God, but Muhammad stopped short of attacking the cult of Hubal. From this Wellhausen concludes that Hubal is no other than Allah, the "god" of the Meccans. When the Meccans defeated the Prophet near Medina, their leader is said to have shouted, "Hurrah for Hubal."¹³⁰

Warraq also gives what he sees as the Islamic view of the Kaaba:

According to Muslim writers, the Kaaba was first built in heaven, where a model of it still remains, two thousand years before the creation of the world. Adam

¹²⁹ Ibid.

¹³⁰ Ibn Warraq, *Why I Am Not a Muslim* (Amherst, NY: Prometheus Books, 1995), 39.

erected the Kaaba on earth but this was destroyed during the Flood. Abraham was instructed to rebuild it; Abraham was assisted by Ishmael. While looking for a stone to mark the corner of the building, Ishmael met the angel Gabriel, who gave him the Black Stone, which was then whiter than milk; it was only later that it became black from the sins of those who touched it. The above is, of course, an adaptation of the Jewish legend (*account*) of the heavenly and earthly Jerusalem.¹³¹

Warraq then goes on to present a stinging critique of the Islamic view of the Kaaba:

While Muir and Torrey are convinced that the Abrahamic origin of the Kaaba was a popular belief long before the time of Muhammad, Snouck, Hurgronje, and Aloys Sprenger agree that the association of Abraham with the Kaaba was Muhammad's personal invention, and it served as a means to liberate Islam from Judaism. Sprenger's conclusion is harsh: "By this lie, ... Muhammad gave to Islam all that man needs and which differentiates religion from philosophy: a nationality, ceremonies, historical memories, mysteries, an assurance of entering heaven, all the while deceiving his own conscience and those of others."¹³²

Thus, it is once again clear to see that Islam has its origin in pagan, occult beliefs and practices that were carried over by Muhammad into present day Islamic belief and practice.

Another very important aspect of Islam is its amalgamation of Jewish and Christian beliefs – thus, it is not some original revelation, as it is represented, but rather it is an eclectic combination of the above two revealed truths, plus, as we have seen, pagan, Arabic beliefs. John Gilchrist has a very important analysis of this eclecticism of Jewish and Christian traditions alongside Arabic traditions in his examination of words found in the Quran, which, according to Islam, is supposed to be pure Arabic, the 'language of heaven':

The quran on numerous occasions proclaims that it has been sent down as an Arabic quran (Surah 12.2, 13.37, 42.7) so that its teaching would be plain to those who heard it. Throughout the Muslim world the Arabic language is revered as the speech of the Book of Allah and all translations of the quran into whatever language are regarded as inferior to the Arabic original. Islamic legend goes so far as to declare that Arabic must be the language of heaven. Furthermore, because the book is said to have been revealed by Allah to Muhammad, it is presumed that it is a perfect Scripture dependent on nothing other than his

¹³¹ Ibid., 41.

¹³² Ibid.

omniscient will and knowledge. Nothing could have come from a human source or have been learnt by the Prophet from other backgrounds.¹³³

He goes on to show that the very name, ‘Quran’, is itself something borrowed from Syriac Christian sources:

The very word quran, which occurs some seventy times in the book and means "a recitation," is not derived from an original Arabic word. Indeed it is significant to note that there are only four occasions where a form of the word qaraa qaraaÿ is not used for the revelation of the quran text to Muhammad. On one of these it refers to the reading of the Scripture that came before the quran (Surah 10.94), on another to a book his opponents demanded he should send down to them which they could read (Surah 17.93) and on two others to books of fate which believers and unbelievers will be made to read on the Last Day (Surah 17.71, 69.19). It is clear that every use of the word is in a religious context, in particular with the reading of heavenly books.

The word qaraa qaraaÿ is not an original Arabic word with the simple meaning "to read." The verbal noun quran itself is not found in Arabic writings prior to the quran itself, and it must be presumed that the word, if not original to the book, is at least contemporary with it. The most probable origin of the word is the Syriac Christian word qiryani meaning the "reading" of a scripture lesson from a lectern in a Church. This is very much the sense in which the word is used in the quran and there can be little doubt that it is derived from Christian sources.¹³⁴

The Arabic verb from which the word Quran comes from is قرا (*qara'a*), and it means “to declaim, recite, read, investigate, and examine.” The word Quran, written in Arabic as القرآن (*al-quran* – “The Quran”), is a nominal form of the verb in the same way that “runner” in English is a nominal form of the verb “to run.” In essence, therefore, the idiomatic usage and understanding of the word Quran in modern Arabic today carries the idea of an “affirmation or confession,” that is, it is viewed as the affirmation and confession of Allah’s will that was given to Muhammad, as Allah recited it to Muhammad. What Gilchrist is saying is that we do not find any usage of the term Quran in Arabic predating the arrival of Muhammad and his subsequent revelations. What we do find, however, is a Syriac word, قري (qeryan), which means “reading, study, and

¹³³ <http://www.truthnet.org/islam/Qurangil4.html>

¹³⁴ Ibid.

disputation.” This noun in turn comes from the Syriac verb ܩܪܐ (qara’), which means “to invoke, pronounce, read, recite, and study.” As you can see, the Syriac word is identical to the Arabic word in its meaning and even in its form as far as the letters used to form the word. The Syriac language came into development around the 5th century BC in northern Mesopotamia, but in 132 BC, with the founding of the Osroene kingdom in southeastern Turkey, Syriac became that country’s official language. By the 2nd century AD, the Old Testament had been translated into Syriac from the Hebrew; by the 3rd century AD, Christian Churches in Edessa (i.e., Osroene) began to use Syriac as their language of worship; and the translation of the Gospels and the Pauline Epistles into Syriac is thought to have been accomplished in the 3rd to early fourth century AD. In I Timothy 4:13, we find the Syriac noun ܩܪܝܢܐ (qeryan) being used to translate the word “reading”: “Until I come, give attention to the public reading (ܩܪܝܢܐ - qarina’) of *Scripture*, to exhortation and teaching.” Therefore, from this form of the Syriac word for “reading” (ܩܪܝܢܐ - qeryan), Gilchrist maintains that the Arabic word for “reading,” قرآن (quran), had its origin, with the resulting conclusion being that the Arabic of the Quran is not “pure Arabic,” but rather, like all languages, is an admixture of many human languages. In addition, this would clearly demonstrate that during the eighteen year gap between the death of Muhammad and the collating and publishing of the first Quran, there was an unequivocal and overt effort at redacting and collating Muhammad’s supposed revelations from the angel Gabriel. The ultimate product of that redaction effort is this convoluted, disjointed, contradictory, and deceptive book called the Quran that has and is continually leading and imprisoning people into great spiritual, mental, emotional, and intellectual darkness and self-destruction.

In addition to the Syriac Christian sources, Gilchrist gives further examples of Greek Septuagint and Greek New Testament influence in the Quran:

Numerous other words and names in the quran are derived from alien sources. Elijah is mentioned three times by name in the book, as Ilyas in Surahs 6.85 (إِلْيَاسَ - *ilyasa*) and 37.123 (إِلْيَاسَ - *ilyasa*), and as Ilyasin in Surah 37.130

(إِلْيَاسِ - *ilyasin*). The latter form was apparently used to rhyme his name with the last word of the next verse, al-muhsiniin (الْمُحْسِنِينَ - *almuhsinin*, which means “to the ones being good”). It is very interesting to note that the word has no connection with the original Hebrew name for the prophet (אֵלִיָּהוּ - *'ēliyyāhū*), but it is the same as the Greek and Syriac (Ἠλίας - *Ēlias* & ܝܠܝܐ - *Elaya*) translation respectively of his name from which it is clearly derived. The same can be said for the prophet Jonah who is called Yunus four times in the quran (Surah 4.163, etc. - يُونُسُ - *Yunus*). He is called Yonah in the original Hebrew (יֹנָתַן - *Yônâ*) and Yunas (Ἰωνᾶς - *Iōnas*) in the Greek Septuagint and New Testament. The quranic form would appear to have been derived from the Syriac form (ܝܢܢܐ - *Yonan/Yunan*) which is exactly the same and is obtained originally from the Greek. Although Hebrew and Arabic are very similar semitic languages, it is intriguing to find quranic names for Hebrew prophets being derived from Greek and Syriac sources and not from the Hebrew originals (*Arabic, Hebrew, and Syriac language insertions are mine*).¹³⁵

Thus, in this very brief historical and linguistic analysis of the origins of some of Islam’s theological beliefs and practices, you can see, once again, that this is not some original and new revelation, but rather it is an eclectic combination of pagan, Jewish, and Christian beliefs, words, and expressions in a manner that exalts the ‘son of the bondwoman’ over against the ‘son of the free woman’. This is both a racial assault in that it is clearly anti-semitic (i.e., anti-Jewish) and a theological assault in that it is clearly anti-grace and pro-works. These latter two we will begin to see with greater clarity as we examine Islam’s theology from both a doctrinal and practical application.

II. Islamic Beliefs & Practices

As we begin this section of our study, we will be looking at five areas: (1) Quranic beliefs and doctrine; (2) Hadith beliefs and practices; (3) The ‘five pillars of Islam’; (4) Sharia law; (5) and Jihad. These five areas are the essence of present day Islamic belief and practice, and if you have a basic understanding of these areas, you will be competently equipped to share and minister to Muslims in an informed and confident manner. When I say confident, I do not mean in a carnal, proud, and arrogant manner,

¹³⁵ Ibid.

but rather in a humble, gentle, and certain manner with regard to the things you are discussing in truth and in love.

(1) Quranic Beliefs & Doctrine

We have already briefly looked at the origin and position given the Quran by Muslims, and now we want to look at some of the doctrinal beliefs espoused in the Quran and taught by Muhammad. It is important to remember, however, that eighteen years passed between Muhammad's death and the compiling of all these teachings into one book, and once again, as has already been seen, there is an admixture of other elements into the Quran besides 'pure Arabic', whatever that might mean. Thus, what we clearly have in the finished product of the Quran is a conflation and redaction in various areas that portray a decidedly anti-Semitic, anti-Christian, and pro-Arab (in particular, a pro-Ishmaelite position - the child of the Flesh - versus Isaac - the child of the promise) perspective. I am not wanting to 'over-spiritualize' this analogy, but I do believe this is a root cause and driving force behind the writings contained in the Quran.

The Fall of Satan

The first doctrine I would like to look at is the fall of Satan. The biblical view is that Satan was cast out of heaven because he wanted to usurp God's power and authority and take the place of God (Isaiah 14:3-15; Ezekiel 28:12-19), and Jesus said He saw Satan fall from heaven in Luke 10:18: "And He said to them, 'I was watching Satan fall from heaven like lightning'." However, according to the Quran, Satan was cast out because he refused to 'bow down' to Adam: "And behold, We said to the angels: 'Bow down to Adam' and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith" (Surah 2:34). Thus, according to the Quran, Allah was commanding reverence and worship of Adam by the angels, but Satan (Iblis) refused to do so and was cast out.

The word for “Bow down” in Arabic in Surah 2:34 is اسجدوا (*asjudû*), and it is a command in the second person plural from the root verb سجد (*sajada*), which means “to bow down , to bow in worship; to throw oneself down, to prostrate oneself (ل - this is the ל in Hebrew, which is represented by the English “L,” and in both Arabic and Hebrew these two letters stand for the English preposition “to/before”); to worship (الله - *alh* – God). This verb is used commonly for one prostrating himself or herself in a general sense (e.g., when calamity or danger strikes). However, it is also used of “prostrating” oneself before God (Allah) and worshipping Him (e.g., Surah 2:125; 3:43; 9:112; 13:15 and many, many more). Thus, the angels are enjoined to give the same homage and reverence to man as they are to God in Islamic belief.

In the Bible, the only time God ever told the angels to ‘bow down’ and worship anyone was when He instructed them to ‘bow down’ and worship Jesus in Hebrews 1:6: “And when He again brings the first-born into the world, He says, ‘And let all the angels of God worship Him.’” This quote is actually taken from the LXX, not the Hebrew, in Deuteronomy 32:43: “Rejoice, ye heavens, with him, and let all the angels of God worship Him; . . .” Clearly this passage is referring to Yahweh, and the writer in Hebrews understands this representation in Deuteronomy to be of Jesus.

In addition, the word used for “worship” in Deuteronomy 32:43 and in Hebrews 1:6 is the same Greek word - προσκυνέω (*proskuneō*), and the Arabic word used in the New Testament in Hebrews 1:6 is the exact same word used in Surah 2:34 et al with regard to ‘bowing down to Adam’, and more particular, with reference to the many examples of bowing down and worshipping God (e.g., Surah 2:125; 3:43; 9:112; 13:15, et al). Thus, what we have in the Quran is an incredibly, convoluted attempt to subtly deify man so that he becomes his own redeemer – i.e., we take the place of Jesus in Islam, and in essence, we become our own savior.

But what is even more startling is that this was not some ‘new revelation’ given to Muhammad by Gabriel, but rather this was a teaching and concept that long preceded Muhammad, and very likely the coming of Jesus Christ – this goes all the way back to a

book entitled *The Life of Adam and Eve*. It is thought that the original text was most probably written in Hebrew by a Jewish author from Palestine, dating somewhere between 100 BC to the end of the first Christian century, and the subsequent Greek and Latin texts emerged from the Hebrew original somewhere from the time of its final production to about 400 AD.¹³⁶ The Latin text contains the account of Satan being cast out of heaven because he refused to worship Adam, and the following is that account:

12 ^{1*} And the devil sighed and said, “O Adam, all my enmity and envy and sorrow concern you, since because of you I am expelled and deprived of my glory which I had in the heavens in the midst of angels, and because of you I was cast out onto the earth.” ² Adam answered, “What have I done to you, and what is my blame with you? Since you are neither harmed nor hurt by us, why do you pursue us?”

13 ¹ The devil replied, “Adam, what are you telling me? It is because of you that I have been thrown out of there. ² When you were created, I was cast out from the presence of God and was sent out from the fellowship of the angels. ^{3*} When God blew into you the *breath of life* and your countenance and likeness were made *in the image of God*, Michael brought you and made (us) worship you in the sight of God, and the LORD God said, ‘Behold Adam! I have made you in our image and likeness.’

14 ^{1*} And Michael went out and called all the angels, saying, ‘Worship the image of the LORD God, as the LORD God has instructed.’ ² And Michael himself worshiped first, and called me and said, ‘Worship the image of God, Yahweh.’ ³ And I answered, ‘I do not worship Adam.’ And when Michael kept forcing me to worship, I said to him, ‘Why do you compel me? I will not worship one inferior and subsequent to me. I am prior to him in creation; before he was made, I was already made. He ought to worship me.’

15 ¹ When they heard this, other angels who were under me refused to worship him. ² And Michael asserted, ‘Worship the image of God. But if now you will not worship, the LORD God will be wrathful with you.’ ^{3*} And I said, ‘If he be wrathful with me, I will set my throne above the stars of heaven and will be like the Most High.’

16 ¹ And the LORD God was angry with me and sent me with my angels out from our glory; and because of you, we were expelled into this world from our dwellings and have been cast onto the earth. ² And immediately we were made to grieve, since we had been deprived of so great glory. And we were pained to see you in such bliss of delights. ^{3*} So with deceit I assailed your wife and made you to be expelled through her from the joys of your bliss, as I have been expelled from my glory.”

17 ¹ Hearing this from the devil, Adam cried out with great weeping and said, “O LORD, my God, my life is in your hands. Remove far from me this my opponent, who seeks to destroy my soul, and give me his glory which he himself has

¹³⁶ James S. Charlesworth, ed., *The Old Testament Pseudepigrapha*, vol. 2, *The Life of Adam and Eve*, trans. and intro., M. D. Johnson (Garden City, NY: Doubleday & Company, Inc., 1985), 251-252.

forfeited.”² And immediately the devil disappeared from him.^{3*} But Adam persisted forty days standing in repentance in the water of the Jordan.¹³⁷

As you can see, this is a very elaborate addition to the creation and fall of man from the original Hebrew account in Genesis 1-3, as well as the fall of Satan metaphorically depicted in conjunction with the falls of the King of Babylon and the King of Tyre described Isaiah 14:3-15 and Ezekiel 28:12-19 respectively. What is most significant about this pseudepigraphal work is that it, along with the Quran, have the angels of God “worshipping Adam.” However, Johnson makes an interesting observation with reference to the theological and cultural mindset of the fifth century AD, which is around the time that the Greek and Latin translations of this work were in circulation. During the late fourth and early fifth century AD, a major controversy arose in the Church in conjunction with a British monk named Pelagius (360-420). In essence, Pelagius was in direct opposition to orthodox teaching with regard to man’s innate, sinful nature and his inability within himself to live pleasing to God:

The monk denied that human sin is inherited from Adam. Man, he said, is free to act righteously or sinfully. Moreover, death is not a consequence of Adam’s disobedience. Adam, indeed, introduced sin into the world, but only by his corrupting example. There is no direct connection between his sin and the moral condition of mankind. Almost all the human race has sinned; but it is possible not to sin, and some people have in fact lived without sin. God predestinates no one, except in the sense that he foresees who will believe and who will reject his gracious influences. His forgiveness comes to all who exercise “faith alone”; but, once forgiven, man has power of himself to live pleasing to God. Thus, Pelagius found no real need for the special enabling power of the Holy Spirit.¹³⁸

Pelagius’ view of man’s sin nature is incredibly similar to that of Islam, as well as the position of man’s potential ability to live a life of not sinning, and from this perspective, a self-deified view of man begins to emerge in Pelagius’ view, which is also incredibly similar to that of Islam.

Thus, M. D. Johnson notes that in the fifth century, there were those under the ‘Christian umbrella’ who embraced Pelagius’ view, and, consequently, they also were drawn to the view of man depicted in Satan’s fall in the Latin version of *The Life of*

¹³⁷ Ibid., 262-264.

¹³⁸ Shelley, 129.

Adam: “Literary evidence suggests that during the fifth century, coincidental with the height of the Pelagian controversy, there was great interest, especially among Frankish churchmen, in harmonizing the biblical story of the origins of man with the classical pagan heroic motifs, . . .”¹³⁹ That is, there was the desire by some within the framework of Christianity to embrace a view that exalted man in a semi-deified state – seeing man expunge his own sin nature and approaching perfection by his own ability and self-will. This is also what we have in Islam with regard to man’s sin nature and his innate potential of possibly arriving at a point of sinlessness:

The Judeo-Christian story of the Fall of Adam (the first man) is accepted, but the Qurān states that God forgave Adam his act of disobedience, which is not viewed in the Qurān (in contradistinction to its understanding in the Christian doctrine) as original sin. . . .

Nevertheless, it is always possible for a sinner to repent (*tawbah*) and redeem himself by a genuine conversion to the truth. There is no point of no return, and God is forever merciful and always willing and ready to pardon. Genuine repentance has the effect of removing all sins and restoring a person to the state of sinlessness with which he started his life.¹⁴⁰

In other words, mankind does not have a sin-nature, but rather he simply commits acts of sin. And secondly, when a person genuinely repents of his or her sin, they are once again, in and of themselves, in a state of sinless perfection, and, according to both Islam and Pelagianism, it is possible for that person to live a sinless life.

With this reasoning, therefore, so much of Scripture is blatantly denied, and man is given a position of being his own redeemer and savior. However, biblically speaking, the following passages are the complete antithesis of the above theology of both Pelagius and Islam:

For all have sinned and fall short of the glory of God (Romans 3:23).

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--¹³ for until the Law sin was in the world; but sin is not imputed when there is no law.¹⁴ Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.¹⁵ ¶ But the free gift is not like the transgression. For if by the transgression of the one the

¹³⁹ Charlesworth, 255.

¹⁴⁰ *The New Encyclopedia Britannica*, vol. 22, “Muhammad and the Religion of Islam,” 7.

many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.¹⁶ And the gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification.¹⁷ For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.¹⁸ ¶ So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.¹⁹ For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.²⁰ And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more,²¹ that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord. (Romans 5:21-21)

If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.⁹ If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.¹⁰ If we say that we have not sinned, we make Him a liar, and His word is not in us. (I John 1:8-10)

This leads us directly into the next topic of discussion, which is The Fall of Adam, and here too in this doctrine, we will see the focus on man's works as being the foundation of his salvation, and man thus has the potential within himself to be his own savior.

The Fall of Adam

The 'fall of Adam' is central to our understanding of the origin of man's corrupt, sinful nature, and as stated above, if one alters the biblical account into something different than what it is clearly presenting and the temporal and eternal consequences that attend it, then we have a major problem. The biblical account is found in Genesis 3:1-7, and it is important at this juncture that we quote the entire passage:

Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"² And the woman said to the serpent, "From the fruit of the trees of the garden we may eat;³ but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'"⁴ And the serpent said to the woman, "You surely shall not die!"⁵ "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."⁶ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.⁷ Then the eyes of both of them were opened,

and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. (Genesis 3:1-7)

The Quranic account, however, is quite different, and there are actually three separate accounts in the Quran: (1) Surah 2:30-39; (2) Surah 7:11-42; (3) Surah 20:115-127. Now unlike the Gospels, which at times have variations of the same story due to the fact that four different people wrote them from four different perspectives, the Quran is supposed to have been written by only one man, Muhammad. However, in each of these three accounts, we have three different presentations of the same event, supposedly by the same person. For example, in Surah 2:36, we read: “Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been.”¹⁴¹ Surah 7:20 is similar, but different from the above: “Then began Satan to whisper suggestions to them, In order to reveal to them Their shame That was hidden from them (Before): he said: “Your Lord Only forbade you this tree, Lest ye should become angels Or such beings as live forever.”¹⁴² If you will notice, these two accounts are quite different from the above biblical account, in that in the biblical account, Satan did not have a conversation with “them,” but rather with Eve alone.

However, within the Quranic text itself in Surah 20:120-121, we read something not only a bit different from Surah 2:36 and 7:20 above, but one might say, completely different:

But Satan whispered evil to him: he said, ‘O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?’ In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey his Lord, and allow himself to be seduced. (Surah 20:120-121)

Once again, we see that the above passage is completely antithetical to the biblical passage where Satan speaks to Eve, not Adam. Thus, here in Surah 20:120-121, not only do we find a stark difference from the biblical text, but an equally stark difference from the other two Quranic passages, as we are told in Surah 20:120 that “Satan whispered evil

¹⁴¹ Ali, 25-26.

¹⁴² Ibid., 348-349.

to him (*i.e.*, *Adam*),” and in Surah 7:20 we are told, “Then Satan began to whisper suggestions to them.”

As we exegetically examine Surah 7:20, we notice that the phrase in Arabic, “Your Lord only forbade you,” is read, نَهَاكُمَا رَبُّكُمَا عَنْ (nahakuma rabbukuma aan), and the two pronouns, “your” and “you,” are both plural (*kuma* being the dual/plural form for both). Thus, there is no mistaking that as Satan is speaking in 7:20, he is actually speaking to and addressing both Adam and Eve. In addition, the Arabic word translated as “only” in English (عَنْ – ‘aan) has a somewhat more emphatic meaning than the word “only” characterizes for us who are English speakers. In Arabic, ‘aan carries the idea of “to individualize, particularize, designate, determine, and appoint.”¹⁴³ Thus, this is an extremely focused word, and it is used for emphasis in order to “specify,” if you will, Adam and Eve as the two, specific individuals, together, who Satan is addressing. However, in 20:120, Satan says, “O Adam! shall I lead thee to the Tree of Eternity.” The phrase in Arabic, “Shall I lead thee,” is هَلْ أَتُوكَ (hal adulluka), and the “thee” (*ka*) is the masculine, 2nd person singular pronoun for “you,” which in this case is referring to Adam by himself, whereas in Surah 7:20, Satan is clearly referring to both Adam and Eve (كُمَا – *kuma* being the plural/dual form of you).

The question before us, therefore, is, which is the correct narrative? Now this might not seem to be of any great significance, but in truth it is. We have at least two different narratives occurring about the one event by the same author, and this supposed oral revelation given to Muhammad by Gabriel, which in turn became the written revelation in the Quran, is believed to be the “pure Arabic,” which is proclaimed to be the “language of heaven.” If that is the case, then Gabriel was confused in his transmission to Muhammad, or maybe it was Muhammad who was confused. On the other hand, in the four Gospels, we have four different individuals writing about the same events, and in many instances there are written variations of the same events by the different authors. However, this is to be expected because each of these four writers saw the same events from different angles, and they then, under the inspiration and guidance of the Holy Spirit, wrote what they saw and heard. God in turn blended these different perspectives

¹⁴³ Cowan, 776.

together so that they expand, compliment, and support the events they are describing into one story. However, with the Quranic text, according to Islamic tradition as stated above, the Arabic given to Muhammad is claimed to be “pure Arabic,” which means it is flawless, and it is supposed to be the “language of heaven.” On the other hand, the text itself, as we have seen, refutes such a belief and doctrine, but what the text does indicate is that during the eighteen year gap between Muhammad’s death (632 AD) and the collating and publishing of the Quran (650 AD), there was a complicit, purposeful, but not very competent redaction in the development and compilation of the Quranic text. We will see more of this purposeful redaction in the Quran as we get into some of its actual teachings in relation to both the Old Testament and New Testament writings, and in these instances we will discover a dependence on writings of an apocryphal nature that were circulating in the 6th and 7th centuries AD in the Middle East, versus on the actual biblical text.

However, that which is the most serious aspect of the above account of Adam and Eve’s fall is what it doesn’t have, and that is, what I would see as a recognition of one’s sin as being against the holy and righteous God, versus simply one sinning against ‘one’s own soul’, which is what we see in **Surah 7:23**: “They said: ‘Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost.’”¹⁴⁴ Indeed, they certainly did wrong their “own souls,” but what is at question is the root of that “wrong,” and in my opinion, that is where the distortion occurs.

In **Surah 2:37** we read the following response by Adam to God over his sin: “Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.”¹⁴⁵ In this last passage, Adam is simply said to have “learnt from his Lord words of inspiration.” This latter statement is very reminiscent of Gnosticism, which stresses knowledge over any form of repentance. In **Surah 20:121-122**, we read the following account of God’s response with reference to Adam’s sin: “thus did Adam disobey his Lord, and allow himself to be seduced. But his Lord chose him (for His Grace): He turned to him, and gave him Guidance.” Of these three, only

¹⁴⁴ Ali, 349.

¹⁴⁵ Ibid., 26.

Surah 7:23 contains any reference to some form of confession and repentance, whereas these last two focus more on ‘knowledge’, whereby someone is ‘guided’ to an intellectual reconciliation with God, depending on their own knowledge and perception, versus being brought to conviction of their sin by the Holy Spirit, leading to repentance and salvation.

I believe this Quranic emphasis on knowledge as the key to salvation can be seen most clearly in Surah 2:37, which we have already looked at. Once again, the passage reads as follows: “Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.”¹⁴⁶ The phrase “Then learnt” is the Arabic word **فَتَلَقَّى** (*fatalaqqā*). This is a reflexive verb form, with the “ta” indicating the reflexive nature of this verb. It comes from the verb root **لَقِيَ** (*laqiya*), whose basic meaning is “to encounter, to meet, to experience,” and with the reflexive “ta,” the meaning may also be translated as “to receive, to take, to learn, to be informed.” The reflexive aspect, therefore, may be translated as, “Then Adam *caused himself to learn* from His Lord words of inspiration, and his Lord Turned towards him; . . .” It appears to be quite evident that the qualifying event that caused the “Lord” to turn “towards him” was the fact that “Adam caused himself to learn from his Lord words of inspiration,” versus a broken and repentant heart over his sin against God and a trust in God’s righteousness, not his own, for his salvation. Another aspect of the reflexive translation with regard to the basic meaning of **لَقِيَ** (*laqiya*) is the following rendering: “Then Adam caused himself to encounter/experience from his Lord words of inspiration.” Once again, this implies Adam as being the agent to discover within himself these “words of inspiration,” which is the same type of verbalism used in the ‘New Age’ movement, and it is nothing less than the ‘self-deification’ we have seen instituted with Nimrod, to ancient Sumeria, and to this very day! We do not find within ourselves “the words of inspiration,” but rather the Living Word of God, Jesus Christ, by the power of the Holy Spirit, imparts His life-giving Spirit within us from without, and we are born again to new life in Christ. And it is then, and only then that we begin to learn of Christ as His indwelling Holy Spirit teaches us, not us ‘teaching ourselves’.

¹⁴⁶ Ibid.

What is interesting here is to once again compare the biblical text with the above accounts. When we do, we see that it was God, through His sovereign grace and mercy, that provided the righteousness Adam and Eve needed for a relationship with Him, and He did that through the shedding of blood of animals that atoned for their sin, whereby “the LORD God made garments of skin for Adam and his wife, and clothed them.” Thus, it was the act of God that established their righteousness through His ‘clothing’ with His righteousness, versus their efforts at attempting to clothe themselves, through their knowledge and effort, with their own righteousness.

The Deity of Jesus Christ

The next Quranic doctrine I would like for us to look at concerns the nature and deity of Jesus Christ. In the Quran, Jesus is described as having a nature just like Adam’s, which means that Jesus and Adam (i.e., man – you and me) are identical in nature: “The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him, ‘Be’: and he was” (Surah 3:59). Abdullah Yusuf Ali makes the following comment about this verse:

After a description of the high position which Jesus occupies as a prophet, we have a repudiation of the dogma that he was Allah, or the son of Allah, or anything more than a man. If it is said that he was born without a human father, Adam was also born without either a human father or mother. As far as our physical bodies are concerned they are mere dust. In Allah’s sight Jesus was as dust just as Adam was or humanity is. The greatness of Jesus arose from the Divine command “Be”: for after that he was – more than dust – a great spiritual leader and teacher.¹⁴⁷

On the other hand, the biblical account of Jesus’ nature is quite different from that described in the Quran, as well as Ali’s commentary: “Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted” (Hebrews 2:17-18). Indeed, He was made like us as far as our human

¹⁴⁷ Ali, 142 – commentary # 398.

frailty is concerned, but He was quite unlike us as far as the essence of His nature is concerned:

Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need. (Hebrews 4:14-16)

Jesus was tempted in all points as we are, but HE DID NOT SIN! When we read Romans 3:23, we find a startling statement about mankind: “for all have sinned and fall short of the glory of God.” This “all” of course includes all mankind, except Jesus, because He WAS NOT AND IS NOT LIKE ALL MEN! He was the unique, Son of God, born of the Virgin Mary, Who is the only One who can take our sins away.

The other area concerning the deity of Jesus that is intensely denied by the Quran has to do with His supernatural, divine birth and His eternal deity:

In blasphemy indeed are those that say that Allah is Christ the son of Mary. (Surah 5:17a)

They do blaspheme who say: ‘Allah is Christ the son of Mary.’ But said Christ: ‘O Children of Israel! Worship Allah, my Lord and your Lord.’ Whoever joins other gods with Allah – Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrongdoers be no one to help. (Surah 5:72)

And behold! Allah will say: ‘O Jesus the son of Mary! Didst thou say unto men, ‘Worship me and my mother as gods in derogation of Allah?’ He will say: ‘Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden. (Surah 5:116)

The Bible, on the other hand, presents a completely different picture of Jesus’ supernatural, divine birth and His eternal deity:

Now in the sixth month the angel Gabriel was sent from God to a city in Galilee, called Nazareth, 27 to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary. 28 And coming in, he said to her, "Hail, favored one! The Lord is with you." 29 But she was greatly

troubled at this statement, and kept pondering what kind of salutation this might be. 30 And the angel said to her, "Do not be afraid, Mary; for you have found favor with God. 31 "And behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus. 32 "He will be great, and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; 33 and He will reign over the house of Jacob forever; and His kingdom will have no end." 34 And Mary said to the angel, "How can this be, since I am a virgin?" 35 And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God. (Luke 1:26-35)

In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being by Him, and apart from Him nothing came into being that has come into being. (John 1:1-3)

And He is the image of the invisible God, the first-born of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him. 17 And He is before all things, and in Him all things hold together. (Colossians 1:15-17)

Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am (**Exodus 3:14**)." 59 Therefore they picked up stones to throw at Him; but Jesus hid Himself, and went out of the temple. (John 8:58-59)

I and the Father are one." 31 The Jews took up stones again to stone Him. 32 Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?" 33 The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God." 34 Jesus answered them, "Has it not been written in your Law, 'I said, you are gods (Psalm 82:6)'? 35 "If he called them gods, to whom the word of God came (and the Scripture cannot be broken), 36 do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? 37 "If I do not do the works of My Father, do not believe Me; 38 but if I do them, though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father." 39 Therefore they were seeking again to seize Him, and He eluded their grasp. (John 10:30-39)

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore were saying to him, "We have seen the Lord!" But he said to them, "Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." 26 ¶ And after eight days again His disciples were inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst, and said, "Peace *be* with you." 27 Then He said to Thomas, "Reach here your finger, and see My hands; and reach here your hand, and put it into My side; and be not unbelieving, but believing." 28 Thomas answered and said to Him, "My Lord and my God!" 29 Jesus said to him, "Because you have seen Me, have

you believed? Blessed *are* they who did not see, and *yet* believed.“ (John 20:24-29)

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. 3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high; 4 having become as much better than the angels, as He has inherited a more excellent name than they. 5 For to which of the angels did He ever say, "Thou art My Son, Today I have begotten Thee"? And again, "I will be a Father to Him And He shall be a Son to Me"? 6 And when He again brings the first-born into the world, He says, "And let all the angels of God worship Him." (Hebrews 1:1-6)

In conjunction with the Quran’s denial of Jesus’ divine, supernatural birth and His eternal deity, is its statement that Jesus was only a messenger and nothing more:

O People of the Book! Commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and His Messengers. (Surah 4:171 a-b)

Christ, the son of Mary, was no more than a Messenger; many were the Messengers that passed away before him. (Surah 5:75 a)

As is quoted above in John 20:24-29, after Jesus had risen from the dead, He appeared to His disciples, but Thomas wasn’t there. Eight days passed from that first encounter Jesus had with His disciples, and then He appeared again, and Thomas was there with the others at this appearance. Thomas had initially doubted that the disciples had actually seen Jesus, but when Jesus appears this time, He tells Thomas to examine His hands and side where He had been pierced. Upon doing that, and realizing that this was indeed the resurrected Jesus, Thomas exclaimed: “My Lord and My God” (John 20:28)! Thus, Jesus was far more than just a prophet.

The Crucifixion of Jesus

The fourth Quranic doctrinal difference with the Bible I would like for us to examine is the Quran’s denial of Jesus’ crucifixion: “That they said (in boast), ‘We killed Christ Jesus the son of Mary, the Messenger of Allah’ – but they killed him not, nor crucified

him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not” (Surah 4:157). This, therefore, is a complete denial of the atonement, and that means that we are still in our sins, and we must atone for our own sins by our own works! However, the above passage in John 20:24-29 attests not only to the fact of Jesus’ death and burial, but also of His resurrection. Paul states very forcefully the importance and necessity of Jesus’ death, burial, and resurrection:

Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. 3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas, then to the twelve. . . . Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, not even Christ has been raised; 14 and if Christ has not been raised, then our preaching is vain, your faith also is vain. 15 Moreover we are even found to be false witnesses of God, because we witnessed against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. 16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If we have hoped in Christ in this life only, we are of all men most to be pitied. (I Corinthians 15:1-5, 12-19)

Thus, we can see rather clearly that just on this one and all crucial aspect of the deity of Christ and the atonement of our sins through His death, burial, and resurrection, the Quran and the Bible are the absolute antithesis of each other. And this is the essence of that difference – salvation through the grace of God, versus salvation through man’s works and his own supposed righteousness. The latter, according to the Bible, is non-existent. Consequently, the satanic deception of Islam is perpetuated through a false sense of righteousness attained by one’s own works: “Those who believe (in the Quran), and those who follow the Jewish (scriptures), and the Christians and the Sabians – any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve” (Surah 2:62). The Bible says just the opposite with reference to our works:

For as many as are of the works of the Law are under a curse; for it is written, "Cursed is everyone who does not abide by all things written in the book of the law, to perform them." 11 Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith." 12 However, the Law is not of faith; on the contrary, "He who practices them shall live by them." 13 Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "Cursed is everyone who hangs on a tree "-- 14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith. (Galatians 3:10-14)

More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ, 9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith. (Philippians 3:8-9)

Marriage & Divorce

The fifth Quranic doctrine I would like for us to look at has to do with marriage and divorce. The following quote from the Quran has to do with Muhammad's desire for his stepson's wife and how he eventually got her:

It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path. Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled. There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away. And the command of Allah is a decree determined. (Surah 33:36-38)

The following is an Islamic commentary on the above passage in order to justify what Muhammad did with his daughter-in-law by his stepson:

Zayd's marriage with the Prophet's cousin Zaynab, daughter of Jahsh, did not turn out happy. Zaynab the high-born looked down upon Zayd the freedman who

had been a slave. And he was not comely to look at. Both were good people in their own ways, and both loved the Prophet, but there was mutual incompatibility, and this is fatal to married life. Zayd wished to divorce her, but the Prophet asked him to hold his hand, and he obeyed. She was closely related to the Prophet; he had given a handsome marriage gift on her marriage to Zayd; and people would certainly talk if such a marriage was broken off. But marriages are made on earth, not in heaven, and it is not part of Allah's Plan to torture people in a bond which should be a source of happiness but actually is a source of misery. Zayd's wish – indeed the mutual wish of the couple – was for the time being put away, but it became eventually an established fact, and everybody came to know of it.¹⁴⁸

In response to the above commentary by Ali is the following assessment:

One of the most shocking events in the life of Muhammad, one which has been a major source of embarrassment for Muslims, is his marriage to his adopted son's former wife, Zaynab bint Jash. Zaynab had married Zayd, the freed slave of Muhammad's first wife, Khadijah, whom Muhammad adopted as his son. According to some versions of the story, Muhammad had ventured to see his adopted son, Zayd, at his house. Upon arriving, he found Zaynab unveiled and was enamored by her beauty. As he departed, Muhammad made some comments which she heard and, when her husband returned, told him what had transpired. After Zayd heard that Muhammad had made some comments about his wife's beauty, he went to his adoptive father and told him that he would divorce her so he could marry her if this is what Muhammad desired. Muhammad refused and encouraged his adopted son to remain with his wife. Subsequently, Zayd divorced his wife and Muhammad was commanded by Allah to then marry Zaynab, his adopted son's divorcee. . . . In light of the preceding, is it not rather obvious that Muhammad needed justification for marrying his adopted son's wife, his daughter-in-law, after having caused a rift in the marriage due to his desires for Zaynab which then led to the couple divorcing? Are we really supposed to believe that the true God not only put it in Muhammad's heart to desire a married woman, but also caused Zayd to divorce his wife in order that Muhammad could marry her? Does God really cause people to lust, to have adulterous desires? Surprisingly, according to Islamic theology, he actually does:

Narrated Ibn 'Abbas:

I did not see anything so resembling minor sins as what Abu Huraira said from the Prophet, who said, "**Allah has written for the son of Adam his inevitable share of adultery whether he is aware of it or not: The adultery of the eye is the looking (at something which is sinful to look at)**, and the adultery of the tongue is to utter (what it is unlawful to utter), and the innerself wishes and longs for (adultery) **and the private parts turn that into reality** or refrain from submitting to the temptation." (*Sahih Al-Bukhari*, Volume 8, Book 77, [Number 609](#))

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: **Verily Allah has fixed the very portion of adultery which a man will indulge in, and**

¹⁴⁸ Ali, 1068 – commentary # 3723.

which he of necessity must commit. The adultery of the eye is the lustful look, and the adultery of the tongue is the licentious speech, the heart desires and yearns, which the parts may or may not put into effect. (*Sahih Muslim*, Book 033, [Number 6421](#), see also Number 6422)

How, then, can the Allah of Islam be the same God revealed in the Holy Bible?
The answer is, he can't be, simple as that.¹⁴⁹

There is another very sick aspect about Islamic Marriage and Divorce Laws that needs to be exposed, and in the common vernacular it is called “temporary marriages.” In Islam, “temporary marriages” have been sanctioned and practiced since the days of Muhammad, and their validation is based on Surah 4:24: “Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property—desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.” In Arabic, the term is “nikah-almut‘ah (نكاح المتعة),” which literally means, “pleasure marriage,” and the following article describes it very well:

An increasing number of Muslims in Britain are reviving the Islamic practice of temporary marriage, according to a recent BBC television documentary focusing on the "taboo subject." Temporary marriage -- a euphemism for religiously sanctioned prostitution -- is an Islamic custom that unites a man and an unmarried woman as "husband and wife" for a limited period of time (sometimes for less than half an hour). The proliferation of temporary marriages -- combined with the spike in polygamous marriages -- shows how Muslims in Britain are using Islamic Sharia law with impunity to establish parallel forms of "marriage" that are otherwise illegal for non-Muslims in the country. The 30-minute documentary examining temporary marriages in Britain is called “Married for a Minute” and first aired on the BBC on May 13. Called Nikah al-Mutah ("short-term marriage") in Arabic, the union consists of a verbal or written contract in which both parties agree to the length of time and conditions for the marriage. The union can last for a few minutes or a few years and when the contract ends so does the marriage. The "wives" in such unions are not counted toward the maximum of four, and the offspring, if any, are often the exclusive responsibility of the woman. Also known as a "pleasure marriage," Mutah was established within Islam by the Muslim prophet Mohammed himself as a way to reward his jihadists for services rendered to Allah. Although Mutah is sanctioned by the Koranic verse 4:24, the practice was later outlawed by the second Muslim Caliph, Omar I (634-644), who said he viewed temporary marriage as legalized

¹⁴⁹ <http://answeringislam.org/Responses/Menj/zaynab.htm>

adultery and fornication. . . . Although *Nikah al-Mutah* is indeed practiced by Shia Muslims, Sunni Muslims engage in an even more libertine practice called *Nikah al-Misyar* (also *Zawaj al-Misyar*, meaning "traveler's marriage"). The *Misyar* is not a normal marriage in the sense that the "husband and wife" in this type of union normally live separately and meet only to fulfil their conjugal obligations. The man is usually already married and cannot afford another regular wife. In a *Misyar*, the man enters into what is essentially a temporary marriage in which the woman has limited rights. *Misyar* marriages are often entered into by Sunni Muslim men who are living away from their regular wives in another country. It is also used by Muslim men who are on vacation and want to avoid incurring Islamic penalties for extramarital sex. Critics of these informal marriages -- with men, both Sunni and Shia -- taking on multiple "wives" for a number of hours -- argue that they allow a Muslim man to have innumerable sexual partners (often underage girls), who are used as an "Islamic cover" for prostitution and the exploitation of women. . . . In an interview with the BBC, Omar Ali Grant, from London, and a convert to Shia Islam, says that has had around 13 temporary marriages but argues that he was just trying to find the right person to spend his life with. He concedes they could be used as a cover for premarital sex, but adds: "Sex is not *haram* [forbidden] per se. In Islam sex doesn't have negative connotations; it is not impure and is not dirty. What Islam is saying is sex has to be between consenting adults who are also responsible. Very often it is said that temporary marriage may amount to some prostitution, but it is not that. Prostitution does occur in certain areas of Muslim society, but then again prostitution happens everywhere." According to the Islamic Scholar Mushtaq Lodi, "Islamic society has evolved ingenious methods to bypass its own restrictions on premarital sex and promiscuity and to help one avoid committing the serious sin of *zina* -- sex outside of marriage, which is considered illicit and calls for a very heavy penalty. The sole object of the *Misyar* and *Mutah* marriages is for sexual gratification in a licit manner. Like most practices in Islamic society, this is also skewed in favor of the male."¹⁵⁰

Thus, as you can read from the above, the sexual perversion that began with and was divinely sanctified by Muhammad through his lying revelations and his perverted actions is still continuing today in abundance throughout Islam. JESUS IS THE ONLY CURE AND REDEMPTION FOR THIS ENSLAVED, TEMPORARY AND ETERNAL SELF-DESTRUCITON MODE ISLAM HAS ALWAYS BEEN IN!

As I view our sexual sin, before or after Christ, whether heterosexual or homosexual, I thank God for His mercy and grace toward us when we turn to Him, and I am also deeply grateful for the truth of genuine repentance and brokenness that God works in our lives by His Holy Spirit concerning our sexual sin in order to bring us into a true, liberating, and sanctifying relationship with Jesus. On the other hand, there are not too many things

¹⁵⁰ <http://www.gatestoneinstitute.org/3748/uk-islamic-temporary-marriages>

more self-destructive and damnable than a false, deceptive, and corruptible form of religiously, sanctioned, sexual sin, which is what we have in Surah 33:36-38. When one is in a true father –son/daughter relationship with God, God disciplines His children “that we may share His holiness” (Hebrews 12:10). Such discipline may be very painful, but it is healing and restorative, separating us from sin and its deception, giving us discernment and solidity whereby we uncompromisingly call sin, sin, and we turn from it: “All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness” (Hebrews 12:11). On the other hand, the pseudo discipline of Islam leads Muslims into greater sin so that they both embrace and sanction Muhammad’s sexual sin as being “good,” and thus, fall even more deeply into sin’s enslaving, self-destructive darkness. Tragically, therefore, this is exactly what Surah 33:36-38 does in sanctifying the sexual sin of Muhammad (i.e., justifying his overt concupiscence), which sin is continually being perpetrated by millions of Muslims today, leading to their temporal and eternal separation from God’s liberating truth in Jesus.

(2) *Hadith Beliefs & Practices*

The Hadith has so many strange and odd things that are purportedly attributed to the prophet, that it would be very impractical to list even a small number of them. Thus, I simply want to look at two to get a flavor of what it contains. All of these quotes are taken from the *Shahi Bukhari* Hadith:

(a) Book 69, number 494b, narrated by Abu 'Amir or Abu Malik Al-Ash'ari: that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.

If indeed this is a quote from Muhammad, then we can see how absolutely spiritually and mentally misguided he actually was in his reasoning and sense perception. In fact, what

the above passage indicates is someone who was guided by superstition, versus divine revelation.

However, there is one other area in the *Shahi Bukhari* Hadith that I want us to look at that is of utmost importance, and it colors the whole of Islam's true grid of sexual morality and exposes it for what it actually is:

(b) Book 58, numbers 234-235, narrated by Aisha:

The Prophet engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became alright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age. That the Prophet said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and some-one said (to me). 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allah, it will be done.'"

The above is the account by the little girl herself, 'Aisha, when she first met the Prophet and was promised to him as his wife, and then when she was actually "handed over to him" at "nine years of age," at which time the marriage was actually consummated. The following, therefore, are further statements in the Hadith *Shahi Bukhari* about the time when she was handed over to Muhammad and the length of their marriage:

Narated By 'Aisha : That the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death). That the Prophet married her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: I have been informed that 'Aisha remained with the Prophet for nine years (i.e. till his death). . . . Narated By 'Ursa : The Prophet wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).¹⁵¹

¹⁵¹ *Shahi Bukhari*, vol. 7, Book 62, #'s 64-65, 88.

This is one of the sickest and most tragic aspects of Islam that I have read-divinely sanctioned pedophilia! The following continues this tragic story and incident in Hadith *Shahi Bukhari*, Book 58, number 236, narrated by Hisham's father: "Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old." Not much more can be said about the above, except to note that this form of pedophilia is still encouraged and advocated by Muslim imams today.

A brief overview and review, therefore, of Muhammad's life is important at this point in order to see how sexually perverted Muhammad actually was. As we have already stated, Muhammad was born in 570, and he married his first wife, Khadijah, in 595 at age twenty-five. Khadijah died in 619 when Muhammad was forty-nine years old. Muhammad died in 632 at the age of sixty-two years old, and according to the above Hadith accounts, 'Aisha and Muhammad were married (including the betrothal) for nine years. Thus, Muhammad actually married her when he was fifty-one years old and she was six, and three years later, when he was fifty-four and she was nine, he consummated the marriage. By anybody's standard, either ancient or at present, for a fifty-four year old man to have sexual intercourse with a nine year old little girl is absolutely repugnant, but even in Muslim society today, and especially where Sharia law is enforced, this is still an accepted practice for men to take and consummate a marriage with a nine year old little girl because 'the prophet did'. Thus, pedophilia is both accepted and encouraged in Muslim societies to this day. However, I have encountered many Muslims in our country who are ignorant of Muhammad's actions, and this is especially true of those who are native born Americans and convert to Islam. I once met a young man who was dressed in Arab garb who was a white American from Southern California. I began to talk with him about Islam, and when I brought up Muhammad's marriage with 'Aisha, he told me that he had been told by his Muslim teachers that 'Aisha was sixteen years old. When I told the young man the truth, and the difference in Arabic between six and sixteen is as obvious as is the difference in English, he was noticeably disturbed. Thus, here was a situation in which Muslim instructors were purposefully lying to a potential convert about the distortion and perversion inherent in Islam and in the life of their prophet,

Muhammad. Not much more can be said about the above, except to note once again that this form of pedophilia is still encouraged and advocated by Muslim Imams and Mullahs today.

(3) The 'Five Pillars of Islam'

These 'pillars', as they are called, are the rallying point around which Muslims unite, and they cement their commitment to Muhammad as the 'prophet of Allah', and to the Quran as Allah's word for them. These 'pillars' began to be formed within the first few decades after Muhammad's death, and they continue today.

Pillar # 1- Profession of Faith

The first pillar is the profession of faith: "There is no deity but God, and Muhammad is the messenger of God," upon which depends membership in the community. The profession of faith must be recited at least once in one's lifetime, aloud, correctly, and purposively, with an understanding of its meaning and with an assent from the heart. From this fundamental belief are derived beliefs in: (1) angels (particularly Gabriel, the Angel of Revelation); (2) the revealed Books (the Quran and the sacred books of Judaism and Christianity); (3) a series of prophets (among whom figures of the Judeo-Christian tradition are particularly eminent, although it is believed that God has sent messengers to every nation), and (4) the Last Day (Day of Judgment).

Pillar # 2 – Prayer

The second pillar consists of five daily canonical prayers. These prayers may be offered individually if one is unable to go to the mosque. The first prayer is performed before sunrise, the second just after noon, the third in the late afternoon, the fourth immediately after sunset, and the fifth before retiring to bed. Before a prayer, ablutions, including the washing of hands, face, and feet, are performed. The *muezzin* (one who gives the call for prayer) chants aloud from a raised place (such as a tower) in the mosque. When prayer starts, the *imām*, or leader (of the prayer), stands in the front facing in the direction of Mecca, and the congregation stands behind him in rows, following him in various postures. Each prayer consists of two to four genuflection units (*rakah*); each

unit consists of a standing posture (during which verses from the Quran are recited—in certain prayers aloud, in others silently), as well as a genuflection and two prostrations. At every change in posture, “God is great” is recited. Tradition has fixed the materials to be recited in each posture. Special congregational prayers are offered on Friday instead of the prayer just after noon. The Friday service consists of a sermon (*khutbah*), which partly consists of preaching in the local language and partly of recitation of certain formulas in Arabic. In the sermon, the preacher usually recites one or several verses of the Quran and builds his address on it, which can have a moral, social, or political content. Although not ordained as an obligatory duty, nocturnal prayers (called *tahajjud*) are encouraged, particularly during the latter half of the night. During the month of Ramadan, lengthy prayers, called *taraweeh*, are offered congregationally before retiring. In strict doctrine, the five daily prayers cannot be waived even for the sick, who may pray in bed and, if necessary, lying down. When on a journey, the two afternoon prayers may be followed one by the other; the sunset and late evening prayers may be combined as well. In practice, however, much laxity has occurred, particularly among the modernized classes, although Friday prayers are still very well attended.



Pillar # 3 – Obligatory Tax

The third pillar is the obligatory tax called *zakāt* (“purification,” indicating that such a payment makes the rest of one's wealth religiously and legally pure). This is the only permanent tax levied by the Quran and is payable annually on food grains, cattle, and

cash after one year's possession. The amount varies for different categories. Thus, on grains and fruits it is 10 percent if land is watered by rain, 5 percent if land is watered artificially. On cash and precious metals it is 2 1/2 percent. *Zakāt* is collectable by the state and is to be used primarily for the poor, but the Quran mentions other purposes: ransoming Muslim war captives, redeeming chronic debts, paying tax collectors' fees, *jihād* (and by extension, according to Quran commentators, education and health), and creating facilities for travellers. After the breakup of Muslim religio-political power, payment of *zakāt* became a matter of voluntary charity dependent on individual conscience. In the modern Muslim world it has been left up to the individual, except in some countries (such as Saudi Arabia) where the Shariah (Islāmic law) is strictly maintained.

Pillar # 4 - Fasting

The fourth pillar is fasting, which is during the month of Ramadan (ninth month of the Muslim lunar calendar), and this was stated in the Quran in Surah 2:183–185. Fasting begins at daybreak and ends at sunset, and during the day eating, drinking, and smoking are forbidden. The reason for this particular time is that, according to Surah 2:185, the Quran was revealed to Muhammad at this time: “Ramadan is the (month) in which was sent down the Qur'an, . . .” In Surah 97:1, we also read: “We have indeed revealed this (Message) in the Night of Power,” which Muslims generally observe on the night of 26–27 Ramadan. For a person who is sick or on a journey, fasting may be postponed until “another equal number of days.” The elderly and the incurably sick are exempted through the daily feeding of one poor person if they have the means.

Pillar # 5 – Pilgrimage

The fifth pillar is the annual pilgrimage (*ḥajj*) to Mecca prescribed for every Muslim once in a lifetime—“provided one can afford it” and provided a person has enough provisions to leave for his family in his absence. A special service is held in the Sacred Mosque on the 7th of the month of *Dhū al-Hijjah* (last in the Muslim year). Pilgrimage activities begin by the 8th and conclude on the 12th or 13th. All worshippers enter the state of *iḥrām* where they wear two seamless garments and avoid sexual intercourse, the

cutting of hair and nails, and certain other activities. Pilgrims from outside Mecca assume *iḥrām* at specified points en route to the city. The principal activities consist of walking seven times around the Kabah, a shrine within the mosque; the kissing and touching of the Black Stone (Hajar al-Aswad); and the ascent of and running between Mount Safa and Mount Marwah (which are now, however, mere elevations) seven times. At the second stage of the ritual, the pilgrim proceeds from Mecca to Minā, a few miles away; from there he goes to Arafat, where it is essential to hear a sermon and to spend one afternoon. The last rites consist of spending the night at Muzdalifa (between Arafat and Minā) and offering sacrifice on the last day of *iḥrām*, which is the *ʿīd* (“festival”) of sacrifice. Many countries have imposed restrictions on the number of outgoing pilgrims because of foreign-exchange difficulties. Because of the improvement of communications, however, the total number of visitors has greatly increased in recent years. By the early 1990s the number of visitors was estimated to be about two million, approximately half of them from non-Arab countries. All Muslim countries send official delegations on the occasion, which is being increasingly used for religio-political congresses. At other times in the year, it is considered meritorious to perform the lesser pilgrimage (*ʿumrah*), which is not, however, a substitute for the *ḥajj* pilgrimage.¹⁵²



¹⁵² *The New Encyclopedia Britannica*, vol. 22, “Muhammad and the Religion of Islam,” 13-14.

(4) *Sharia Law*

Over the centuries, the application of Sharia Law has undergone various changes and alterations, in large part to better coincide with Western jurisprudence (Saudi Arabia, however, being a clear exception). However, over the past fifty years, Islamic fundamentalism, fueled especially by the emergence of Israel, and by what many fundamentalist Muslims see as an encroachment of corrupt, Western ideas and concepts into their cultures, the strict conformity to Sharia Law has been reintroduced into many Muslim societies. We do not have the space or time to deal with all of its various exigencies, but I do want to deal with a few important examples that are significant for us:

(a) Penal Law

For six specific crimes the punishment is fixed (*ḥadd*): death for apostasy and for highway robbery; amputation of the hand for theft; death by stoning for extramarital sex relations (*zinā*) where the offender is a married person and 100 lashes for unmarried offenders; 80 lashes for an unproved accusation of unchastity (*qadhf*) and for the drinking of any intoxicant.

(b) Family Law

A patriarchal outlook is the basis of the traditional Islāmic law of family relationships. Fathers have the right to contract their daughters, whether minor or adult, in compulsory marriage. Only when a woman has been married before is her consent to her marriage necessary; but even then the father, or other marriage guardian, must conclude the contract on her behalf. In Ḥanafī and Shī'ī law, however, only minor girls may be contracted in compulsory marriage, and adult women may conclude their own marriage contracts, except that the guardian may have the marriage annulled if his ward has married beneath her social status.

Husbands have the right of polygamy and may be validly married at the same time to a maximum of four wives. Upon marriage a husband is obliged to pay to his wife her dower, the amount of which may be fixed by agreement or by custom; and during the marriage he is bound to maintain and support her provided she is obedient to him, not only in domestic matters but also in her general social activities and conduct. A wife who rejects her husband's dominion by leaving the family home without just cause forfeits her

right to maintenance. But it is in the traditional law of divorce that the scales are most heavily weighted against the wife. A divorce may be effected simply by the mutual agreement of the spouses, which is known as *khul* when the wife pays some financial consideration to the husband for her release; and according to all schools, except the Ḥanafīs, a wife may obtain a judicial decree of divorce on the ground of some matrimonial offense—*e.g.*, cruelty, desertion, failure to maintain—committed by the husband. But the husband alone has the power unilaterally to terminate the marriage by repudiation (*ṭalāl*) of his wife. *Ṭalāl* is an extrajudicial process: a husband may repudiate his wife at will and his motive in doing so is not subject to scrutiny by the court or any other official body. A repudiation repeated three times constitutes a final and irrevocable dissolution of the marriage; but a single pronouncement may be revoked at will by the husband during the period known as the wife's *'iddah*, which lasts for three months following the repudiation (or any other type of divorce) or, where the wife is pregnant, until the birth of the child.

The legal position of children within the family group, as regards their guardianship, maintenance, and rights of succession, depends upon their legitimacy, and a child is legitimate only if it is conceived during the lawful wedlock of its parents. In Sunnī law no legal relationship exists between a father and his illegitimate child; but there is a legal tie, for all purposes, between a mother and her illegitimate child. Guardianship of the person (*e.g.*, control of education and marriage) and of the property of minor children belongs to the father or other close male, agnate relative, but the bare right of custody (*ḥāḍnaḥ*) of young children, whose parents are divorced or separated, belongs to the mother or the female, maternal relatives.¹⁵³

As stated above, time does not permit to go into great detail about this Law, but the following is a brief delineation of the expansion of Sharia Law that is being implemented now in Iran, Saudi Arabia, and by such groups as Al Qaeda, ISIS/ISIL, Al Shabab, Hezbollah, and Hamas:

- Theft is punishable by amputation of the right hand (above).
- Criticizing or denying any part of the Quran is punishable by death.
- Criticizing or denying Muhammad is a prophet is punishable by death.
- Criticizing or denying Allah, the moon god of Islam is punishable by death.

¹⁵³ *Ibid.*, 32-33.

- A Muslim who becomes a non-Muslim is punishable by death.
- A non-Muslim who leads a Muslim away from Islam is punishable by death.
- A non-Muslim man who marries a Muslim woman is punishable by death.
- A man can marry an infant girl and consummate the marriage when she is 9 years old.
- Girls' clitoris should be cut (per Muhammad's words in Book 41, Kitab Al-Adab, Hadith 5251).
- A woman can have 1 husband, but a man can have up to 4 wives; Muhammad can have more.
- A man can unilaterally divorce his wife but a woman needs her husband's consent to divorce.
- A man can beat his wife for insubordination.
- Testimonies of four male witnesses are required to prove rape against a woman.
- A woman who has been raped cannot testify in court against her rapist(s).
- A woman's testimony in court, allowed only in property cases, carries half the weight of a man's testimony.
- A female heir inherits half of what a male heir inherits.
- A woman cannot drive a car, as it leads to *fitnah* (upheaval).
- A woman cannot speak alone to a man who is not her husband or relative.
- Meat to be eaten must come from animals that have been sacrificed to Allah - i.e., be Halal.
- Muslims should engage in Taqiyya and lie to non-Muslims to advance Islam (e.g., Surah 66:2; Bukhari, vol. 3, book 49, no. 857).¹⁵⁴

(5) *Jihad*

We in the West have been hearing a lot about *Jihad*, and it is important that we at least have a cursory understanding of what it means. In essence, *Jihad* is a religious duty imposed on Muslims to spread Islam by waging war, and it can also be spelled *jehad* (جهاد), which means “struggle” or “battle.” *Jihad* has come to denote any conflict

waged for principle or belief and is often translated to mean “holy war.”

Islam distinguishes four ways by which the duty of jihad can be fulfilled: by the heart, the tongue, the hand, and the sword. The first consists in a spiritual purification of one's own heart by doing battle with the devil and overcoming his inducements to evil. The propagation of Islam through the tongue and hand is accomplished in large measure by supporting what is right and correcting what is wrong. The fourth way to fulfill one's duty is to wage war physically against unbelievers and enemies of the Islamic faith. Those who professed belief in a divine revelation—Christians and Jews in particular—were given special consideration. They could either embrace Islam or at least submit

¹⁵⁴ <http://www.billionbibles.org/sharia/sharia-law.html>

themselves to Islamic rule and pay a poll and land tax. If both options were rejected, *Jihad* was declared. Modern Islam places special emphasis on waging war with one's inner self. It sanctions war with other nations only as a defensive measure when the faith is in danger.

Throughout Islamic history, wars against non-Muslims, even though with political overtones, were termed *Jihads* to reflect their religious flavor. This was especially true in the 18th and 19th centuries in Muslim Africa south of Sahara, where religious-political conquests were seen as *Jihads*, most notably the *Jihad* of Usman dan Fodio, which established the Sokoto caliphate (1804) in what is now northern Nigeria. The Afghan War in the late 20th and early 21st centuries was also viewed by many of its participants as a *Jihad*, first against the Soviet Union and Afghanistan's Marxist government and, later, against the United States. Both then and now, Islamic extremists used the theory of *Jihad* to justify violent attacks against Muslims whom the extremists accused of apostasy (Arabic *riddah*).¹⁵⁵

Conclusion

This ends our Seminar on **Middle Eastern History and the Emergence of Islam**, and I pray that God will powerfully use what He has taught you through this material to be an even greater 'light' in the midst of this very dark world in order to point people to the Light of Jesus Christ: "Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but through Me'" (John 14:6).

In summation, therefore, it is of utmost importance to realize and understand the great darkness that Muslims are in. Sadly, I have NEVER talked to a Muslim who had any assurance of eternal life after death, but only, "I hope my good works will outweigh my bad works." In relation to this, is the Muslim's belief that Satan was cast out of heaven because he refused to bow down and worship Adam (Surah 2:34). In essence, Satan was commanded to "bow down" and give worship and reverence to Adam, who is mankind. Thus, man, a created being, was to be worshiped by the angels. That being the case, I, as a man, can claim deity and the right to be worshiped by lesser beings, and I am also my

¹⁵⁵ *The New Encyclopedia Britannica*, 15th ed., vol. 6, s.v. "jihad," 550.

own savior. As we have already seen, this too is the absolute opposite of biblical truth (Hebrews 1:5-6). Therefore, based on Hebrews 1:5-6, along with Surah 2:34, we can clearly see that based on the Quran, Islam places man on the exact same level as Jesus, and indeed, we each become our own Savior.

However, in truth and reality, we are completely corrupt to the core and utterly incapable of saving and redeeming ourselves. The only hope, and the wonderful assurance we have in Christ is that our sins are completely forgiven in Him. Jesus has and does completely redeem us from our sin, but the satanic deception is very strong in our lives as believers, and we must be equipping ourselves every day in God's complete armor:

Finally, be strong in the Lord, and in the strength of His might. ¹¹ Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. ¹² For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. ¹³ Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm. ¹⁴ Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparation of the gospel of peace; ¹⁶ in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one. ¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God. ¹⁸ With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, . . . (Ephesians 6:10-18)

May the Lord cause all of us to walk wisely in Him and His truth. May He cause us to be led by His Spirit and walk humbly before Him. May He also cause us to walk in love before the Muslim and any and all who do not have a saving relationship with Jesus. Always remember that it is not a doctrinal apologetic, presented in an argumentative manner, that is going to bring any Muslim, or any non-believer to a saving faith in Jesus Christ, but rather it is going to be the power of the Holy Spirit, working through your and my heart of love for that individual, that is mirroring the love of Christ for them (John 3:16-21):

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. ¹⁷ "For God did not send the Son into the world to judge the world, but that the world should be saved

through Him. ¹⁸ "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. ¹⁹ "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. ²⁰ "For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. ²¹ "But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God."

In addition, it is imperative to remember that we are not the Holy Spirit, but merely channels through which He works and ministers. It is He, and He alone who convicts men and women of their sin, the righteousness of Jesus, and the judgment that follows if they refuse Christ Jesus as stated in John 16:8-11: "And He, when He comes, will convict the world concerning sin, and righteousness, and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father, and you no longer behold Me; and concerning judgment, because the ruler of this world has been judged." Thus, when we pray for and speak to Muslims, or anyone else about Jesus, always remember that it is the Father, through His Holy Spirit, that is drawing people to Jesus, NOT US THROUGH OUR PERSUASIVE SPEECH: "No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day" (John 6:44).

Therefore, let the following passages be our guide as we share the liberating life of Jesus Christ with Muslims who KNOW ABSOLUTELY NOTHING OF LOVE AND FORGIVENESS OF GOD FOR OUR SINS THROUGH JESUS:

Remind *them* of these things, and solemnly charge *them* in the presence of God not to wrangle about words, which is useless, *and leads* to the ruin of the hearers. ¹⁵ Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth. (II Timothy 2:14-15)

But refuse foolish and ignorant speculations, knowing that they produce quarrels. And the Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, ²⁵ with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, ²⁶ and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will. (II Timothy 2:23-26)