



Examining Islam

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PREFACE

This year's theme is as relevant as it has ever been. During the weeks that material was being submitted for this book, many people lost their lives to militant Muslims claiming to honor Allah with their acts of violence and murder. Tensions are high throughout the world because of such hateful actions being committed so frequently by the same category of religious followers.

The purpose of this lectureship is not to bash Muslims. The ultimate goal is to save souls—even the souls of those who may consider us to be their enemies (Mt. 5:43-48; Lk. 19:10; 23:34; Rom. 12:17-21). Although Ananias was hesitant to take the Gospel to the infamous Saul of Tarsus, once he did so, the results were tremendous! (Acts 9:10-ff). Let us not fear men, but rather fear God's wrath if we do not take the Gospel to every creature (which includes Muslims) (Mt. 25:24-ff; Mk. 16:15-16; Rom. 8:31; Heb. 13:5-6). Let us also not become guilty of pessimistic stereotyping, convincing ourselves that Muslims will not be receptive to the Gospel. Never doubt the power of God's Word in the hands of a Christian prepared to wield that powerful Sword! (Eph. 6:17; 2 Tim. 2:15; Heb. 4:12). Perhaps the true problem is that many do not feel prepared to teach Muslims, and that is one reason this theme was chosen.

The speakers have been asked to present information in their outlines and presentations as accurately and respectfully as possible. Hopefully the material being presented and published will better equip the Lord's church to defend the one true faith found in the Bible and aid us all in trying to bring Muslims to Christ. With Islam being one of the fastest growing religions in the world, it is time for us all to be prepared to respond to Islam in a Biblical way (1 Pet. 3:15).

We appreciate all those who have worked so diligently to prepare these outlines and present this material. We are thankful for brother Green and his work in recording these sermons for us and future generations. I am always thankful for the Nesbit congregation as a whole, and for all the hard work they put into this lectureship to make it a success. To God be all glory in all things.

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THE ISLAMIC VIEW OF THE BIBLE

Daniel F. Cates

INTRODUCTION:

1. Scripture is plain: the Bible is the sole Product of God, the sole Guide to salvation!
 - A. "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).
 - B. "Every word of God *is* pure: he *is* a shield unto them that put their trust in him" (Prov. 30:5).
 - C. "Sanctify them through thy truth: thy word is truth" (John 17:17).
 - D. "Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever" (Psa. 119:160).
 - E. "Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you" (Deu. 4:2).
 - F. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book" (Rev. 22:18-19; Cf. Gal. 1:6-9).
2. The religion known as Islam has as its authority not the Word of God, but the word of a man, Muhammad; that 114 Surah, or chapter, book is called the Koran.
 - A. It claims to be Divinely inspired.
 - 1) "We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms" (Sura 4:163).
 - 2) "If then they [your false gods] answer not your [call], know ye that this revelation is sent down [replete] with the knowledge of Allah, and that there is no god but He! will ye even then submit [to Islam]?" (Sura 11:14).
 - 3) "When We substitute one revelation for another,- and Allah knows best what He reveals [in stages],- they say, 'Thou art but a forger': but most of them understand not. 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" (Sura 16:101, 102).
 - 4) "It is not fitting for a man that Allah should speak to him except by

inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise. And thus have We, by Our Command, sent inspiration to thee: thou knewest not [before] what was Revelation, and what was Faith; but We have made the [Qur'an] a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide [men] to the Straight Way" (Sura 42:51,52).

5) "Do they not consider the Qur'an [with care]? Had it been from other Than Allah, they would surely have found therein Much discrepancy" (Sura 4:82).

B. Geisler and Saleeb noted, "... Muslims hasten to claim that the Qur'an supersedes all previous revelations based on their concept of progressive revelation. By this they hope to show that the Qur'an fulfills and even sets aside the previous, less complete revelations (such as the Bible)" (213).

C. It gives the Bible lip-service.

1) "It was We who revealed the Law (to Moses): Therein was guidance and light. By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) to Allah's Will, by the Rabbis and the Doctors of Law: For to them was entrusted the protection of Allah's Book, and they were witnesses thereto: Therefore fear not men, but fear Me, and sell not My signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers" (Sura 5:47).

2) "It is He Who sent down to thee [step by step], in truth, the Book, confirming what went before it; and He sent down the Law [of Moses] and the Gospel [of Jesus] before this, as a guide to mankind, and He sent down the criterion [of judgment between right and wrong]" (Sura 3:3).

3) "They say: 'Why does he not bring us a sign from his Lord?' Has not a Clear Sign come to them of all that was in the former Books of revelation?" (Sura 20:133).

3. The purpose of this study is to focus upon how Muslims view the Word of God; this will be done noticing one main area--there are many that could be considered--of Muslim error: The denial of the Deity of Jesus which is plainly attested in Scripture and then to focus upon whether the Muslim's lack of trust in God's transmitted Word is valid.

DISCUSSION:

I. DENIAL OF JESUS' DEITY.

A. What does Islam say?

1. "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" (Sura 5:75).
2. "The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; [in this] they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth! They take their priests and their anchorites to be their lords in derogation of Allah, and [they take as their Lord] Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: [Far is He] from having the partners they associate [with Him]" (Sura 9:30, 31).

B. What does Scripture say?

1. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).
2. "In the beginning was the Word, and the Word was with God, and the Word was God" (Joh. 1:1).
3. "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins" (Joh. 8:24).
4. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Mat. 1:23).
5. "Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen" (Rom. 9:5).
6. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life" (1 Jn. 5:20).
7. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).
8. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God" (Php. 2:5-6).
9. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of

God; and that believing ye might have life through his name"
(Joh. 20:30-31).

II. THE SUPREMACY OF SCRIPTURE

- A. The supremacy of Scripture is disdained by Muslims who attack the idea that the Bible could exist in its authentic form over thousands of years and countless translations and versions, but they can offer nothing better--indeed, nothing better could be offered due to the incontrovertible nature of Scripture!
- B. God inspired the Bible.
1. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets" (Heb. 1:1).
 2. "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost" (2 Pet. 1:20-21).
 3. "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).
 4. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:9-13).
- C. God promised to preserve the Bible for all generations.
1. "The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever" (Psa. 12:6-7).
 2. "Heaven and earth shall pass away, but my words shall not pass away" (Mat. 24:35).
 3. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which

- by the gospel is preached unto you" (1 Pet. 1:23-25).
4. Ironically, though the Muslims say that the Bible is the degraded Word of God and therefore has lost its ability to be a sufficient spiritual guide, Mohammad wrote that God's Word could not be so altered: "The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all" (Sura 6:115).
- D. The Bible is our sufficient Guide!
1. "According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Pet. 1:3).

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THE LIFE OF MUHAMMAD

Bobby Liddell

INTRODUCTION:

1. Muhammad lived about fourteen centuries ago.
 - A. From a relatively obscure beginning, he rose to establish a religion that today is one of the world's fastest growing, claiming more than two billion followers.
 - B. From where did he come, and to where did he go?
 - C. Let us consider the life of Muhammad.
2. In doing so, we shall consider the following:
 - A. Why Study The Life of Muhammad?
 - B. Muhammad's Life: Birth to Marriage.
 - C. Muhammad Begins a New Religion.

DISCUSSION:

I. WHY STUDY THE LIFE OF MUHAMMAD?

- A. According to a pamphlet distributed by the Muslim Students' Association of Memphis:
 1. "The life history of Prophet Muhammad is very important for his words, his deeds and his character are the highest example we can follow" (Muhammad 3).
 2. "He is the model of the most excellent of men for all to follow" (Muhammad 18).
 3. "But God had chosen him out of all mankind to be His messenger to save humanity from sin and destruction" (Muhammad 4).
 4. "Thus did he carry out his mission as the bringer of peace and love to all mankind" (Muhammad 10).
 5. Therefore, they say, "We are fortunate to be believers in the Last Prophet of God, for Muhammad (peace be on him) is the bearer of the message of peace and submission to God" (Muhammad 3).
 6. Likewise, they exhort, "Let us pray to God to give us wisdom and strength to walk in the way of Islam according to the path shown to us by Prophet Muhammad (peace be on him), THE LAST MESSENGER OF GOD" (Muhammad 18).
 7. "The last of all the messengers was Muhammad (peace be on them all)" (Muhammad 3).
- B. Claims of the importance of Muhammad, and his work, make the study of his life important.

1. For example, Encyclopaedia Britannica has this, under "Assessment": "During the 23-year period of his prophethood, Muhammad accomplished what by any account must be considered among the most significant achievements of human history. First, he transmitted both the text of the Qur'ān and his own understanding of the Divine Word, which is the foundation of all later Qur'ānic commentaries. Second, he established a body of Sunnah and Hadith that are, after the Qur'ān, the most important sources for all things Islamic. Third, he laid the foundation for a new religious and spiritual community, taught many disciples, and created the means for the continuity and transmission of the Islamic tradition. Finally, he formed a new society, unifying Arabia in a sociopolitical structure based on the Qur'ān and establishing an empire of faith in the hearts and minds of his followers, who then took his message to the farthest confines of the Earth. It can therefore be argued that Muhammad's mark on history was as profound and enduring as anything recorded in the pages of human history" (Britannica).
2. From islamweb.net: "We Muslims have no doubt that there is no way to happiness and success in this world and the Hereafter except through the Messenger of Allah (Sallallahu Alaihi wa Sallam). There is no way to know the good and the bad in details except through him. This is because, he is the conveyor of the religion from Allah. Allah Says (interpretation of meaning) addressing His Messenger: {Your duty is to convey the message}[42:48]. Allah also Says (interpretation of meaning): {And we have also sent down unto you (Muhammad).....}[16:44]. He also Says, {Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much}[33:21]. The good deeds, words and traits are found only in his guidance. His guidance is the strongest criterion for all saying, deeds and traits. It is through following him that people of guidance are distinguished from erroneous people. Allah Says (interpretation of meaning): {But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission}[4:65]" (islamweb.net).
3. "Muhammad was Caesar and pope in one" (islamawareness.net).

4. These affirmations certainly elicit our investigation into the life of the man named Muhammad.

II. MUHAMMAD'S LIFE: BIRTH TO MARRIAGE.

A. Muhammad's birth.

1. Muhammad, whose full name is Abū al-Qāsim Muḥammad ibn ‘ Abd Allāh ibn ‘ Abd al-Muṭṭalib ibn Hāshim, was born, in Mecca, Arabia (Saudi Arabia) (Britannica), to Abdullah (his father) and Amina in A.D. 570 (Cranford 8).
2. According to the Muslims, "Muhammad was born in Mecca, Arabia, on 12 Rabi Awwal 54 years before Hijira, or Monday, August 20, 570 A.D., early in the morning...we can remember his birthday as a day of blessing and rejoicing for all mankind" (Muhammad 4).
3. Muhammad was born into a society (in Arabia) that was very corrupt: "From his childhood, Muhammad (peace be on him) was deeply distressed by the corrupt society of Arabia. His people spent their time in drinking and gambling" (Muhammad 5).
4. Tribal warfare, disrespect for women, remorseless murder of unwanted girl babies, and idolatry characterized his people (Muhammad 5).
5. According to the Muslim Students' Association pamphlet, "It was one of the darkest periods for all of human society, for even Christianity and Judaism had become ineffective and confused" (Muhammad 5).

B. Muhammad's early life.

1. Abdullah died six months before Muhammad was born, and Amina died when Muhammad was six years old (Muhammad 4).
2. "He came of a very noble family, the Banu Hashim branch of the Quraish tribe" (Muhammad 4).
3. Muhammad's grandfather, Abd Al-Mutallib (Cranford 8), cared for him, after the death of Amina, but died two years later (Muhammad 4).
4. Muhammad's poor uncle, Abu Talib, then took care of him, in the deserts of Arabia (Muhammad 4).
5. He "was an orphan without the care of a father, the love of a mother, brother or sister. But God had chosen him out of all mankind to be His messenger to save humanity from sin and destruction" (Muhammad 4).

C. Muhammad's youth.

1. "In order for Muhammad to master Arabic in its pure form and become well acquainted with Arab traditions, Āminah sent him

as a baby into the desert, as was the custom of all great Arab families at that time. In the desert, it was believed, one learned the qualities of self-discipline, nobility, and freedom. A sojourn in the desert also offered escape from the domination of time and the corruption of the city. Moreover, it provided the opportunity to become a better speaker through exposure to the eloquent Arabic spoken by the Bedouin. In this way the bond with the desert and its purity and sobriety was renewed for city dwellers in every generation. Āminah chose a poor woman named Ḥalīmah from the tribe of Banū Sa‘d, a branch of the Hawāzin, to suckle and nurture her son. And so the young Muhammad spent several years in the desert" (Britannica).

2. Muhammad worked with his uncle, and became a camel driver: "As a camel driver, he accompanied caravans throughout the cities around Mecca" (Cranford 8).
3. "Muhammad traveled twice to Syria trading with these caravans" (Muhammad 4).

D. Muhammad's marriage.

1. Muhammad married a rich widow, Khadija, when he was 25, and, "This union helped him become a successful merchant" (Cranford 8).
2. "Muhammad continued his trade journeys until his twenty-fifth year, when one of the leading men of the city dying, and his widow, by name Khadija, requiring an agent to manage her business, he was recommended to her as a fit person for the purpose. Having accepted the terms she offered him, he traded for her during three years at Damascus and other places. The widow was highly satisfied with his work and his noble character delighted her even more than the increase of her wealth. She, therefore, offered her hand to him in marriage" (Davenport 5).
3. "Muhammad was far ahead of his time by marrying Khadija, a widow and an independent business owner 15 years older than he was, as his first wife. This monogamous relationship, which lasted nearly 25 years, until Khadija's death, was contrary to the then-Jewish, Christian [*Editor's note: so-called "Christians"*] and Arab traditions that allowed for unlimited wives" (islamawareness.net).

E. Other wives of Muhammad.

1. Muhammad had twelve wives, according to islamawareness.net.
2. Others number his wives from eleven to fourteen, along with a multitude of concubines.

3. Discussing "Muhammad's Wives," thespiritofislam.com states the following (note: the following four points are from thespiritofislam.com), although these statements are disputed by some Muslims.
- a. "In a span of ten years he married fourteen wives in addition to his many concubines."
 - b. "Aisha, daughter of Abu-Bakr was a beautiful little girl. Muhammad married her when he was fifty three years old and she was only six years old. He had intercourse with her when she was nine years old. (Wives of the Prophet, pages 57-61)."
 - c. Under "Muhammed Married His Daughter-In-Law," "It was very difficult situation for Muhammad. He had a great desire for Zainab and he wanted to marry her, but she was his daughter-in-law. Muhammad needed help and that help must come from his Allah. At last help came in a revelation brought by the spirit who appeared to him at the cave of Hira, in the following verses recorded in the Quran.
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 people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her we joined 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 (their marriage) (Surat Al-Ahzab 33:37)."
 - d. Of his marriage to his daughter-in-law, and Allah's approval by revelation, Aisha, another of Muhammad's wives stated: "I see your Allah quickly grants you your desire."
4. From "TheReligionofPeace.com Guide to Understanding Islam," under the topic: "What does the Religion of Peace Teach About...The Sex Life of the Prophet," quotes from the Koran, and comments follow.
- a. "Qur'an (33:50) - 'O Prophet! surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman

if she gave herself to the Prophet, if the Prophet desired to marry her-- specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you;' This is another special command that Muhammad handed down to himself that allows virtually unlimited sex, divinely sanctioned by Allah. One assumes that this 'revelation' was meant to assuage some sort of disgruntlement in the community over Muhammad's hedonism."

- b. "Qur'an (33:51) - '*You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased'* This is in reference to a situation in which Muhammad's wives were grumbling about his preference for sleeping with a slave girl (Mary the Copt) instead of them. Accordingly, Muhammad may sleep with whichever wife (or slave) he wishes without having to hear the others complain... as revealed in Allah's literal and perfect words to more than a billion Muslims."
- c. "Qur'an (4:24) - '*And all married women (are forbidden unto you) save those (captives) whom your right hands possess.'* Allah even permitted Muhammad and his men to have sex with married slaves, such as those captured in battle.

- 5. The arguments are that polygamy was common in that day, and that "it is reasonable to believe that he had married these women, most of whom were widows and of advanced age, so that by living with him they may learn Islamic virtues and teach them to other Muslim women" (Davenport 15).

III. MUHAMMAD BEGINS A NEW RELIGION.

A. Muslims believe the world needed a new religion--and that God began it with Muhammad.

- 1. "The time had come when the world once again needed God's mercy and guidance, and the best of all men, Muhammad (peace be on him) was chosen by God to bring His message once again to a lost humanity. God selected for His messenger the one man in this corrupt society who kept himself clean and pure, merciful, tolerant and righteous, and who remained the worshipper of the One Supreme Being" (Muhammad 6).

2. "It was in the fortieth year of his life when one day he heard a strange voice which called out to him 'Read.' The voice was that of the Angel Gabriel sent to him by God. Muhammad replied, 'I know not how to read.' 'Read in the name of Allah, the Creator of all things, Who made man from a clot of blood" (Davenport 6).
3. "Muhammad's mind was immediately illumined, then under the influence of an irresistible excitement he went into the forest, from all sides whereof he heard a voice crying aloud, 'Muhammad, Thou art the Apostle of God the Most High, and I, I am the Angel Gabriel" (Davenport 6).
4. Those of his family were his first converts, followed by "principal inhabitants of Mecca" (Davenport 7).
5. Muhammad announced his "intention to overthrow idolatry and bring his countrymen back to the religion of Abraham" (Davenport 8).
6. "Muhammad's opponents asked for a miracle in proof of his Divine mission but he refused, saying that he was sent to preach truth, not to work miracles" (Davenport 9).
7. Following continued persecution, Muhammad fled to Yathreb (his flight is called the Hejira), where "the citizens, in honour of him," changed "this ancient name of their city to that of Madinatun-Nabi (the City of the Prophet)" (Davenport 17).
8. "Muhammad's flight or 'Hegira' (622 AD) was the turning point in his life. This is the date from which the Moslem world reckons time, as Christians do from the birth of Christ" (Cranford 9).

B. The Me'Raj or Ascension.

1. "At this time the Holy Prophet (peace be on him) was honored by God Most High in a most beneficent and glorious manner. God showed him all that was in heaven and the universe in a vision. He met all the earlier prophets and led them in prayer. He saw the Glory and the Light of God. This was the greatest favor that God could bestow upon any human being. The Prophet received forgiveness for sinners if they repent and do good. Five daily prayers and fasting were ordained by God at this time" (Muhammad 11).
2. "While the revelations he received at Mecca were primarily concerned with matters of faith, the revelations which were given to the Prophet at Medina cover a broad range dealing with all aspects of human conduct, pertaining to food and drink, marriage and family life, morals and manners, trade and commerce, peace and war, crime and punishment. It should be borne in mind that the specific and general injunctions revealed

to the Prophet are for all time, but his companions were the first to hear them and put them into practice" (Muhammad 14).

3. "It may here be remarked that the sword which had been irresistible in the hand of Muhammad was never sheathed by his successors till it had established a vast Empire, comprising extensive portions of Asia, Africa and Europe" (Davenport 39).
4. "Islam is the final Abrahamic religion of God. It is not a new religion but a restoration of the teachings of Moses, Christ, Noah and all other prophets" (revert2islamtoday).

C. The Koran.

1. "The delivery of the Koran extended over a period of twenty three years. The passages were taken down by writers as Muhammad spoke" (Cranford 10).
2. "To Muslims, the Koran is their holy scripture. The word 'Koran' simply means 'the reading or the recitation.' This book is read with the greatest respect and is never held below the waist. It is always placed on the highest shelf in their houses" (Cranford 10).

CONCLUSION:

1. The religion of Islam began with Muhammad, whose first convert was his wife.
2. From the latest figures, in 2014, there are now 2.08 Billion Muslims, comprising 28.26% of the world's population, and that number is increasing (muslimpopulation.com).
3. Muhammad died June 8, 632, in Medina (Encyclopaedia Britannica).
 - A. He was the founder of the religion of Islam, accepted by Muslims throughout the world as the last of the prophets of God.
 - B. George Bernard Shaw wrote of Muhammad: "I have studied him - the wonderful man - and in my opinion far from being an anti-Christ he must be called the saviour of humanity" [George Bernard Shaw in "The Genuine Islam"] ((revert2islamtoday).
4. "In all his words and deeds he was a living example of the teaching of Islam, drawing men and fixing their hearts firmly on God through his teaching and his perfect upright life" (Muhammad 15).

[Editor's note: Regarding the life of Muhammad, please compare Bible passages such as Matt. 7:16-20; 19:1-9; John 16:13; Gal. 1:6-9; 1 John 4:1; Jude 3, etc.]

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ISLAM AFTER MUHAMMAD'S DEATH

Will Anderson

INTRODUCTION:

1. The topic of Islam is one of the biggest areas of social, political, and religious discussion today.
 - A. The United States is in the midst of a seemingly unending battle with Islamic terrorist organizations.
 - B. Sharia law has been brought to the discussion within the U.S. judicial system.
 - C. The words "Islam" and "Muslim" are being distanced from the descriptions of terroristic acts and organizations by those with a political agenda.
2. Unfortunately, finding an accurate history of Islam as a religious, political, and social force is difficult to find.
 - A. Many of the histories that are easily accessible today are driven by bias and propaganda.
 - B. There seems to be an information war taking place, and, as Colin Powell has said, "the first casualty of war is truth."
 - C. The effort of any Christian, and of all of mankind, should be about placing great emphasis on truth.
 - 1) "The lip of truth shall be established for ever: but a lying tongue is but for a moment" (Pro. 12:19).
 - 2) "Lying lips are abomination to the Lord: but they that deal truly are his delight" (Pro. 12:22).
 - 3). "Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Pro. 23:23).
 - 4) "And ye shall know the truth, and the truth shall make you free" (John 8:32).

DISCUSSION:

I. MUHAMMAD'S SUCCESSORS BECAME THE CATALYST FOR ISLAMIC GROWTH.

- A. The first group of Muhammad's successors was the "Rightly Guided Caliphs" (Denny 32).
 1. A caliph was "the chief Muslim civil and religious ruler, regarded as the successor of Muhammad" (Google Definitions).
 2. "Muhammad's closest and staunchest companions moved quickly after his death to ensure a smooth and stable transition" (Denny 32).
 3. The first Caliph was Muhammad's father-in-law, Abu Bakr.

4. Bakr “ruled during a brief but critically important period” as “he presided over the struggles that brought the Arabs back into the Islamic fold” (Denny 32).
 5. Bakr was followed by Umar, who was the first Caliph to hold the title “Commander of the Faithful” (Denny 32).
 6. Umar was replaced by Uthman, who fell into disfavor and was assassinated.
 7. Ali was the last of the “Rightly Guided Caliphs.”
 8. Ali became the leader of the Shias, who only recognized the leadership of Muhammad’s relatives.
- B. The second caliphate of Islamic history is the Umayyad Empire, or the “Arab Kingdom” (Esposito 42).
1. The Umayyad Empire lasted from the death of Ali to circa A.D. 749, when all of the remaining members were murdered.
 2. During this period, Islamic holdings extended from Persia to Spain.
 3. “Western China had been reached by the end of the seventh century” (Jomier 25).
 3. This period was characterized by a “spiritual and moral decline” (answering-islam.com).
 4. Damascus was the capital of the Umayyads.
- C. The third caliphate of Islamic history is the Abbasid Caliphate (Esposito 52).
1. After the overthrow of the Umayyads, the Abbasids came to power.
 2. “The period of five centuries which now began was to see the end of the political unity of the Muslim world” (Jomier 25).
 3. Baghdad became the new capital, replacing Damascus.
 4. The Rule of Caliphs, later in this period, gave over to the rule of Sultans, which means “a Muslim sovereign” (Google Definitions).
 5. In the thirteenth century, the decline of the Abbasid Empire gave way to what is known today as the Ottoman Empire.
- D. The Ottoman Empire began to be built as a response to the death of the final Abbasid Caliph and the Turks from the north building an Islamic Empire in the shadow of the old Byzantine Empire (answering-islam.org).
- E. Since the time of the Ottoman Empire, disunity and disorganization has been a characteristic of the Islamic world.
- F. Today, many Muslim nations have become very wealthy from the discovery of oil, and that wealth has brought the religion back into the thoughts of the world.

II. THE SPREAD OF ISLAM HAD SEVERAL CAUSES.

- A. One cannot think about the spread of Islam without also recognizing an emphasis on the political ideals of Islam.
- B. "The conquests in fact were not primarily religious, but economic and political, enabling the newly united Arab tribes to continue their momentum as a politically and economically feasible community" (Denny 37).
 - 1. Before the development of Islam, the various tribes in Arabia were very loosely connected, if at all.
 - 2. Most pre-Islamic Arabs worshipped a variety of idols, although there would have been small populations of "Christians" and Jews.
 - 3. Life was incredibly difficult for those who lived in these dry, arid places in the Near East.
 - 4. Islam's effort to unite these Arab tribes for political and economic reasons resounded with many of its inhabitants.
- C. Another critical aspect in the spread of Islam was, and continues to be, force.
 - 1. Those who try to deemphasize the violent history of Islam will not take notice of the rapid spread of Islam shortly after the death of Muhammad.
 - 2. The boundaries of land controlled by Muslims in less than an hundred and fifty years after Muhammad's death included all of Arabia, Persia, Syria, much of North Africa, much of Turkey, and Spain.
 - 3. This territory's size was comparable to any large empire in the history of humanity.
 - 4. The people within these other territories did not give up their land freely.
 - 5. Many battles were fought during this period of time to give Islam control over this much territory.
 - 6. The movement into Western Europe was held off by the Franks (A.D. 732), led by Charles Martel, sending the Islamic forces back across the Pyrenees into Spain (Huffard 17).
 - 7. Generally, non-Muslims were required to convert to Islam, pay tributary taxes, or be put to death.
 - 8. That practice can continue to be seen today through the actions of the Taliban, ISIS, and other Islamic organizations.
 - 9. While most Muslims do not commit these acts, many are sympathizers of the terroristic organizations.

III. THE SEGMENTATION OF ISLAM HAD GREAT EFFECTS ON ITS HISTORY.

- A. One must first notice the various groups within Islamic Society.

- B. Next, recognition must be made about how these groups have affected Islamic history.
- C. Geisler outlined the differences in groups within Islam:
1. The largest division within Islam is made up of Sunnis.
 - a. The Sunnis are the more traditional sect.
 - b. They followed the rule of the first four Caliphs, or the "Rightly Guided Caliphs."
 - c. Eighty percent of the world's population of Muslims belongs to this group.
 - d. They recognize the Hadith and sayings of the companions of Muhammad.
 2. The second largest group within the Muslim community is the Shia.
 - a. The Shia followed Ali, the nephew of Muhammad.
 - b. They use Surah 2:124 to prove the bloodline leadership of Muhammad.
 - c. "He said: 'I will make thee an Imam to the Nations'. He pleaded: 'And also (Imams) from my offspring!'" (Surah 2:124).
 - d. An imam can be defined as "the person who leads prayers in a mosque," or "a title of various Muslim leaders, especially of one succeeding Muhammad as leader of Shiite Islam" (Google Definitions).
 - e. The Shia recognize the Hadith and sayings of family members of Muhammad.
 3. "The Sufis are the mystical wing of Islam" (Geisler 297).
 - a. "It is a perplexing but well-established fact that much of Sufi teaching directly contradicts some of the most fundamental doctrines of orthodox Islam" (Geisler 298).
 - b. The Sufis emphasize the desire to have a relationship with God over strict adherence to the Koran and the Hadith.
 4. Several other sects have spun off of more traditional Islamic practice.
 - a. The Wahabbis are a "strong legalistic group who are a radical wing of the Sunnis," which includes men like Osama bin Laden.
 - b. The Druze, Alawite, and Ahmadiyahs are localized sects.
 - c. The Ahmadiyahs are the most active missionary group in the West.
 - d. Sikhism and Baha'i are spinoff religions practiced primarily in India.
 - e. The Nation of Islam is an American born sect, primarily made up of African-Americans, which is considered heretical by traditional Muslims because of their recognition of another prophet, Elijah Muhammad (Geisler 299).

IV. THE METHODS USED TO SPREAD ISLAM MUST BE SEEN WITH A REFLECTION ON GOD'S WORD.

A. Is physical battle the means by which religion should be spread?

1. Though many may use the Old Testament of the Bible as an example for this principle, there never has been or will be another theocratic nation like Israel.
2. In the New Testament, the holy nation is not a physical kingdom, marked by physical territory, but the church is the spiritual nation, whose territory consists of the hearts of men (1 Pet. 2:9).
3. Several New Testament passages explain the spiritual nature of our warfare:
 - a. "For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:3-5).
 - b. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).
 - c. "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36).
4. The Christian is to teach the saving message of Jesus Christ.
5. If one is forced into a religion, true faith will not be developed, which is a critical aspect to be pleasing to God (Heb. 11:6).

B. What causes humanity to war against itself?

1. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not" (James 4:1-2).
2. A very obvious aspect of Islam is territorial domination.
3. This aspect shows the selfishness and desire for worldly preeminence which can be characterized by those things which are of this world (1 John 2:15-17).
4. When something is taken from someone else by force, it is easy to recognize the jealousy, envy, and covetousness involved, which is in itself idolatry (Col. 3:5).

5. The Christian is not to be characterized by these, but by “agape” love, which looks for the greater good of others above themselves (Php. 2:3).

CONCLUSION:

1. Many volumes have been written detailing the history and spread of religious and political Islam.
2. This small amount of information provided barely begins to touch the surface.
3. The intention of this study is to be a springboard into a deeper personal study of this very important topic.
4. One must not get caught up in the propaganda being perpetrated by various media sources.
5. Finding truth should be the goal of any intelligent endeavor.
6. “Buy the truth, and sell it not” (Pro. 23:23).

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THE ISLAMIC VIEW OF JESUS

Gary Colley

INTRODUCTION:

1. The Bible, the Word of God, has been revealed by the Holy Spirit (Jn. 16:13).
 - A. Though recorded by many men from different geographical areas, and at different times (over 1600 years), it is one complete whole and is without contradiction.
 - B. The reason being, it was dictated by one Spirit or mind (Jn. 16:13; II Pet. 1:20-21).
 - C. There is no other book like it (II Pet. 1:3).
2. It claims to be, and is, the plenary, verbally, complete, inspired, Will of God (II Tim. 3:16-17).
3. It is forbidden that any other word, writing, or book be added to it without the condemnation of God (Rev. 22:18-19; I Cor. 1:10-14).

I. CHRISTIANITY HAS SEVEN PILLARS IN THE PLATFORM FOR UNITY (Eph. 4:3-6).

- A. One body, (or Unity in Organization-- Eph. 1:22-23; Col. 1:24; I Cor. 12:20; Matt. 16:18).
- B. One Spirit, (or Unity in Revelation – Jn. 16:13; Eph. 3:3-5).
- C. One Hope, (or Unity of Aim – Mk. 10:30; Tit. 1:2; I Jn. 2:25).
- D. One Lord, (or Unity in Authority – Col. 1:18; 3:16-17).
- E. One Faith, (or Unity of Doctrine – Gal. 1:8-9; Jude 3)
- F. One Baptism, (or Unity of Practice – Rom. 6:3-4; Col. 2:12; Acts 8:36-39; 2:38-41, 47; Mk. 16:15-16).
- G. One God, (or Unity of Worship--Jn. 4:23-24; Jn. 17:17).
 1. The New Testament prescribes five simple acts of Christian worship:
 - a. Singing (Eph. 5:19);
 - b. Partaking of the Lord's Supper every first day of the week (I Cor. 11:23-24; Acts 20:7);
 - c. Teaching God's Word (Acts 2:42);
 - d. Contributing as we have been prospered every first day of the week (I Cor. 16:1-2);
 - e. Praying to God through Christ (Acts 2:42; Jn. 15:16; 16:23; I Tim. 2:5).

II. MANY ARE ENEMIES OF CHRISTIANITY.

- A. There have been many attacks on, and attempts to destroy, Christianity from its first inception! (Acts 4; 5; 7).

- B. Such attacks have continued through history, even within the United States of America, and these attacks seem to worsen and increase in number every year.

III. IT IS NOT OUR DESIRE TO OFFEND OR MISREPRESENT ANY RELIGION, INCLUDING ISLAM, BUT WE ARE COMMANDED TO "TRY" OR "PROVE" EVERY DOCTRINE (I Jn. 4:1; Eph. 5:11; I Thess. 5:21; II Jn. 9-11).

- A. Islam contains a mixture of the Jewish religion and Christianity.
1. All three claim their home to be in Jerusalem
 2. However, the religion of Islam stands opposed to Jewish religion and Christianity!
- B. "Islam" is the name of their religion. It means "surrender to God."
- C. "Muslim" is the name of those who are members. Some say that name is offensive: "We are not Muslims" but followers of "Allah." Many are militant, aggressive, and powerful.
- D. There are two major divisions of Islam, but they have subdivided many times:
1. "Sunnis" - "Sunni Muslims are the largest denomination of Islam and are known as Ahl as-Sunnah wa'l-Jamā'h or simply as Ahl as-Sunnah. The word Sunni comes from the word sunnah, which means the teachings and actions or examples of the Islamic prophet, Muhammad. Therefore, the term "Sunni" refers to those who follow or maintain the sunnah of the prophet Muhammad. The Sunnis believe that Muhammad did not specifically appoint a successor to lead the Muslim ummah (community) before his death" (Wikipedia.org).
 2. "Shiites" - The second largest division of Islam. "In addition to believing in the authority of the Qur'an and teachings of Muhammad, Shia believe that his family, the Ahl al-Bayt (the "People of the House"), including his descendants known as Imams, have special spiritual and political rule over the community and believe that Ali ibn Abi Talib, Muhammad's cousin and son-in-law, was the first of these Imams and was the rightful successor to Muhammad...The Shia Islamic faith is broad and includes many different groups. There are various Shia theological beliefs, schools of jurisprudence, philosophical beliefs, and spiritual movements" (Wikipedia.org).
- E. Within some Islamic groups there is a mystical philosophy called Sufism, and its adherents are called "Sufis" (Wikipedia.org).
- F. The Arabs came from Abraham, Hagar, and Ishmael, NOT ISAAC, THE PROMISED SEED (Gen. 12; 22; Gal. 3:16).
- G. Muslims believe the "Zamzam Well" came as a result of Ishmael scraping the ground with his feet (Wikipedia.org).

- H. "The Kaaba or Ka'aba...("The Cube")...is a cuboid building at the centre of Islam's most sacred mosque, Al-Masjid al-Haram, in Mecca, Saudi Arabia. It is the most sacred point within this most sacred mosque, making it the most sacred location in Islam. Wherever they are in the world, Muslims are expected to face the Kaaba - i.e. when outside Mecca, to face toward Mecca - when performing salat (prayers)" (Wikipedia.org).
- I. Islam is actually a religion of idolatry, as they do not worship the one true God of the Bible.
- J. Muhammad married a rich widow "Khadijah" who gave him great financial help (Wikipedia.org).

III. THE ISLAM RELIGION HAS PROCLAIMED MUHAMMAD (BORN IN MECCA, A.D. 570) TO BE THE GREATEST PROPHET OF GOD THAT EVER LIVED.

- A. This would deny that Jesus Christ the Son of the living God is the greatest prophet (Matt. 3:13-17; 17:1-6; Heb. 1:1-3).
 - 1. God is eternal, self-existent, and has always existed (Jn. 4:26; 8:24, 28, 58; 13:19).
 - 2. The Deity of Jesus likewise is found in the New Testament (Jn. 20:30-31, 24-29; 1:1-4, 14; Col. 1:15-17; 2:9; Rom. 10:9-10; Acts 8:35-39).
 - 3. One must be a Christian to be saved (Jn. 14:6; Acts 4:12).
 - 4. But one must confess the Deity of Christ to become a Christian (Acts 26:28; I Pet. 4:16).
 - 5. "Born approximately in 570 CE in the Arabian city of Mecca, Muhammad was orphaned at an early age; he was raised under the care of his paternal uncle Abu Talib. After his childhood Muhammad primarily worked as a merchant. Occasionally he would retreat to a cave in the mountains for several nights of seclusion and prayer; later, at age 40, he reported at this spot, that he was visited by Gabriel and received his first revelation from God" (Wikipedia.org).
 - 6. "Muslims believe the Quran was verbally revealed by God to Muhammad through the angel Gabriel (Jibril), gradually over a period of approximately 23 years, beginning on 22 December 609 CE, when Muhammad was 40, and concluding in 632 CE, the year of his death" (Wikipedia.org).

IV. THEY CLAIM MUHAMMAD'S WRITINGS TO BE FROM ALLAH, WHOM THEY BELIEVE TO BE THEIR GOD; THUS THEY DENY THE AUTHORITY OF JESUS CHRIST (Matt. 28:18-20).

- A. Muhammad died at age 62 or 63, (June 8, A.D. 632; Wikipedia.org), without a true revelation or premonition.
 - 1. He remains in his grave, but Jesus' grave is empty! Jesus arose from the dead! (I Cor. 15:1-4).

2. Jesus made plans for His work to continue after His death (Jn. 16:13; Mk. 16:15-16; II Tim. 3:16-17; II Pet. 1:3).
3. Muhammad did not assemble his "revelations & Utterances" into a book called the Koran...this was done later (Wikipedia.org).
4. Many Muslims today claim to believe both the Bible and the Koran (Revelation 22:18-19 forbids this!).

V. THE MUHAMMADANS HAVE FIVE PILLARS OF THEIR FAITH: JESUS HAS SEVEN (Eph. 4:4-6).

- A. "Witnessing," or confession of faith in Allah and Muhammad.
- B. Ritualistic prayers five times a day (facing toward Kaaba in Mecca at dawn, noon, afternoon, sunset, & before midnight).
- C. Giving alms (in the form of taxation).
- D. Fasting (from dawn to sunset) the entire "holy month" of Ramadan. (Most eat before dawn and after sunset).
- E. Yearly pilgrimage to the Kaaba in Mecca, the center of the Islamic universe (if you cannot afford it yearly, at least once in your lifetime).

CONCLUSION:

1. Jesus Christ brought love, peace, and hope to the world! (Jn. 10:10).
 - A. His kingdom is spread (unlike Muhammad) through the Gospel of Peace, not intimidation and the sword (Mk. 16:15-16; Jn. 18:36).
 - B. Our warfare is spiritual, not carnal (Isa. 2:4; II Cor. 10:4; Eph. 6:17; Heb. 4:12; Eph. 6:10-17).
 - C. Satan and the forces of wickedness are our enemies, not our fellow man (Eph. 6:11-12).
 - D. We are not to render evil for evil nor take vengeance (Rom. 10:14-21; Heb. 10:30).
2. Militant Muslims are on a rampage worldwide, opposing, raping, committing murder.
 - A. There have been many threats since 9/11, 2001! The radical Muslims have erupted into campaigns of carnage by arson, brutality, and beheading!
 - B. From threats to Christianity and even the Pope of Rome, to threats to newspapers publishing cartoons depicting Muhammad, their threats are very real!
 - C. Though some of them claim the Koran teaches a "religion of Peace," terrorist acts are commonly committed by Muslims against Jews, Christians, other non-Muslims, and even against other types of Muslims.
 - D. Islam's writings endorse violence, war, and armed conflict, but we preach Jesus and a Gospel of peace.
3. WE NEED TO NOTICE THE WORDS OF CHRIST, TO SEE THE DIFFERENCES BETWEEN HIS RELIGION AND THE RELIGIONS OF THE WORLD! (Jn. 18:36; Matt. 5:39-46; 15:12-14; Heb. 12:28).

4. It is our prayer and hope that all will turn to Christianity for the saving of their souls (Matt. 16:24-26).

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THE FIVE PILLARS OF ISLAM

Dwayne Butler

TEXT: "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Ephesians 4:4-6).

THESIS: To learn more about the five pillars of Islam.

INTRODUCTION:

1. Since September 11, 2001, Americans have seen firsthand the devastating and destructive effects of the false religion of Islam.
 - A. There have been political attempts to say the religion of Islam is a "**peaceable**" and "**great**" religion.
 - B. Quite honestly, nothing could be further from the truth.
2. According to the Bible, and just by the usage of a small amount of Verses, Islam is destroyed and exposed as a rank heresy and evil doctrine (**Eph. 4:4-6**).
 - A. There is only one body that is heaven bound (**Eph. 4:4**).
 - B. There is only one Holy Spirit who revealed the truth of God's Word (**Eph. 4:4**).
 - C. There is only one real hope (**Eph. 4:4**).
 - D. There is only one Lord (**Eph. 4:5**).
 - E. There is only one faith (**Eph. 4:5**).
 - F. There is only one baptism (**Eph. 4:5**).
 - G. There is only one Father (**Eph. 4:6**).
3. Having said that, Islam is the youngest of the five major religions of the world.
 - A. "**According to a 2010 study and released in January 2011, Islam has 1.57 billion adherents, making up over 23% of the world population**" (**Wikipedia.org**).
 - B. "**Currently, there are 48 nations where adherents of Islam are in the majority**" (**Sanders 1**).
4. Nobody wants to admit this, but the greatest threat to world peace is the end result of Islam.
 - A. Almost every controversy in the Middle East can be traced to this religion, either through intra-party squabbles, or Islam versus non-Islam.
 - B. The very heart of this religion is violence, and anyone who thinks otherwise needs to familiarize themselves with what Islam really is.
 - C. Count how many times over the past years or even months that some act of violence has taken place in the name of Muhammad, and it will certainly alarm you!
5. The task undertaken here will be to discuss the "**Five Pillars of Islam**."
6. The five pillars of Islam are the foundation of the Muslim life.

- A. They are the minimum of what is involved in being a believing and practicing Muslim.
- B. Islamists believe each pillar is a gateway into deeper understanding and greater spirituality as one grows in the faith.
- 7. Each pillar is a gateway into a deeper damnation that comes from following a manmade doctrine.
- 8. The five pillars are known by these names: The Pillars of Islam or The Pillars of Religion.
- 9. The five pillars of Islam are as follows:
 - A. The Shahada - Confession
 - B. Salat - Prayer
 - C. Zakat - Giving
 - D. Saum - Fasting
 - E. Hajj - A pilgrimage to Mecca.
- 10. It is my prayer that this lesson will better arm us to lead Islamists to the one true faith.

DISCUSSION:

I. THE SHAHADA (CONFESSION)

- A. The first pillar of Islam is that a Muslim must believe and declare his faith by saying the Shahada.
 - 1. The Shahada is also known as the Kalimah.
 - 2. *"At birth it is whispered into the ear of the baby - at death it is spoken over the body of the deceased - in time of battle it is a call to courage - in times of peace it is heard from the minarets of the city both early in the morning and late at night" (Pigman 7).*
 - 3. The statement:
 - a. **"ashhadu al-la La ilaha ila Allah; Muhammadur-rasal Allah"**
 - b. Translation: **"I testify that there is no God but Allah, and I testify that Muhammad is the messenger of Allah" (Eskew 1).**
 - 4. As stated, the declaration has two parts.
 - a. The first part refers to Allah, and the second to Muhammad (**their supposed messenger**).
 - b. In the Muslim view, there is only one God, which is right on target; however, their God is Allah, not Jehovah; therefore, they deny the Deity of God the Father, Jesus Christ, and the Holy Spirit.
 - 5. By making the above statement with the intention to become a Muslim, a person does indeed become a Muslim.
 - 6. Professing this creed is sufficient to make one a convert to Islam, provided the following conditions are met:
 - a. It must be repeated aloud.
 - b. It must be understood perfectly.
 - c. It must be believed in the heart.

- d. It must be professed until death.
 - e. It must be recited correctly.
 - f. It must be declared without hesitation.
7. Shahada is one of the methods used by the Muslims to bear witness of his submission to Allah and "witness" to others.
 8. *"The significance of this declaration is the belief that the only purpose of life is to serve and obey God, and is achieved through teaching and practices of the Last Prophet Muhammad" (islam101.com).*
- B. It is important to notice the Biblical view of the Godhead.
1. The plurality of persons that make up the Godhead can easily be seen in the use of personal pronouns in the creation account.
 - a. **"And God said, Let us make man in our own image, after our likeness" (Gen. 1:26).**
 - b. **"And the Lord God said, Behold, the man is become as one of us" (Gen. 3:22).**
 2. To all who can read and comprehend, it should be simple that the Godhead consists of plural Persons, and yet, the Bible also makes it very clear that there is only one God (**Eph. 4:6; James 2:19**).
 3. When the right source is consulted (**the Bible**), the case for all Three being God is confirmed time and time again.
 - a. The Father is referred to as God (**2 Thess. 2:16; cf. Matt. 11:25-26**).
 - b. The Son is referred to as God (**Matt. 1:21; John 1:1-2**).
 - c. The Spirit is called God (**Acts 5:3-4; cf. Heb. 9:14**).
 4. The conclusion that one draws from the Quran concerning God being singular is both inaccurate and unsupportable.
- C. Confession is essential – is there any Gospel preacher who would say otherwise?
1. **"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:32-33).**
 2. The apostle Paul said, **"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9-10).**
- D. There is a confession to be made, and it does not have one thing to do with Muhammad! (**Acts 8:37**).

II. SALAT (PRAYER)

- A. Muslims are required to pray five times a day, kneeling and facing Mecca.
1. Prayer is probably the central practice that shapes the daily routine of the followers of Islam.

- a. Each prayer follows a prescribed sequence of words with accompanying bodily positions.
 - b. The Muslim is constantly reminded to put Allah before other concerns.
 - c. Muslims may not waive the obligation to pray five times daily, even if they are sick or are on a journey.
 - d. Any Muslim who willfully avoids prayer is considered to have forsaken Islam.
2. Each time of prayer is announced with a call to prayer that starts about fifteen minutes before the designated time of prayer.
 - a. The call itself:
 - b. ***"God is Great. God is Great. God is Great. God is Great. I testify that there is none worthy of worship except God. I testify that there is none worthy of worship except God. I testify that Muhammad is the messenger of God. I testify that Muhammad is the messenger of God. Come to prayer! Come to prayer! Come to success! Come to success! God is great! God is great! There is none worthy of worship except God" (Eskew 2).***
 3. The prayers take place at the following times:
 - a. The first prayer comes about an hour before sunrise.
 - b. The second prayer comes at noon.
 - c. The third prayer comes in the mid-afternoon, about the time people are having tea or heading home from work.
 - d. The fourth prayer is a sunset prayer.
 - e. The fifth prayer is an evening prayer, at a time when one is winding down, getting ready to sleep.
 4. If a Muslim cannot be at a mosque to pray, it is permissible to use a rug or newspaper.
 5. Even though it is completely wrong in almost every facet, you have to admire the Muslim prayer life.
 6. How much more could Christians change the world if they were only willing to pray more?
- B. First and foremost, God set forth qualifications and requirements for acceptable prayer.
1. **"There they cry, but none giveth answer, because of the pride of evil men. Surely God will not hear vanity, neither will the Almighty regard it" (Job 35:12-13).**
 2. **"The Lord is far from the wicked: but he heareth the prayer of the righteous" (Prov. 15:29).**
 3. **"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sin" (2 Chron. 7:14).**

- C. Study the Bible and you will find out that God has not changed regarding sins and sinners. The requirements found in the Old Testament concerning prayer being a blessing for the righteous remain largely unchanged.
 - 1. **"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31).**
 - 2. **"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).**
- D. Anyone who does not meet the requirements set forth by God concerning acceptable prayer needs to realize and admit that their prayers will be in vain.
 - 1. The conditions that God set forth in both Old and New Testaments do not even come close to being fulfilled by the prayer of a Muslim.
 - 2. All spiritual blessings (**including prayer**) are found in Christ (**Eph. 1:3**).
 - a. They are not found in Muhammad.
 - b. They are not found in Islam.
 - 3. Since Muslims are in most cases unwilling to accept the mandates set forth by God, they cannot pray acceptably.
 - a. It does not matter if they pray five times a day or five hundred times a day.
 - b. It does not matter if they do it in a mosque or in a corner standing on their heads.
 - c. It does not matter if they face north, south, east, or west.
 - d. It does not matter if they face Mecca or Disneyland.
- E. Until a person is in Christ, there is no prayer to God because there is no mediator outside of Christ (**1 Tim. 2:5**).

III. ZAKAT (GIVING)

- A. The third pillar of Islam is the alms or savings tax (**Zakat**).
 - 1. The word Zakat to the Muslim means "**purification**" or "**growth**" (**Eskew 3**).
 - a. There are two kinds of giving in the Muslim community:
 - b. Legal (**zakat**) and voluntary (**sadaga**).
 - 2. One's possessions are purified by setting aside a proportion for those in need and for the society in general.
 - 3. **"Like the pruning of plants, this cutting back balances and encourages new growth" (islam101.com).**
- B. Local mosques and various Islamic organizations may act as conduits to receive and distribute the proceeds of zakat.
 - 1. The zakat is used to:
 - a. Help the poor and sick.
 - b. Spread the Islamic faith.
 - c. Ransom captives.
 - d. Aid travelers.
 - e. Free Muslim slaves.
 - f. Help debtors.

- g. Defend Islam.
 - 2. **"For the most purposes this involves the payment of 2.5% of one's capital, provided that this capital reaches a certain minimum amount that [sic] which is not consumed by its owner. A generous person can pay more than this amount, though it is treated as voluntary charity (Sadaqah). This amount of money is provided to bridge the gap between the rich and the poor, and can be used in many useful projects for the welfare of the community" (Baker 458).**
- C. Helping those in need is admittedly both Biblically and morally correct, but just as God included limitations on prayer, He also did for our giving.
- 1. If we are going to give, just like anything else, it must be done in the name of Jesus (**Col. 3:17**).
 - a. To do something in the name of Jesus is to do it by his authority or by His power.
 - b. All that we do in religion, including our giving, must be done according to what God said in the Bible.
 - 2. A benevolent act may be done at any time whenever the need arises (**Gal. 6:10**), but that should not be, and is not, the end of our giving.
 - 3. The Bible also teaches us about our obligation to give into the church treasury (**1 Cor. 16:1-2**).
 - a. When the true church assembles together on the first day of the week, it is to worship God.
 - b. Included in that worship is our giving.
 - c. The money put into the church treasury is to be used to finance the threefold work of the church (**teaching, edification, benevolence**).
 - 4. Also, the 2.5% required by the Islamic belief is foreign both to the Old and New Testaments.
 - a. The manner and attitude of our giving is as important as the amount that we set aside to give to God.
 - b. Those who only give out of a sense of necessity have completely missed the mark (**2 Cor. 9:7**).

IV. SAUM (FASTING)

- A. The fourth pillar of Islam is Saum or fasting.
 - 1. Fasting takes place in the month of Ramadan from dawn until sunset.
 - a. *"O you who believe! Fasting is prescribed for you as it was prescribed to those before you that you may become righteous - for a limited number of days...Ramadan is the month in which was sent down the Quran, as a guide to mankind"* (Sura 2:183-185; quran.com).
 - b. Those who meet certain criterion (**children, sickness, nursing or pregnant mothers, temporary disability**) may break the fast, but they must make up an equal number of days later in the year (Sura 2:184).

2. During this fast there is no eating, no drinking, no sexual intercourse, and no smoking.
 - a. **"During daylight hours the Muslim must not swallow anything, not even saliva" (Pigman 8).**
 - b. The night is not mentioned, so they can eat and drink after the sun goes down.
 3. Their fasting also includes being morally upright.
 - a. **"During the fast there is to be no lying, malicious gossip, quarreling and trivial nonsense" (Baker 462).**
 - b. I do not know about you, but I have always been under the impression that we should always abstain from such sins.
- B. In a study of both Old and New Testaments, it is clear that fasting was something that was practiced in the first century church.
1. Those who fasted in the Old Testament:
 - a. Israel fasted at Bethel in the war against the Benjamites (**Judg. 20:26**).
 - b. David fasted and wept when his son was sick (**2 Sam. 12:16-23**).
 - c. David and the people fasted for Saul and Jonathan after their deaths (**1 Sam. 31:13; 1 Chron. 10:12**).
 - d. Moses fasted for 40 days and 40 nights because of the sin of the Israelites (**Deu. 9:15-18**).
 - e. Nehemiah fasted when he first heard of the state of Jerusalem (**Neh. 1:4**).
 - f. The Jews fasted when they heard that Haman had obtained the king's decree against them (**Esther 4:3, 16**).
 2. There was also much teaching on fasting in the New Testament.
 - a. Jesus fasted for 40 days and 40 nights (**Luke 4:1-2**).
 - b. There was fasting in the Lord's church (**Acts 13:2**).
 - c. The early church prayed and fasted as they appointed elders (**Acts 14:23**).
 - d. Even the apostle Paul fasted (**2 Cor. 6:4-5**).
 3. There is more teaching in the New Testament on fasting than repentance and confession!
 4. Jesus taught more on fasting than on baptism and the Lord's Supper!
 5. However, that which cannot be found is a specific command to fast.
 6. Also, when one chooses to fast, it should be done in a private manner.
 - a. **"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly" (Matt. 6:16-18).**
 - b. *"Obviously fasting is a private matter, and since no time frame is specified within the framework of the New Testament, the fast of*

Ramadan is nothing more than another feeble attempt by man to please God outside of His revealed will" (Baker 462-463).

- C. Even though fasting is indeed authorized by Scripture, we must be careful to avoid extremes by ignoring it or by binding it upon someone else.
 - 1. Some consider fasting unnecessary, undesirable, and therefore think it should be ignored.
 - 2. Others think fasting is to be bound as a matter of faith like baptism, or prayer.
 - 3. *"Some have exalted religious fasting beyond all Scripture and reason, and other have utterly disregarded it" (John Wesley).*

V. HAJJ (PILGRIMAGE TO MECCA)

- A. The fifth pillar of Islam is to make a pilgrimage (**HAJJ**) to Mecca at least once in his or her lifetime in the month of Dhul-Hijah where various rituals and rites are performed.
 - 1. Some 2 million Muslims make the pilgrimage every year.
 - 2. If one cannot go, they can go by proxy (help pay for another to go in his/her place).
 - a. *"When a pilgrim arrives at the "holy city," it is incumbent upon him to change his normal clothes for the 'Iharm', a white garment which is worn specially for this purpose. The pilgrimage rites include a walk to the Zamzam well, which according to Islamic legend provided the water to save Ishmael and Hagar from death. Muslims will not only want to drink from it but often take jerryjars full of holy water with them as popular belief attributes to is a cure for all kind of sicknesses. This is followed by walking seven times around the Ka'ba, and kissing the black stone at one of the corners. After this the pilgrim must run seven times between the two hills Safa and Marwa (a remnant of pagan days, when on each hill stood an idol, today all is under one roof). On The eighth day he goes to Mina, a valley near Mecca, to meditate and pray. The ninth day he progresses to Arafat (where Adam is said to have been seeking God's mercy). At this place up to two million pilgrims will "stand before Allah" in prayer and listen to a sermon on the site where Muhammad preached his famous farewell sermon before his death. Back at Mina the following day, the pilgrims gather pebbles to throw at a stone pillar which is symbolizing the devil. Here also the men have their head shaven (and women cut off a symbolic lock of their hair)" (Baker 463-464).*
 - b. *"Muslims hope to win Allah's favor by performing the Hajj. In popular thinking it will bring purity by wiping away their past sins" (Baker 464).*
- B. It is baffling how someone can believe all of that and then call a Christian foolish for believing **"He that believeth and is baptized shall be saved" (Mark 16:16).**

1. *"Never in the history of the Bible has the God of heaven and earth authorized such meaningless activities" (Baker 464).*
 - a. When I read about sins being forgiven, I read about the blood of Jesus Christ! (1 John 1:7).
 - b. When I read about sins being forgiven, I read about water washing them away (Acts 22:16).
2. When I read about sins being forgiven, I surely do not read about special clothing, drinking from a well, kissing a black stone, running seven times between two hills, standing before Allah, throwing pebbles, and I surely do not read anything whatsoever about Muhammad.
3. The reason I do not read about that is because Muhammad (A.D. 570) did not come onto the scene until after my Savior had died, was buried, was resurrected, ascended into Heaven and established His church.
4. I do not say this to be harsh, and I certainly do not say it to hurt feelings, but Muhammad was nothing more than a man who was born in A.D. 570 and became a false teacher!

CONCLUSION:

1. From what I understand, Muhammad claimed that the angel Gabriel came to him and wanted him to be the new leader for his new religion: *"Later he claimed the angel Gabriel informed him to warn the people" (Sanders 1).*
 - A. I have a good idea that is not true, but for just a moment let us pretend that it is.
 - B. **"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).**
 - C. Friends, even if Gabriel did come to Muhammad, and choose him to be his new leader of his new religion, he did it wholly without the approval of God.
2. When all the ribbons and bows are stripped away from the man called Muhammad, we find that he is just another false teacher with a serious authority problem.
3. He was nothing more than another false teacher, and no matter how fast his religion is growing, the fact that he was a false teacher will never change.
4. It has been said that Islam is the second fastest growing religion in the world **(second to atheism).**
 - A. The question is, "Why?"
 - B. The answer is simple – because they are serious about their cause, and there is nothing more powerful than people with a cause.
5. The sad thing is, they seem to be more diligent than most Christians are, even though we are armed with the Truth.
6. I hope we get our acts together really soon, or this so called religion may lead us to our demise.

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IS ISLAM A RELIGION OF PEACE?

Torrey Clark

INTRODUCTION:

1. This is a subject that has been in the forefront of public consciousness for some time.
2. It is admitted by the author that he is not an expert on Middle Eastern history, the religion of Islam or the beliefs of its adherents in the world.
3. Generally speaking, it seems that the Islam of the West is something quite different from the Islam of East, at least in terms of the practices of its believers.
4. This discussion has to do with ideas and facts, it is not a critique on adherents to the Islamic faith.
5. Islam may not be found to be a religion of peace, but that does not mean none of its adherents are peaceful.
6. There is a great deal of confusion in the media and the political realm as to the teachings of Islam.
7. The question being answered is not...
 - A. Can Islam be practiced peacefully?
 - B. Are there peaceful Muslims?
 - C. Are there any teachings of peace in Islam?
 - D. Is Judaism or Christianity a religion of violence?
 - E. Is violence ever justified?
 - F. Have Christians ever tried to advance their cause with violence?

DISCUSSION:

I. IS ISLAM A RELIGION OF VIOLENCE?

- A. The religion that Muhammad left, as recorded in the Koran, the Hadith and other records is a religion that endorses violence: The earliest historical records show that Muhammad launched offensive military campaigns and used violence at times to accomplish his purposes. He used the term jihad in both spiritual and physical contexts, but the physical jihad is the one Muhammad strongly emphasizes. The peaceful practice of Islam hinges on later, often Western, interpretations of Muhammad's teachings, whereas the more violent variations of Islam are deeply rooted in orthodoxy and history (Qureshi 114).
- B. Islam articulates a religion in which violence is justified against unbelievers (Koran 9:29, 111; Bukhari 9.84.59)
- C. Islam articulates a religion in which violence is justified against apostate Muslims (Bukhari 9.84.57-65; Muslim 4154, 4490).

- D. Islam articulates a religion in which violence is justified against women (Koran 4:34; Bukhari 8.82.828; Muslim 2127)
- E. Islam articulates a religion in which violence is justified against sinners (Koran 5:38; 24:2; Muslim 4206).

II. KORAN PASSAGES DEALING WITH VIOLENCE

- A. Koran 2:191-193 - "And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah [disbelief] is worse than killing...but if they desist, then lo! Allah is forgiving and merciful. And fight them until there is no more Fitnah [disbelief and worshipping of others along with Allah] and worship is for Allah alone. But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrong-doers, etc.)" (Roberts).
 - 1. Some Muslim apologists may claim this passage only authorizes violence in the context of self-defense.
 - 2. However, this does not seem to be limited to self-defense in light of the historical context:
 - a. "The historical context of this passage is not defensive warfare, since Muhammad and his Muslims had just relocated to Medina and were not under attack by their Meccan adversaries. In fact, the verses urge offensive warfare, in that Muslims are to drive Meccans out of their own city (which they later did). The use of the word 'persecution' by some Muslim translators is thus disingenuous (the actual Muslim words for persecution - 'idhtihad' - and oppression - a variation of 'z-l-m' - do not appear in the verse). The actual Arabic comes from 'fitna' which can mean disbelief, or the disorder that results from unbelief or temptation. Taken as a whole, the context makes clear that violence is being authorized until 'religion is for Allah' - ie. unbelievers desist in their unbelief" (Roberts).
 - 3. Part of the problem with interpretation of the Koran has to do with a lack of standard authority in terms of what the historical context of the passages are.
 - a. This is partly attributed to the fact that the histories were not written until centuries after the life of Muhammad, and there are conflicting understandings of that history.
 - b. However, many of the violence passages, including this one, have been shown to be in a context of offensive warfare, according to the best sources of history for the periods.
- B. Koran 2:216 - "Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not" (Roberts).

- C. Koran 3:151 - "Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority" (Roberts).
- D. Koran 4:74 - "Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward" (Roberts).
- E. Koran 4:95 - "Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward" (Roberts).
- F. Koran 9:29 - "Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued" (Roberts).
1. Again, some Muslim apologists may claim this passage only authorizes violence in the context of self-defense.
 2. "According to this verse, they are to be violently subjugated, with the sole justification being their religious status. This was one of the final 'revelations' from Allah and it set in motion the tenacious military expansion, in which Muhammad's companions managed to conquer two-thirds of the Christian world in the next 100 years. Islam is intended to dominate all other people and faiths" (Roberts).
- G. Koran 33:60-62 - "If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge thee on against them, then they will be your neighbors in it but a little while. Accursed, they will be seized wherever found and slain with a (fierce) slaughter" (Roberts).

III. MUSLIM HISTORICAL PASSAGES DEALING WITH PEACE AND VIOLENCE

- A. Bukhari 1.2.24-25 - "Allah's Apostle said: 'I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform a that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah.' Allah's Apostle was asked, 'What is the best deed?' He replied, 'To believe in Allah and His Apostle (Muhammad).' The questioner then asked, 'What is the next (in goodness)?' He replied, 'To

participate in Jihad (religious fighting) in Allah's Cause'" (sacred-texts.com).

- B. Muhammad ordered a warrior to assassinate a mother of five, Asma bint Marwan. She was breastfeeding a child when she was murdered, her blood splattering on her children. When the assassin told Muhammad he had difficulty with what he had done, Muhammad showed no remorse (Qureshi 217).
- C. Muhammad captured and beheaded over five hundred men and teenage boys from the Jewish tribe of Qurayza. After the Muslims killed the men, they sold the women and children into slavery and distributed their goods among themselves (Qureshi 217).

CONCLUSION: WHAT SHOULD THE CHRISTIAN RESPONSE BE?

- 1. Christians should not respond in fear.
 - A. We should not respond in fear of persecution (1 Pet. 3:13-17).
 - B. Even if the Muslim world were to take over Western Civilization, the Christian has no reason to fear (Mt. 10:28).
 - C. If we are more interested in preserving our comfort and security above the spread of the Gospel, then we need to examine our hearts before the Lord (Mt. 6:33; 1 Cor. 9:16; 2 Tim. 3:12).
- 2. Christians should love their Muslim friends, neighbors and enemies.
 - A. We love them by doing good to them and praying for them (Mt. 5:43-48).
 - B. We love them by articulating the good news message of Christ in a way that is sensitive to their worldview (1 Pet. 3:15; 1 Cor. 9:19-23; 2 Tim. 4:2).
 - C. We love them by lovingly teaching them the realities of what their religious documents teach (2 Cor. 10:4-5).
 - D. We love them by helping them out of the path of violence and showing them the way of peace (Eph. 2:17).
 - E. We love them by helping their oppressed women find help and safety (Gal. 6:10; cf. Mt. 23:23).
 - F. We love them by truly modeling Jesus Christ, so God's glory can be seen in us (Mt. 5:16; cf. Eph. 5:1-2).

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THE ISLAMIC VIEW OF SALVATION

Chris Butler

INTRODUCTION:

1. Any discussion on the subject of salvation must, of necessity, begin with a discussion of the book(s) which address the subject.
 - A. My subject is the Islamic view of salvation as opposed to the Biblical view of salvation.
 - B. Both the Koran and the Bible claim inspiration.
 - C. Both speak of salvation and life after death, but both cannot be right as we will demonstrate as we continue this study.
 - 1) Brother Dave Miller has written:
 - 2) "It is equally imperative that the reader recognizes that the Quran and the Bible are in hopeless conflict and contradiction with each other. The discord and dissonance is weighty, extensive, and irresoluble. They conflict with one another on significant matters of doctrine, and they conflict with one another on scores of less-important minor details" (138).
 - D. To quote Wayne Jackson, "The question is really this: Which book is the revelation of God? Both volumes claim inspiration, but obviously both cannot be inspired" ("Ishmael").
2. "Before one commits to a system of religion, it is necessary to inquire into the source of that religion. If the Bible is from heaven, then Christianity is the true religion. If the Koran is from God, then Islam is the genuine system" (Jackson, "Ishmael").

DISCUSSION:

I. THE PROBLEMATIC KORAN AND THE PERFECT REVELATION OF GOD.

- A. Students of the Bible are familiar with the claims of the Bible to be inspired.
 1. We see this from its writers.
 - (a). Paul. 2 Tim. 3:16-17; Gal. 1:12.
 - (b). Peter. 2 Pet. 1:19-20.
 - (c). Luke. Acts 1:16-17.
 - (d). Jesus. John 17:1-8; Luke 4:16-21
 - (e). Moses. Leviticus and countless others.
- B. Not only does the Bible claim to be inspired, but it also passes the test of such a claim by many evidences.
 1. Historical Accuracy.
 2. Scientific Accuracy.
 3. Geographical Accuracy.

4. Predictive prophecy.
- C. The Koran also claims to be inspired, and invites investigation of such.
1. "The Quran claims to be free from internal discrepancy: "Will they not then ponder on the Quran? If it had been from other than Allah they would have found therein much incongruity" (Surah 4:82) (Miller 115).
 2. The question is, "Does the Quran live up to such a claim?"
 - (a). Before we address just a few problems of the Koran, I would like to list some resources so that you may study these matters for yourself:
 - (b). Dave Miller's book *The Quran Unveiled*
 - (c). Spring Bible Institute Lectureship 2003. *Islam – From God or Man?*
 - (d). www.answering-islam.org
 3. So when we investigate the Koran, what do we find?
 - (a). On the website [answer-islam.org](http://www.answering-islam.org) there are 121 contradictions listed. I would encourage you to investigate them.
 - (b). In his book *Quran Unveiled*, Brother Miller points out several contradictions that are found within the Quran.
 - i Inheritance laws. Read excerpt.
 - ii Condemning false Gods.
 - iii Adultery, witnesses, and retribution.
 - iv Pharaoh's magicians: believers or not.
 - v Historical inaccuracy. Jews killing the prophets in the wilderness (Miller 115-125).
- D. "The book contains numerous historical inaccuracies and anachronisms, i.e., the chronological misplacement of persons, events etc." (Jackson, "Ishmael").

II. THE PERSON OF CHRIST – JUST A PROPHET OR GOD IN FLESH?

- A. "Christianity and Islam are in hopeless contradiction with each other regarding several significant concepts and core doctrines..." (Miller 138).
1. "The most crucial contention – the greatest tension between the two religions – pertains to the person of Christ" (Miller 137-138).
 - (a). For example, "A Moslem recently made the following comment. 'There are no Jewish writings that prophesied the appearing of 'God' on earth in the form of a man'" (Jackson, "Deity").
 - (b). He went on to say "that Christ never even claimed that he was the 'Son of God'" (Jackson, "Deity").
 - (c). "Another Islamic writer claims that there is no authentic biblical evidence that Jesus ever affirmed that he was the

'Son of God' (Sulaiman Shahid Mufassir, Jesus, A Prophet of Islam (Indianapolis, American Trust Publications, 1980, p. 22)" (Jackson, "Deity").

2. The Koran states the following concerning Jesus (The following is from Miller):
 - (a). "'Say: O People of the Scripture! [a reference to Christians—DM] Come to an agreement between us and you: *that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah*' (Surah 3:64, emp. added)."
 - (b). "'And behold! Allah will say: '*O Jesus the son of Mary! Did you say to men, 'worship me and my mother as gods in derogation of Allah?'*' He will say: '*Glory to You!*'"
 - (c). "'Praise be to Allah Who hath revealed the Scripture unto His slave ... to give warning of stern punishment from Him ... *and to warn those who say: Allah hath chosen a son, (A thing) whereof they have no knowledge, nor (had) their fathers. Dreadful is the word that cometh out of their mouths. They speak naught but a lie*' (Surah 18:1-5, emp. added)."
 - (d). "'*And they say: The Beneficent hath taken unto Himself a son. Assuredly ye utter a disastrous thing, whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins, that ye ascribe unto the Beneficent a son, when it is not meet for (the Majesty of) the Beneficent that He should choose a son. There is none in the heavens and the earth but cometh unto the Beneficent as a slave*' (Surah 19:88-93, emp. added)."
 - (e). "'*Allah hath not chosen any son, nor is there any God along with Him; else would each God have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege*' (Surah 23:91, emp. added)."
 - (f). "'He unto Whom belongeth the sovereignty of the heavens and the earth, *He hath chosen no son nor hath He any partner in the sovereignty.* He hath created everything and hath meted out for it a measure' (Surah 25:2, emp. added)."
 - (g). "'And the Jews say: Ezra is the son of Allah, *and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fighteth against them. How perverse are they!* They have taken as lords beside Allah their rabbis and their monks and the Messiah

son of Mary, when they were bidden to worship only One God. There is no God save Him' (Surah 9:30-31, emp. added)."

- (h). *"The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is aware of all things? Such is Allah, your Lord. There is no God save Him, the Creator of all things, so worship Him' (Surah 6:102-103, emp. added)" (Miller 138-139).*
 3. "These references, and many others (e.g., 2:116; 6:101; 17:111; 19:35; 39:3-6; 43:14, 59, 81; 72:3-4; cf. 112), demonstrate that the Quran depicts Jesus as a mere man – a prophet like Muhammad – who was created by God like all other created beings" (Miller 139).
 - (a). These verses show that the Koran denies that God had a son.
 - (b). The Koran issues a warning of punishment to those who teach such.
 - (c). To teach such is to "utter a "dreadful" and "disastrous" thing – to formulate "nothing but a lie" (Miller 139).
 4. The Koran teaches that Jesus was nothing more than a messenger, a prophet like Abraham, Ishmael, Isaac, and Jacob (Surah 5:75; cf. 42:9, 13, 21). (Miller 140).
 5. In fact the Koran states, "We make no distinction between any of them (Surah 2:136; 3:84)" (Miller 140).
 6. The Koran not only denies the divinity of Jesus Christ, but attacks the very idea.
- B. The Koran also denies the crucifixion of Christ, and thus His resurrection.
1. *"And because of their saying: We slew the Messiah Jesus son of Mary, Allah's messenger – they slew him not nor crucified, but it appeared so unto them; and lo! Those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain, but Allah took him up unto Himself. Allah was ever Mighty Wise' (Surah 4:157-158, emp. Added)" (Miller 143-144).*
 2. So to the followers of the Koran, Jesus was only a man, a messenger like Abraham, or Muhammad.
 3. He was not actually crucified; therefore He was not resurrected.
 4. Rather Allah took Him up unto Himself.
 - (a). See Surah 4:157-158 as quoted above: *"but Allah took him up unto Himself."*
 - (b). *"(And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who will follow thee above those who disbelieve until the*

Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ' (Surah 3:55, emp. added)" (Miller 144).

- C. Notice the impact of such statements, when compared other teachings of the Koran.
1. When we examine the Bible, as we have done so briefly, we find a very different picture.
 2. Christ is the central theme of the Holy Scriptures.
 - (a). "In sharp contrast, the New Testament places the resurrection as the platform on which the rest of the Christian system rests. If Jesus was not crucified and subsequently resurrected from the dead, then Christianity is a sham and completely indefensible. As Paul declared" (See 1 Cor. 15:12-19; Miller 144).
 - (b). "The author of the Quran appears oblivious to this deficiency. He endorses Christianity (as long as Christians will acknowledge God as singular), but denies the resurrection. Yet the Christian religion itself admits that if the resurrection did not take place, it is a false religion. In fact, the very name 'Christian' would be a blasphemous term if Christ is not to be worshipped as God and Savior. To identify oneself, or others, as 'Christians' in an approving manner should be as unacceptable and repugnant to Islam as the identification of Muslims as 'Mohammedans.' Yet the Quran frequently lends dignity to the term "Christian" in an approving manner (Surah 2:62, 111, 113, 120; 5:51, 69, 82; 22:17)" (Miller 144).
- D. The Bible and the Son of God.
1. The Bible teaches that Jesus was God (Jn. 1:1-3).
 - (a). He was the Word Who was with God and was God (Jn. 1:1-3).
 - (b). This is evidenced by his active role in the creation (Col. 1:16-ff).
 - (c). The Bible teaches that prior to putting on flesh he was "in the form of God" as contrasted to the "form of a servant" or in the flesh (Phil. 2:6).
 - i Form is defined as "the form by which a person or thing strikes the vision" (Thayer).
 - ii Vincent states the following, "We must here dismiss from our minds the idea of shape. The word is used in its philosophic sense, to denote that expression of being which carries in itself the distinctive nature and character of the being to whom it pertains, and is thus

permanently identified with that nature and character" (Vincent).

2. The Bible teaches that Jesus was God in flesh.
 - (a). "He is the image of the invisible God" (Col. 1:15-17).
 - (b). "For in him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).
 - (c). He is called "Emmanuel" or "God with us" (Mat. 1:23, cf. Isa. 7:14; 9:6).
 - (d). Jesus claimed the same.
 - i "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58).
 - ii "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).
 - iii The devils identified Him as such (Mat. 8:29; Mark 3:11).
 - iv Those who witnessed His miracles made that same proclamation (Mat. 14:33).
3. The Bible teaches that there was a purpose for His incarnation.
 - (a). He put on flesh to die as a sin offering (Heb. 2:9; 5:10, 12).
 - (b). He put on flesh "that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).
 - (c). Peter wrote, "Who his own self bare our sins in his own body on the tree..." (1 Pet. 2:24).
 - (d). Further, He came in the flesh to experience life, to be tempted, and to overcome.
 - i It was a necessity to live as a human in order to perform His work as "a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17).
 - ii This verse summarizes the purpose of His coming in the flesh (Jn. 3:16; Rom. 5:8-9; Mat. 1:21; Luke 19:10; Eph. 1:7).

III. FORGIVENESS OF SINS – THE KORAN OR THE BIBLE?

- A. As Brother Miller has stated, "But the Quran, in conspicuous contradistinction, shows abject ignorance on the notion of atonement. It, in fact, denies the historicity of the crucifixion of Christ" (Miller 144).
 1. Rather the Koran teaches that forgiveness is the result of one's belief or turning to Allah as the one and only God and performing good works. Note the following quotes from the Koran as quoted by Miller:

- (a). And as for *those who believe and do good works, He will pay them their wages in full* (Surah 3:57, emp. added).
- (b). Then, *as for those who believed and did good works*, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom (Surah 4:173, emp. added).
- (c). *O ye who believe! If ye keep your duty to Allah*, He will give you discrimination (between right and wrong) *and will rid you of your evil thoughts and deeds, and will forgive you*. Allah is of infinite bounty (Surah 8:29, emp. added).
- (d). And those *who believed and did good works are made to enter the Gardens underneath which rivers flow*, therein abiding by permission of their Lord, their greeting therein: Peace! (Surah 14:23, emp. added).
- (e). Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful. *Turn unto Him repentant, and surrender unto Him*, before there come unto you the doom, when ye cannot be helped (Surah 39:53-54, emp. added)
- (f). And *those who believe and do good works and believe in that which is revealed unto Muhammad* – and it is the truth from their Lord – *He riddeth them of their ill-deeds and improveth their state* (Surah 47:2, emp. added)
- (g). And whosoever striveth, striveth only for himself, for lo! Allah is altogether Independent of (His) creatures. And *as for those who believe and do good works, We shall remit from them their evil deeds and shall repay them the best that they did.... And as for those who believe and do good works, We verily shall make them enter in among the righteous* (Surah 29:6-7, 9, emp. added)
- (h). Thou seest the wrong-doers fearful of that which they have earned, and it will surely befall them; while those *who believe and do good works* (will be) in flowering meadows of the Gardens, having what they wish from their Lord.... *who believe and do good works*. Say (O Muhammad, unto mankind): I ask of you no fee therefore, save lovingkindness among kinsfolk. And *whoso scoreth a good deed* We add unto its good for him. Lo! Allah is Forgiving, Responsive. Or say they: He hath invented alie concerning Allah? If Allah willed, He could have sealed thy heart (against them). And Allah will wipe out the lie and will vindicate the truth by

His words. Lo! He is aware of what is hidden in the breasts (of men). And He it is Who accepteth repentance from his bondmen, and pardoneth the evil deeds, and knoweth what ye do. *And accepteth those who do good works*, and giveth increase unto them of His bounty. And as for disbelievers, theirs will be an awful doom (Surah 42:22-26, emp. added)" (Miller 145).

2. The Quran is clear in this aspect, that, believing in Allah and performing good deeds are the means of forgiveness.
 3. But this is at best a Balancing Act. Note the following:
 - (a). "'Then, he whose balance (of good deeds) will be (found) heavy, will be in a Life of good pleasure and satisfaction. But he whose balance (of good deeds) will be (found) light, will have his home in a (bottomless) Pit. And what will explain to you what this is? (It is) a Fire blazing fiercely!' (Surah 101:6-11, Ali's translation)" (Miller 146).
 - (b). One can under this system, indulge in sin, as many do, and yet expect to be saved so long as their good deeds outweigh their bad deeds.
 4. Allah will repay one's works: "Thy Lord (Allah) will repay his works in full... *Good deeds annul ill deeds*" (Surah 11:111-115).
 5. Allah will overlook the evil deeds of those who commit to him: "'Those are they from whom We accept the best of what they do, and overlook their evil deeds. (They are) among the owners of the Garden. This is the true promise which they were promised (in the world)' (Surah 46:16)" (Miller 146-147).
- B. Biblical Salvation and Good Works.
1. The Love of God has provided the necessary atonement for our sin.
 - (a). Jn. 3:16; 1 Jn. 3:16; Rom. 5:8-9
 - (b). Christ died for sin (Heb. 10:10-12; 2 Cor. 5:21; 1 Pet. 2:21).
 2. The Love of God provided the Gospel message, which is the power of God unto salvation, and commissioned preachers to take that message to a lost and dying world (Rom. 3:9, 10; 23; 6:23; Eph. 2:1-ff; Rom. 5).
 - (a). Rom. 1:16; 1 Cor. 1:21
 - (b). Luke 24:45-49.
 - (c). Mark 16:15-16
 - (d). Mat. 28:18-20
 - (e). Acts 2; 8; 9, 10-11, 16, 18 etc.
 3. We are saved by grace coupled with an obedient faith.
 - (a). Rom. 1:5; 16:26; 3:24; 5:1-2, 6:1-6, 17-18
 - (b). Heb. 5:8-9
 - (c). Eph. 2:8-10; Acts 19:1-7

- i Gal. 3:26-27. The result of faith.
- ii 2 Cor. 5:17.
- iii Rom. 6:3-5. Obedience to the form of doctrine, by which one is made free from sin (Rom. 6:16-18).
- (d). In this act of faithful obedience we are created anew in Christ to do good works (Eph. 2:8-10).
 - i The Christian example is one of good works (Mat. 5:13-16).
 - ii The Scriptures supply all that we need to be furnished unto good works (2 Tim. 3:16-17).
 - iii Others may “glorify God” because of our example (1 Pet. 2:12).
 - iv We can stand out in this world through good works (Phil. 2:15).
 - v We are to be zealous of good works (Titus 2:14).
 - vi When good works characterize our lives, then are we truly Christians, because we are living like our Lord (Acts 10:38).

IV. PARADISE – THE KORAN OR THE BIBLE?

- A. The Koran teaches that there are seven heavens. Note the following from *The Quran Unveiled*:
 1. “He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as *seven heavens*. And He is Knower of all things” (Surah 2:29, emp. added).
 2. “Say: Who is Lord of the *seven heavens*, and Lord of the Tremendous Throne? They will say: Unto Allah (all that belongeth). Say: Will ye not then keep duty (unto Him)?” (Surah 23:86-87, emp. added)
 3. “The *seven heavens* and the earth and all that is therein praise Him” (Surah 17:44, emp. added).
 4. Speaking of the creation of the Universe, the Quran states: “Then He ordained them *seven heavens* in two Days and inspired in each heaven its mandate; and we decked the nether heaven with lamps, and rendered it inviolable” (Surah 41:12, emp. added).
 5. “See ye not how Allah hath created *seven heavens* in harmony, and hath made the moon a light therein, and made the sun a lamp?” (Surah 71:15-16, emp. added; see also 23:17; 65:12; 67:3; 78:12)” (Miller 178).
- B. The Koran and Paradise.
 1. Dave Miller writes the following on the word “paradise”:
 - (a). “The term ‘paradise’ is of Persian derivation, and referred to ‘a grand enclosure or preserve, hunting-ground, park, shady

and well-watered' (Thayer, 1901, p. 480). The Jews used the term as 'a garden, pleasure-ground, grove, park,' and came to apply it to that portion of hades that was thought 'to be the abode of the souls of the pious until the resurrection'" (p. 480)" (Miller 177).

- (b). This is a word that eventually was used to refer to one part of Hades.
 - i Hades is referred to as the place of the dead or departed spirits.
 - ii This is where our Lord went at His death (Acts 2; Luke 23:43).
 - iii We read of it in Luke 16 in the account of the rich man and Lazarus.
- (c). The Koran's description of Paradise.
 - i Again we quote from Brother Miller.
 - ii "Therefore Allah hath warded off from them the evil of that day, and hath made them find brightness and joy; And hath awarded them for all that they endured, a Garden and *silk attire*; Reclining therein upon *couches*, they will find there *neither (heat of) a sun nor bitter cold*. The *shade* thereof is close upon them and the *clustered fruits* thereof bow down. *Goblets of silver* are brought round for them, and beakers (as) of glass (bright as) *glass but (made) of silver*, which they (themselves) have measured to the measure (of their deeds). There are they watered with a cup whereof the mixture is of Zanjabil, *the water of a spring therein, named Salsabil*. There serve them youths of everlasting youth, whom, when thou seest, thou wouldst take for scattered pearls. When thou seest, thou wilt see there bliss and high estate. *Their raiment will be fine green silk and gold embroidery*. *Bracelets of silver* will they wear. Their Lord will slake their thirst with a pure drink. (And it will be said unto them): Lo! this is a reward for you. Your endeavour (upon earth) hath found acceptance (Surah 76:11-22, emp. added). But for him who feareth the standing before his Lord there are two gardens. Which is it, of the favours of your Lord, that ye deny? Of spreading branches, Which is it, of the favours of your Lord, that ye deny? Wherein are two fountains flowing. Which is it, of the favours of your Lord, that ye deny? Wherein is *every kind of fruit in pairs*.

Which is it, of the favours of your Lord, that ye deny? *Reclining upon couches lined with silk* brocade, the fruit of both gardens near to hand. Which is it, of the favours of your Lord, that ye deny? Therein are those of modest gaze, whom neither man nor jinni will have touched before them, Which is it, of the favours of your Lord, that ye deny? (In beauty) like the jacynth and the coral-stone. Which is it, of the favours of your Lord that ye deny? Is the reward of goodness aught save goodness? Which is it, of the favours of your Lord, that ye deny? And beside them are two other gardens, Which is it, of the favours of your Lord, that ye deny? *Dark green with foliage*. Which is it, of the favours of your Lord, that ye deny? Wherein are *two abundant springs*. Which is it, of the favours of your Lord, that ye deny? Wherein is fruit, the *date-palm and pomegranate*. Which is it, of the favours of your Lord, that ye deny? Wherein (are found) the good and beautiful – Which is it, of the favours of your Lord, that ye deny? – Fair ones, close-guarded in pavilions – Which is it, of the favours of your Lord, that ye deny? Whom neither man nor jinni will have touched before them – Which is it, of the favours of your Lord, that ye deny? Reclining on green cushions and fair carpets. Which is it, of the favours of your Lord, that ye deny? Blessed be the name of thy Lord, Mighty and Glorious! (Surah 55:46-78, emp. added)” (Miller 181).

- iii Pay special attention as you read this quote to the materialistic nature of the description.
- iv “In addition to the multiple gardens or paradises (55:46, 62; cf. 83:18-19; Lings, pp. 95, 202) with couches, green cushions, carpets, silk attire, silver bracelets, goblets and beakers of silver, shade, branches and foliage, fountains and springs, dates and pomegranates, youthful servants of everlasting youth and fair virgins, paradise also will include golden trays or dishes (43:71), flowering meadows (42:22), a pure wine (non-intoxicating – 56:19) sealed with musk and mixed with water from the heavenly spring of Tasnim (83:25-28), multiple storied halls or mansions (29:58; 34:37; 39:20), fowl flesh (56:21), thornless lote-trees (56:28), and clustered plantains

- (56:29). The references to paradise in such materialistic terms go on and on in the Quran” (cf. 15:45-47; 18:32; 22:23; 35:33; 37:41-49; 38:51-53; 44:51-55; 47:15; 52:17-28; 88:8-16; et al.)” (Miller 181).
- v “Paradise for men will include access to maidens: ‘pure companions’ (2:25; 3:15; 4:57), ‘fair ones with wide, lovely eyes’ (44:54; 52:20 – or ‘beautiful, big and lustrous eyes’ – Ali; cf. 55:72) like ‘hidden eggs (of the ostrich)’ and ‘hidden pearls’ (37:49; 56:23), ‘those of modest gaze’ (37:48; 38:53 – or ‘chaste women restraining their glances, [companions] of equal age’ – Ali; cf. 55:56; 78:33), who are ‘good and beautiful’ (55:70), ‘virgins’ (56:36), ‘whom neither man nor jinni will have touched before them’ (55:56, 74)” (Miller 181).
- vi Further, the Koran teaches that there will be marriage.
- a The Quran unquestionably indicates that marriage will persist in paradise (Surah 13:23; 36:55; 40:8; 43:70) (Miller 181).
- b “In fact, God Himself will perform the ceremonies: ‘Lo! those who kept their duty will be in a place secure amid gardens and water-springs, attired in silk and silk embroidery, facing one another. Even so (it will be). And We shall wed them unto fair ones with wide, lovely eyes’ (44:54, emp. added; cf. 52:20)” (Miller 181-182).
- (d). This is quite a different description from what we read in the Bible about Paradise and Heaven.
- i We read of Paradise in a couple of verses in the New Testament, as noted above.
- a Paradise is one of the two places that make up Hades.
- b The other is called torment.
- ii The only description we have of Heaven is from the Book of Revelation, which is highly figurative.

CONCLUSION:

1. It is very clear that the Koran and the Bible are opposed one to the other.
2. One is full of contradictions, miscalculations, and errors of various types.
3. The other has been proven time and time again.
4. The Koran does not speak about atonement for sins, or a sacrifice for sins. The idea is absent from its pages.

5. Yet the Bible overflows with this concept.
6. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).
7. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

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THE ISLAMIC VIEW OF GOD

Tim Burroughs

INTRODUCTION:

1. The religion of Islam is complex, to say the least.
 - A. One does not have to go far without running into something that has to do with this religion that seems so open, but yet so mysterious.
 - 1) In today's world when one hears or reads about terrorism he may associate it with the religion of Islam.
 - 2) The term "jihad," referring to holy war against the enemies of Islam, is often used to identify this religion.
 - 3) While it is a fact that many terrorist acts have been carried out in the name of Islam, is this truly what the religion itself is all about?
 - B. To know more about the mindset of those who practice any religion, including Islam, one must investigate the deity upon which such a religion is based.
2. The central belief of Islam is centered upon a god Muslims refer to as "Allah."
 - A. The Arabic name of God is "Allah."
 - 1) The word "Allah," is derived from al (the) ilah (deity), literally means "the god" (Braswell 45).
 - 2) Therefore Muslims proclaim, "There is no god but Allah...."
 - B. When Muslims refer to their god "Allah" they claim they are referring to the God of the Bible.
 - 1) "There is no God but he, the Living, the everlasting" (Ankerberg and Weldon 23).
 - 2) They believe "Allah" is the same God as the God of Abraham, Isaac, and Jacob (Sura 2:136).
3. While the nature of this central belief of Islam may seem similar to the belief of Christianity, it simply is not.
4. So, who is this "Allah?" and how do those who practice the religion of Islam view him?
 - A. From whence do the worshipers of Allah say he came?
 - B. How was Allah revealed to those who claim he is the one God?
 - C. Will they say Christians worship the same God as Allah?
5. These are some of the questions that will be discussed in this lecture.

DISCUSSION:

I. ISLAM'S VIEW OF GOD(S) BEFORE THE PROPHET MUHAMMAD

- A. The history of the Islam religion begins in the Arabian Peninsula region with the self-proclaimed prophet Muhammad born (A.D. 570) into a culture characterized by polytheism.
1. Polytheism is the belief in more than one God.
 2. The erecting and worshiping of many gods during this time was the view of deity practiced by most people of Arabia.
- B. They worshipped statues of shapeless volcanic or meteoric stones found in the deserts and believed to have been sent by astral deities.
1. Three of the most prominent stones are as follows (Braswell 44).
 - a. Allat (the feminine form of Allah) was located in the city of Taif and represented by a square stone. She was thought to be the female counterpart of Allah.
 - b. Al-Manat was the female goddess of fate located in the city of Qudayd. She was represented by a black stone.
 - c. al-Uzza was the female goddess on the east side of Mecca. Many human sacrifices were made to her, and she is said to be the goddess to whom Muhammad's grandfather almost sacrificed his son until stopped by a fortuneteller. Muslims believe this was the will of Allah to bring about their prophet.
 2. On the western side of the Arabian Peninsula was the city of Mecca.
 - a. Mecca was a religious sanctuary in the lives of the people before the life of Muhammad.
 - b. In the city of Mecca was an ancient temple known as Ka'ba.
 - c. This square temple contained the sacred Black Stone, which was said to have been brought to Abraham and his son Ishmael by the angel Gabriel.
 - d. The stone was believed to be originally white but turned to black by the sins of the people who touched it.
 - e. For centuries the Ka'ba temple, which housed the sacred Black Stone, would be a holy place of annual sacrifice as on display would be the skins of sacrificial animals, along with images and shrines of 360 gods and goddesses.
- C. The Arabians in the pre-Muhammad era also engaged in worship of the moon.
1. They thought that because the moon provided light in the darkness for their grazing flocks, they owed that source of light honor and pilgrimage.
 2. Perhaps Islam's focus on the moon by the crescent atop the mosque and lunar calendar is a remnant of this same spiritual mindset.

D. What changed the Arabian people's view of there being many gods to the one god of Islam?

II. ISLAM'S VIEW OF GOD AFTER THE PROPHET MUHAMMAD

A. In A.D. 610, Muhammad claimed to have received a vision from God through the angel Gabriel.

1. The vision, Muhammad claimed, commissioned him to be the prophet of God.
2. His message was simple, "There is one God to whom all people must submit and there will be a day of judgment in which all humans will be judged according to their deeds, both good and evil" (Noebel 397).

B. Shortly after allegedly receiving the visions from God, Muhammad began to denounce one's submission to many different gods (polytheism) the people acknowledged.

1. Muhammad faced much opposition to this new course in religion.
2. "Due to the increasingly aggressive hostility directed against him by the traders at Mecca, Muhammad and his small band of followers fled Mecca to Medina on July 16, 622. This flight from Mecca, which Muslims call the 'Hijra,' marks the official beginning of the Islamic religion" (Brantley).

C. Muhammad produced a view of God in the absolute oneness, singularity, unity, and sovereignty of Allah (Cates 319).

1. The doctrine of singularity is in contrast to what Muhammad said is the world's view of deity.
2. Muhammad claimed the religious world outside of Islam practiced or observed what he call "shirk."
3. "'Shirk' means to associate partners or companions to Allah" (Braswell 45).
4. Geisler and Saleeb wrote, "It is due to this uncompromising emphasis on God's absolute unity that in Islam the greatest of all sins is the sin of *shirk*, or assigning partners to God. The Qur'an sternly declares 'God forgiveth not [The sin of] joining other gods with Him; but He forgiveth Whom He pleaseth other sins than this: one who joins other gods with God, Hath strayed far, far away [From the Right]'" (18).
5. If the concept of "shirk" is true, then Christianity falls under Allah's condemnation, according Islam's view of God.

III. ISLAM'S VIEW OF GOD IS NOT THE BIBLICAL VIEW OF GOD

A. Islam's view of God denies the three Persons of the Godhead (God the Father, Christ the Son, and God the Holy Spirit), and has been attacked by Islam as the practice of "polytheism."

1. How much credit can you give the attackers when they failed to properly identify the persons of the Godhead?

a. "And then God said, O Jesus, son of Mary, did you say to the people, take me and my mother as two gods apart from God? He said, Glory be to you, I can not say what is not my right to say" (Sura 5:116).

b. The Koran wants its readers to see Jesus the Son of Mary, and Mary the mother of Jesus as the "gods" associated with the One True God.

2. The Bible is very clear that three distinct Persons make up the One True God.

a. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Peter 1:2).

b. "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom" (Hebrews 1:8).

c. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God" (Acts 5:3-4).

B. Islam's view of God denies He can be personally known.

1. "Allah is the unique, unexplorable, and inexplicable one – the remote, vast and unknown god. Everything we think about him is incomplete, if not wrong. Allah cannot be comprehended" (Ankerberg and Weldon 24).

2. Such a notion is in stark contrast to what the Bible teaches about God.

a. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

b. "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14).

c. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him" (Ephesians 1:17).

- C. Islam's view of God denies the morality standard set in the Bible.
1. The moral standard of their belief commands them to destroy those who do not believe Allah is the one true god.
 - a. "Let those fight In the cause of Allah Who sell the life of this world for the Hereafter. To him who fighteth In the cause of Allah – Whether he is slain Or gets victory – Soon shall We give him a reward of great (value)" (Sura 4:74).
 - b. "If any do turn his back To them on such a day – Unless it be in a stratagem Of war, or to retreat To a troop (of his own) – He draws himself the Wrath of Allah, And his abode is Hell – An evil refuge (indeed)" (Sura 8:16).
 2. The Bible teaches that God commands just the opposite.
 - a. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7:12).
 - b. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10).
 - c. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark 12:30-31).

CONCLUSION:

1. The religion of Islam has experienced much growth over the centuries.
 - A. It is estimated that Muslims number approximately 1.6 billion world-wide (Delsilver).
 - B. They are estimated to be perhaps the fastest growing religion in the world.
 - C. The basis of their religion is their belief in one true god, Allah.
 - 1) The more one studies the subject of Islam and their God, Allah, he sees a history of religious people striving to make a god that fits their lives.
 - 2) One sees a mindset that was changed from believing many different fabricated gods to just one made up god that would allow his people create a history of tension and war.
 - 3) One will also see the god of Islam is not the God of the Bible, no matter how his attributes are made to look like Him.
2. Islam's view of God is false and should be approached as such – with caution and love, but firmly.

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ISLAMIC NATIONS AND SHARIA LAW

Larry D. Powers

INTRODUCTION:

1. Under how many laws do you live?
 - A. In the United States, as in many western governments, there is a separation between religion and government.
 - B. This is not the case in many Muslim countries.
 - C. Islam teaches that Sharia Law is God's revealed law, perfect and eternal, that it is binding on individuals, society, and state in all its details.
2. Why did God ordain civil government? (Rom. 13:1-5).
3. How aware are you of your environment? (Eph. 5:15).
4. Why study Sharia Law?
 - A. One should study Sharia Law because several current and historical events in America are driven by Sharia Law.
 - B. On September 11, 2001, jihadists attacked and destroyed the World Trade Center in New York. This atrocity was in compliance with the doctrine of jihad found in the Sharia Law. This attack was a political action motivated by a religious mandate for endless jihad (Warner 2).
 - C. Hospitals are being sued for not providing Sharia compliant treatment (Warner 2).
 - D. Under Sharia Law nothing about Islam may be criticized (Warner 2).
 - E. Wars have been and are being fought in Afghanistan and Iraq to implement constitutions whose first article is the supremacy of Sharia Law (Warner 2).

DISCUSSION:

I. WHAT IS THE MEANING OF THE WORD "SHARIA"?

- A. The word "sharia" merely means a path or a way (discoverthenetworks.org).
- B. The term originally referred to the well-worn paths, made by camels, which led to watering places (Bowker 10).
- C. Bowker makes this connection between the original meaning of the word and the Islamic application: "Just as water purifies and gives growth and development to all creation, so the Sharia'ah gives growth to human relationships and to our development as trustees of God" (Bowker 10).

II. WHAT IS SHARIA LAW?

- A. Sharia Law can be hard to understand.

1. Sharia Law, which governs virtually every aspect of life for any observant Muslim, is vast, complex and flexible (Islamic-expert.com).
 2. Sharia Law is derived from the Koran and the Sunna (“holy books”) and also from legal opinions derived from a consensus of scholars and jurists. The mere scope of the subject matter alone makes the mastery of Sharia Law challenging (Islamic-expert.com).
 3. “Sharia” is not the word traditionally used in Arabic to refer to the processes of Islamic legal reasoning or the rulings produced through it: that word is “fiqh,” meaning something like Islamic jurisprudence (nytimes.com).
- B. Before one can understand Sharia, one must learn about three books that are the foundations of Sharia (Warner 6).
1. Each ruling or law in Sharia is based on a reference in the Koran or the Sunna, “the perfect example of Muhammad (found in two texts – Hadith and Sira)” (Warner 6).
 2. The Hadith is often translated as prophetic “traditions,” meaning the corpus of the reports of the teachings, deeds, and sayings of the “prophet” Muhammad (Wikipedia).
 - a. The hadith literature was compiled from oral reports that were in circulation in society around the time of their compilation long after the death of Muhammad (Wikipedia).
 - b. The term hadith designates any tradition passed on orally to others about what someone said or did (Clark 120).
 - c. When Islam was new and spreading, the companions of Muhammad shared with newly converted peoples their knowledge of what Muhammad did and said (Clark 120).
 - d. Hadiths consist of two parts: the first part is the chain of people who have passed on the report (isnad) and the second part is the actual content (matn) of the report (Clark 120).
 3. “Sira” is the Arabic term used for the various traditional Muslim biographies of Muhammad from which, in addition to the Koran and Hadith, most historical information about his life and the early period of Islam is derived (Wikipedia).
 4. Each and every law in Islam must have its origins in the Koran and the Sunna (Warner 6).
 5. Only about 80 of the Koran’s 6,236 verses are about specific legal injunctions (huffingtonpost.com).
- C. Sharia is nothing more than a condensation and extrapolation of the Koran and the Sunna (Warner 6).
- D. Sharia tries to describe in detail all possible human acts, dividing them into permitted (halal) and prohibited (haram) (discoverthenetworks.org).

1. It subdivides these into various degrees of good or evil such as obligatory, recommended, neutral, objectionable or forbidden (discoverthenetworks.org).
 2. To clarify the functions of Sharia Law and its application to all aspects of life, R. Marston Speight divides the prescriptions of the law into two categories: "Duties of worship and duties of human relations" (31).
 - a. What are these duties of worship?
 - 1) The duties of worship consist of five responsibilities commonly known as the "five pillars of Islam."
 - 2) These five pillars are confession of faith, prayer, contribution to charity, fasting during Ramadan, and the pilgrimage to Mecca.
 - b. What are the duties of Human relationships?
 - 1) Speight mentions these duties as moral values, the family, the position of women, and social justice/human rights (46).
 - 2) Under these duties Muslims find instructions, commandments, and prohibitions in dealing with the treatment of the poor, responsibilities toward parents, limitations of polygamy, ownership of property, principles of politics, ethics in economics, the punishment of evil-doers, etc. (Speight 46).
 3. Sharia Law also regulates the governing of the Islamic state and its relations to non-Muslims within the state as well as to enemies outside the state (discoverthenetworks.org).
 4. Sharia influences the behavior and worldview of most Muslims, even in secular states where it forms no part of the law of the land (discoverthenetworks.org).
- E. A classic Sharia Law text is the *Reliance of the Traveler*, N. Keller, Amanat Publications (Warner 6).
1. "This text is very authoritative as it is warranted and certified as accurate by five of the greatest Islamic scholars of today" (Warner 6).
 2. This text is a 1,200 page book, written in the fourteenth century, devoted to such subjects as political control of non-Muslims, prayer, jihad, wills and estates, punishment, court rules, and land use (Warner 6).
 3. This text covers legalities and theology.
- F. There are four main schools of Sharia law (religioustolerance.org).
1. Hanbali is the most conservative school of Sharia Law.
 2. Hanifi is the most liberal school, and is relatively open to modern ideas.

3. Maliki is based on the practices of the people of Medina during Muhammad's lifetime.
4. Shafii is a conservative school that emphasizes the opinions of the companions of the Prophet Muhammad.
5. What applies within one school of Sharia Law does not necessarily apply in the other schools. For example, the Maliki Law School accepts evidence of pregnancy as proof that an unmarried woman has either committed adultery or been raped. The other schools "...do not recognize evidence of pregnancy as proof of adultery" (religioustolerance.org).

III. WHEN AND WHERE DID SHARIA LAW HAVE ITS BEGINNING?

- A. The beginning of Islamic law (Sharia) cannot be traced to Muhammad (Jones 60).
- B. Islamic tradition at its best finds Islamic law (Sharia) beginning about a century after the death of Muhammad (Jones 60).
- C. Sharia Law developed over the centuries following the death of Muhammad.
 1. The earliest material concerning the life of Muhammad was written by Ibn Ishaq in A.D. 750, 120 years after Muhammad's death (Jones 60).
 2. The question of authenticity is critical because the original form of Ibn Ishaq's work is lost and is available only in parts in a later revision or amendment by Ibn Hisham who died in A.D. 834, 200 years after the death of Muhammad (Jones 60).
- D. Sharia law was systematized between the eighth and tenth centuries some 200 to 300 years after Muhammad [allegedly] received his first revelation (huffingtonpost.com).
 1. Over the centuries, Islamic legal analyses and opinions were compiled in books that judges used in deciding cases (huffingtonpost.com).
 2. Secular courts and Sharia courts coexisted in Islamic lands, with the Sharia courts often taking responsibility for family law matters but with the arrival of European colonization, many of these legal opinions were codified into civil law (huffingtonpost.com).
 3. Since the Prophet Muhammad was considered the most pious of all believers, his life and ways became a model for all other Muslims and were collected by scholars into what is known as the hadith (cfr.org).
 4. As each locality tried to reconcile local customs with Islam, hadith literature grew and developed into distinct schools of Islamic thought: the Sunni schools, Hanbali, Maliki, Shafi'I, Hanafi; and the Shiite school, Ja'fari (cfr.org).

5. These schools were named after the scholars that inspired them; they differ in the weight each applies to the sources from which Sharia is derived, the Koran, hadith, Islamic scholars and consensus of the community (cfr.org).

IV. WHERE IS SHARIA LAW PRACTICED TODAY?

- A. How many nations today uphold Sharia Law?
 1. The Hanbali school, Islam's most orthodox which spawned the Wahhabi and Salafi branches, is embraced in Saudi Arabia and by the Taliban (cfr.org).
 2. The Hanafi school, known for being the most liberal and the most focused on reason and analogy, is dominant among Sunnis in Central Asia, Egypt, Pakistan, India, China, Turkey, the Balkans, and the Caucasus (cfr.org).
 3. The Maliki school is dominant in North Africa and the Shafi'i school in Indonesia, Malaysia, Brunei Darussalam, and Yemen (cfr.org).
 4. Shia Muslims follow the Ja'fari school, most notably in Shia-dominant Iran (cfr.org).
 5. Sharia Law is gaining ground across the world and an overwhelming majority of Muslims support the implementation of Islamic law in Muslim countries (chersonandmolschky.com).
 6. Brunei became the first East Asian State to fully adopt Sharia Law and begin following a Saudi Arabia-style penal code (chersonandmolschky.com).
 7. A Pew study done in 2013 asked Muslims from 23 countries across Southeastern Europe, Asia, North Africa, and the Middle East their views on Sharia and found that in 17 of the 23 countries where the question was asked, at least half of Muslims say sharia is the revealed word of God (chersonandmolschky.com).
 8. There is not enough information out there yet regarding the attitudes of Muslims in all the Western countries toward Sharia Law specifically, but Sharia Law is already in operation for issues like marriage and divorce throughout the West, both formally and informally, in the Islamic parallel societies (chersonandmolschky.com).
- B. What about Sharia Law within the United States?
 1. Even though Sharia Law violates every principle of our Constitution, it is being implemented today, because Americans are unaware of Sharia Law or its meaning (Warner 9).
 2. Islamist politicians tend to be very vague about exactly what it would mean for Sharia Law to be the source for the law of the land - and with good reason, because just adopting such a principle

would not determine how the legal system would actually operate (nytimes.org).

3. Are there any states that uphold Sharia Law? NO!
4. Are there any states that have passed laws restricting such a law?
 - a. As the number of court cases that involve conflicts between civil law and Sharia Law rise in America, a majority of American states have introduced bills banning courts from accommodating Sharia Law (billionbibles.org).
 - b. Six states (Louisiana, Arizona, North Carolina, South Dakota, Tennessee, and Kansas) have been able to pass Sharia law-limiting legislation, but only after watering those down to not even mention the word, "Sharia" (billionbibles.org).
 - c. In 2010 Oklahoma voters passed an amendment to the state's constitution forbidding state courts from using any element of Sharia law in state courtrooms but a federal judge blocked the law on the grounds that it targeted the Muslim community and potentially violated the establishment clause of the First Amendment (ncsl.org).
 - d. Last year (2014) Alabama voters passed a constitutional amendment called "The American and Alabama Law for Alabama Courts Amendment," which created constitutional protection that foreign law is not applied if it violates the guaranteed rights of Alabama citizens (ltgov.alabama.gov).
5. Sharia Law has been advancing in American institutions (billionbibles.org).
 - a. In the United States, there are no Islamic courts, but judges sometimes have to consider Islamic law in their decisions (huffingtonpost.com).
 - 1) For example, a judge may have to recognize the validity of an Islamic marriage contract from a Muslim country in order to grant a divorce in America (huffingtonpost.com).
 - 2) Some Islamic scholars argue that true Islamic belief cannot be coerced by the state, and therefore belief in Sharia should only come from the individual and not codified by the state (huffingtonpost.com).
 - b. In 1996 Bill Clinton became the first US president to hold an Eid al-Fitr dinner at the White House to celebrate the end of Ramadan, the Muslim month-long dawn-to-dusk fast (billionbibles.org).
 - c. In 2000, the Republican National Convention became the first US presidential convention to open with a Muslim prayer to Allah, the moon god (billionbibles.org).

- d. In 2007, the Koran for the first time was used to swear into office a new U.S. Congressman, Keith Ellison (billionbibles.org). Ellison represents Minnesota's Fifth Congressional District in the U.S. House of Representatives (ellison.house.gov).
- e. In 2013, Skokie School District 68 in Illinois became the first US school district to celebrate Eid al-Adha, a Muslim high day, as a school holiday, in lieu of Veterans Day (billionbibles.org).
- f. In 2014, Rocky Mountain High School in Fort Collins, Colorado became the first high school to recite the Pledge of Allegiance in Arabic, replacing "one nation under God," with "one nation under Allah" (billionbibles.org).
- g. To attract and manage (Middle Eastern) Muslim wealth, an increasing number of American financial institutions are becoming Sharia-compliant, and this requires donating a percentage of their annual profits to Islamic organizations designated by their Sharia-compliance advisors, many of whom are members of the Muslim Brotherhood (billionbibles.org).

V. HOW DOES SHARIA LAW AFFECT CHRISTIANS TODAY?

- A. According to Sharia Law, anyone that is not a believer in Muhammad is a "Kafir" (Warner 17).
 - 1. The word "Kafir" means far more than non-Muslim.
 - 2. The original meaning of the word was "concealer," one who conceals the truth of Islam.
 - 3. There are many religious names for "Kafirs" -- polytheist, idolaters, People of the Book (Christians and Jews), Buddhists, atheists, agnostics, and pagans.
 - 4. Islam devotes a great amount of energy to the Kafir.
 - 5. The majority (64%) of the Koran is devoted to the Kafir, and nearly all of the Sira (81%) deals with Muhammad's struggle with them (Ibid.).
 - 6. The Hadith devotes 32% of the text to Kafirs (Ibid.).
- B. The Koran says that the Kafir may be deceived, plotted against, hated, enslaved, mocked, tortured, and worse (Ibid.).
- C. The Sharia does not devote nearly that much to the Kafir since Sharia Law is primarily for Muslims, besides, the Kafir has few rights, so there is little upon which to expound (Warner 18).
- D. Religious Islam is what Muslims do to go to Paradise and avoid Hell, but what Muhammad did to Kafirs (non-believers) was not religion, but political (Warner 18).
- E. Political Islam should be of concern to every non-believer (Kafir).

1. According to Sharia Law, a Muslim is to hate the non-believer because Muhammad hated the Kafir.
 2. According to Sharia Law a non-believer (Kafir) can be mocked, can be beheaded, can be plotted against, and can be terrorized.
 3. According to Sharia Law a non-believer (Kafir) is evil, is disgraced, cursed, therefore a Muslim is not the friend of a Kafir (Warner 18).
 4. According to Sharia Law the Kafir is politically an inferior.
 5. Jihad is a demand for total submission, and if the Kafir does not willingly submit, then force may be used (Warner 26).
- F. Muslims tell Christians and Jews that they are special; they are called "People of the Book" and are brothers in the Abrahamic faith (Warner 19).
1. According to Islam you are a Christian, if and only if, you believe that Christ was a man who was a prophet of Allah; there is no Trinity; Jesus was neither crucified, nor resurrected, and that He will return to establish Sharia Law.
 2. To be a true Jew one must believe that Muhammad is the last in the line of Jewish prophets.
 3. Islamic doctrine is dualistic, so there is an opposite view as well (a later verse cancels or replaces an earlier verse), and the later verse states that Muslims are to make war on the People of the Book who do not believe in the religion of truth, Islam.
- G. Sharia Law upholds two sets of laws – one for Muslims and one for Kafirs, as a matter of fact Islam holds two views about nearly every subject relating to Kafirs.
1. The Koran says "listen to what they [Kafirs] say with patience, and leave them with dignity" (Koran 73:10).
 2. From tolerance there is intolerance: "Then your Lord spoke to His angels and said, I will be with you. Give strength to the believers. I will send terror into the Kafirs' hearts, cut off their heads and even the tips of their fingers" (Koran 8:12).
 3. A Muslim may treat a Kafir as a brother or as an enemy.
 4. Muhammad repeatedly told Muslims to deceive Kafirs, when it would advance Islam (Warner 28).
- H. Sharia Law lays out the complete process and strategy of immigration into a Kafir nation and what to do to Islamicize the society (Warner 40).
1. When Muslims first arrive in a country, they accept it as their new home.
 2. Their first step is to announce that Islam is a brother religion to Christianity and Judaism.
 3. They began dialogues and "bridge building" sessions for the media and Kafir community.

4. They claim that Western Civilization is actually based on Islam's Golden Age.
 5. After these claims are in place and accepted then comes the demands for changes in the Kafir nation.
 6. Those that resist these changes are called bigots, "Islamophobes," and racists, even though it is never made clear why resisting Political Islam has anything to do with race.
- I. Sharia Law is an attack against Article 6 of the U.S. Constitution (Warner 44).
1. Article 6 of the US Constitution states that the Constitution is the highest law of the land and cannot be subjugated to any other legal code.
 2. The Fundamental claim of Sharia Law is that it is the highest law in the world and that all other legal codes must submit to Islamic law.
 3. Islam's religion always has a political component that must be accommodated.
 4. The religion of Islam demands that we make political accommodations, since Islam is a political ideology as well as a religion.
 5. The Sharia Law attack of Article 6 is not direct, but it is a flanking attack.
 - a. When the Danish Muhammad cartoons were published, there were no major papers in the U.S. that published them, since Muslims said the cartoons were blasphemy and offended Islam.
 - b. The result was that we followed Sharia Law and did not print the cartoons.
 - c. What politician protested that Sharia Law was being implemented and our Constitution was being weakened by submission to Sharia Law?
 - d. Islamic political doctrine is being legitimized under the cover of religion (Warner 44).

VI. ACCORDING TO SHARIA LAW, HOW ARE MUSLIMS TO REACT IF THEY ARE NOT ALLOWED TO FOLLOW SHARIA LAW?

- A. Sharia Law provides guidance in situations when Muslims cannot practice their pure Islam (Warner 42).
1. The technical name is *tayseer*, meaning "lightening one's burden," or "making it easy."
 2. The Koran states: "Allah wishes to lighten your burden, for man was created weak" (Koran 4:28).
- B. When the circumstances are difficult and Sharia Law is not in force, a Muslim's burden is lightened (Warner 42).

1. Muslims are obligated to pray and not handle pork, for instance, but if the circumstances are difficult, then the requirements are lightened, this is known as darura, necessity.
 2. If it is necessary, what is forbidden is permitted.
 3. If a Muslim is hungry and there is no halal (Sharia compliant) food, then he can eat any food.
 4. If a Muslim is where he cannot pray, then the prayer can be done later.
 5. If Sharia Law has not been implemented, then a Muslim may handle pork with no consequences.
 6. Insurance is forbidden in Sharia Law, but if car insurance is required by Kafir law, then necessity allows a Muslim to buy the forbidden insurance.
- C. When Sharia Law is banned, no Muslim needs are violated, only Political Islam is effected, not religious Islam (Warner 43).

VI. HOW SHOULD CHRISTIANS REACT TO SHARIA LAW? (EPH. 5:11; 6:10-18).

CONCLUSION:

1. Sharia Law is a religious and political system.
2. Here is a religious and political system that is moving into our country.
3. Sharia Law may not be the legal system under which we live at this time, but if the Muslim religion gets control of our political system, then Sharia Law will be implemented.
4. No matter what the civil government is under which we live, we must continue to follow the Law of Christ.

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AN OVERVIEW OF ISLAM'S WRITINGS

Robert Jefferies

INTRODUCTION:

1. This year's lectureship is extremely timely and worthy of our consideration.
2. We are living in a time period where Atheism and Islam are the world's fastest growing religions.
3. For our study, we are going to be discussing the latter religion.
4. By means of introduction, it is important for us to notice a few background thoughts pertaining to the writings used in the Islamic religion.
 - A. The Koran.
 - 1) This is the authoritative book for this religion.
 - 2) It contains one hundred fourteen chapters and a total of six thousand verses. The chapters are called suras (Wikipedia.org).
 - 3) It is written in Arabic poetry with a rhythm and rhyme that makes memorization easy in Arabic, but very different to translate to other languages (Huffard 24).
 - 4) Any criticism of the Quran is considered blasphemy by Muslims, even to the point of death by some extremists (Huffard 24).
 - 5) The individuals mentioned in the Quran are mainly from the Old Testament (Huffard 24).
 - a. Abraham is referred to most often (seventy-five times) (Huffard 27).
 - b. They claim Abraham to be the first Muslim and they simply want to restore the religion of Abraham (Huffard 27).
 - c. They believe that Ishmael, not Isaac, was the son that Abraham was going to sacrifice (Huffard 27).
 - 6) The Koran was produced by one man, Muhammad Ibn-Abdullah, who is also the founder of the Islam.
 - a. The following are alleged events which took place:
Muhammad received a vision when he was 40 years old, asleep in a cave. He was allegedly awakened by a voice.
 - b. After that voice spoke to him, he was given a scroll and the voice told him, "O Muhammad! You are Allah's messenger, and I am Gabriel!" (Summers 159).
 - B. The Sunnah.
 - 1) The following information is taken from www.islaamnet.com and www.exploringislam.com:
 - 2) Linguistically, Sunnah is an Arabic word which means "a path or a way."

- 3) However, Islaamically, it is a primary source of law taken from the sayings, actions and approvals of the Prophet Muhammad.
- 4) Both the Koran and the Sunnah are considered revelations from Allaah, the most High.
 - a. The Qur'aan is believed to be composed of the actual words of Allaah, whereas the Sunnah is expressed through the words, actions and approvals of the Prophet Muhammad.
 - b. Another difference is that the Qur'aan is recited formally in the prayers, whereas the Sunnah is not.
- 4) According to a book titled, "An Introduction to the Science of Hadith," Muslim scholar Suhaib Hasan emphasized this point: "The Sunnah is the second source of Islamic jurisprudence, the first being the Quran. Both sources are indispensable; one cannot practice Islam without consulting both them" (Miller 52).

C. The Hadith.

- 1) "Hadith in Muslim religious use is often translated as 'prophetic traditions', meaning the corpus of the reports of the teachings, deeds and sayings of the Islamic prophet Muhammad. The hadith literature was compiled from oral reports that were in circulation in society around the time of their compilation long after the death of Muhammad. Bukhari's collection is considered the most reliable by many traditional religious scholars who are Sunnis. The Shi'as believe in an entirely separate body of Hadith" (Wikipedia.org).
- 2) Muslims do not claim inspiration for the Hadith (Miller 52).
- 3) However, Dadru Kateregga emphasized the importance of the Hadith: "As Muslims, our knowledge of Islam would be incomplete and shaky if we did not study and follow the Hadith" (Miller 52).
- 4) What is the difference between the Sunnah and the Hadith?
 - a. The Sunnah is considered as reliable as the Qur'an because it has been transmitted in the same way.
 - b. The Qur'an and the Sunnah remain as the only primary sources of understanding Islam.
 - c. The Hadith is not as reliable as the Qur'an and the established Sunnah, therefore it needs to be verified and understood under the light of the Qur'an and the established Sunnah.
 - d. The Hadith is a very rich source of understanding the life of the Prophet and his way of living and the history of Islam and the Qur'an.

- e. The Hadith is also a good facilitator to study the Qur'an and the established Sunnah although understanding these two sources is not depending on Hadith.
- 5. For our study, we want to give a brief overview of teachings from Islamic writings, especially the Koran.
- 6. These books are built upon...
 - A. A FAULTY Foundation.
 - B. A FAULTY View Of Loving Our Neighbor As Ourselves.
 - C. A FAULTY View Of Morality.
 - D. A FAULTY View Of Eschatology.

DISCUSSION:

I. A FAULTY FOUNDATION

- A. From the very beginning the Islamic religion is built upon the wrong foundation. The Bible says, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matthew 7:24-27).
- B. How do we know Islam is built upon the wrong foundation?
 - 1) "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Peter 1:3).
 - 2) "The voice that awakened Muhammad out of sleep, said, "Read! Read in the name of the Lord, the Creator, Who created man from a clot of blood! Read! Your Lord is most merciful, For he has taught men by the pen, And he revealed mysteries to them" (Summers 159; cf. Gen. 2:7).

II. A FAULTY VIEW OF LOVING OUR NEIGHBOR AS OURSELVES

- A. The Bible says, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:37-39).
- B. There seems to be a lot of debate in the world over the question, "Is the Muslim religion one that promotes peace or violence?"
- C. We want to do our best to be very careful in our approach with this point, because we do not want to misrepresent them, just as we would not want them to misrepresent Christianity.

- D. "There are 109 references that call Muslims to war and violence with an unbeliever."
- E. To be a Muslim in the truest sense, those who do not join the fight are called "hypocrites" and Allah will send them to Hell (www.religionofpeace.com). This book has produced a trail of blood and tears across the history of this world.
- F. Consider the following passages from the Quran as pointed out by the website, www.right2think.org.
 - 1) "When you meet an unbeliever, Strike off their heads" (Book of Muhammad 47:4).
 - 2) "Oh ye who believe! Murder those of the disbelievers" (Book of Al-Tawba 9:123).
 - 3) "Fight them on until there is no more tumult and religion becomes that of Allah" (Book of Al-Baqarn 2:193).
 - 4) "Fight those who do not believe in Allah and the last day" (Book of Al-Tamba 9:29).
- G. The Koran contains the following message, "fight and slay the Pagans wherever ye find them" (Surah 9:5).

III. A FAULTY VIEW OF MORALITY

- A. **Polygamy** is permissible. The following information is taken from www.religionofpeace.com:
 - 1) When the Koran was originally written, the Arab culture was well known for the practice of polygamy. They were allowed to choose as many wives as they wanted.
 - 2) Muhammad was married to thirteen women total, eleven at one time.
 - 3) The Koran would place a limitation on the number of wives a man could have in a chapter titled "Women" notice the following guidelines...
 - a) "And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]" (Surah 4:3) – there are ten other verses on the subject.
 - b) This very much resembles what the Book of Mormon teaches.
 - c) Four wives total.
 - 4) The Bible says, "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matthew 19:6).
- B. **Pedophilia** is permissible. The following information is taken from www.searchtruth.com.

- 1) Muhammad married a girl when she was six years old.
- 2) "Narrated '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) (Hadith 62:64)
- 3) The Bible says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind" (1 Corinthians 6:9).

C. Beating your wife is permissible (Miller 197).

- 1) "Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand" (Quran 4:34).
- 2) The Bible says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Ephesians 5:25).

D. Lying is permissible. The following information is from www.thereligionofpeace.com.

- 1) "Muslim scholars teach that Muslims should generally be truthful to each other, unless the purpose of lying is to "smooth over differences" (www.thereligionofpeace.com).
- 2) "There are two forms of lying to non-believers that are permitted under certain circumstances. Typically those that advance the cause of Islam" (www.thereligionofpeace.com).
 - a) Quran 16:106 – circumstances that can "compel" a Muslim to tell a lie.
 - b) Hadith – "He who makes peace between the people by inventing good information or saying good things, is not a liar" (Bukhari 49:857). Lying is permitted when the end justifies the means.
- 3) The Bible says God hates "A proud look, a lying tongue, and hands that shed innocent blood...Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another" (Proverbs 6:17; Ephesians 4:25).

E. Stealing is permissible. The following information is from www.thereligionofpeace.com.

- 1) Muslims may not steal from each other. If they did, their hands could be cut off.

- 2) In fact, Muhammad had people's hands cut off for doing so.
- 3) However, the same is not true of unbelievers.
 - a) Property rights for them exist only at the discretion of their Muslim rulers.
 - b) Those who are non-submissive, frequently had their property stolen from them by Muhammad's warriors.
- 4) "So enjoy what you took as booty; the spoils are lawful and good" (Quran 8:69).
- 5) From the Hadith: "Allah made booty lawful and good. He used it to incite the Muslims to unity of purpose. So enjoy what you have captured" (Ibn Ishaq 327).
- 6) The Bible says, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Ephesians 4:28).

IV. A FAULTY VIEW OF ESCHATOLOGY

- A. Most Muslims relate eternal reward and punishment in terms of physical gratification (lusts of the flesh) and physical torture.
- B. Muslims believe that Heaven will include the following...(Miller 205)
 - 1) Access to maidens: "pure companions" (Quran 2:25; 4:15; 4:57).
 - 2) Access to women with "beautiful, big, and lustrous eyes" (Quran 55:72).
 - 3) Access to virgins, that man nor jinni has ever touched (Quran 55:26, 56, 74).
- C. Another passage says, that those who are servants of Allah will be provided with...
 - 1) Feasting on fruit.
 - 2) Honored in gardens of delight.
 - 3) Reclining on soft couches.
 - 4) Served pure wine (Quran 37:40-49).
- D. Hell will include the following...(Miller 206)
 - 1) Raging, fiercely blazing fire (Surah 73:12; 92:14; 101:11).
 - 2) Scorching winds and black smoke (Surah 56:42-43).
 - 3) Drink, be dragged, and drenched in boiling hot water (Surah 40:71-72; 55:44).
 - 4) Eat a bitter fruit with thorns that cannot satisfy one's hunger (Surah 88:2-7).
- E. The Bible pictures Heaven far differently.
 - 1) Revelation 21:4
 - 2) Revelation 14:13
- F. The Bible pictures Hell differently as well.
 - 1) Revelation 21:8
 - 2) Nothing said about eating or boiling water.

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CONVERTING MUSLIMS TO CHRISTIANITY

Billy Bland

INTRODUCTION:

1. One of the fastest growing World Religions is Islam.
2. It is a "World Religion."
3. Muslims actively seek converts to Islam.
 - A. Islam is an urban religion. Muslims have never been shy about moving into a city or a country and immediately engaging the local populous in the "joys" of Islam. What may look like a very laid back, informal routine of building a friendship with the person next door, or down the street at the local school, may actually be personal evangelism, Muslim style. Evangelistic outreach is fundamental to the phenomenal growth of Islam, both in the United States and throughout the world. Those Muslims embracing Islam have no qualms about moving into a neighborhood, building Mosques, becoming ingrained in the community, and teaching Islamic Fundamentals to anyone who will listen. You may see them as entrepreneurs in convenience stores, taxi drivers, health workers and educators (Jones 113).
 - B. In view of the above, Christians must acquaint themselves with the teachings of Islam.
 - C. We also should know the teachings of Islam in order to reach them with the Gospel of Christ.
4. There are Muslims who can be reached with the Gospel.

DISCUSSION:

I. GOD DESIRES ALL PEOPLE TO BE SAVED.

- A. "I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:1-4).
- B. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).
- C. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).
- D. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure

for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:6-8).

- E. Even though God desires all people to be saved, many are entering the wide gate and walking the broad way that leads to destruction - "Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it" (Mat. 7:13-14).

II. CHRISTIANITY HAS FACED OTHER WORLD RELIGIONS.

A. Islam is not the only "World Religion" Christians have faced.

B. Hinduism:

1. "Hinduism is not only one of the oldest of all the religious systems, it is also one of the most complex" (McDowell, Stewart 285)
2. The Hindu scriptures were written over a period of 2000 years dating from 1400 BC to 500 AD (Ibid 284).

C. Buddhism:

1. Buddhism began in India about 500 years before the birth of Christ.
2. Its founder was Siddhartha Gautama (Ibid 304).

D. The latest world religion is "Islam."

1. "The flight of Mohammed from Mecca to Medina, called 'the Hejira' in 622, marks the official beginning of Islam" (Rutherford 10).
2. "Islam borrowed heavily from both Judaism and Christianity" (Ibid).

E. Christians obviously would have faced these and other religions as the Gospel came into contact with them.

1. The church and the Gospel endure, even though there are many false ways.
2. "Heaven and earth shall pass away, but my words shall not pass away" (Mat. 24:35).
3. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).

III. HOW DO WE CONVERT MUSLIMS TO CHRISTIANITY?

A. The Bible:

1. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).
2. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul

and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12).

3. Christians must have confidence in God, and in the power of His Word!
4. Muslims need to be shown the Christianity in the Bible is not the “Christianity” of Catholicism, Denominationalism, etc.
5. Muslims do believe in the Book of Genesis.
6. However, they incorrectly believe Ishmael was the son of promise.
7. Consequently, Christians can start with Genesis 12:1-3, noting the seed promise.
8. Next, use Genesis 15:4 and explain that God told to Abraham that Eliezer was not to be the heir.
9. Then use Genesis 16 to discuss the events surrounding Sarai and Hagar and the birth of Ishmael.
10. Genesis 17 shows that Sarah would bear a son who would be the son of promise, and it is contrasted with Ishmael (see especially 17:19-22).
11. The promise is restated concerning Isaac in Gen. 18.
12. Genesis 21 – Isaac is born, and Hagar and Ishmael are cast out (21:3, 10).
13. Genesis 21:12 – God says Sarah is correct (cf. Galatians 4:22-31).
14. Genesis 22 – Isaac is the one who was to be sacrificed, not Ishmael.
15. Genesis 26:3-4, God gives the same promise to Isaac (cf. verse 24).
16. Genesis 27:29-30, Isaac blesses Jacob.
17. Genesis 28:13-14, God renews the promise to Jacob.
18. The Scriptures show that Judah is the son of Jacob, and it was the tribe of Judah from which the Messiah would come – “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be” (Gen. 49:10). Notice also: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting” (Micah 5:2).
19. It is through Him (Christ) that we have remission of sins: “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins” (Acts 10:43).
20. Deut. 18:15-19 is fulfilled in Christ, not Muhammad (Cf. Acts 3:22-26, 7:8, 37-38).
21. These prophecies were all written and fulfilled hundreds of years before Muhammad and Islam came into existence (Waller).

B. Christian Example:

1. They need to see the high standard of morals in our lives.

2. "Most of our converts from Muslims are as a result of good examples of our brethren who live among them" (Daniel).
3. They were interested in becoming Christians because they wanted to be a better person (Ibid).
4. Jesus said; "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mat. 5:13-16).

C. Befriend Them:

1. In some cases, if one is converted, he will be disowned by his family and sometimes murdered by them (Waller).
2. He is considered a traitor to Allah and Muhammad.
3. Some will have to leave their homeland and live in another country, where they can be Christians without being severely persecuted (Lopez).
4. They may realize the impact of Jesus statement - "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Mat. 10:32-38).
5. Christians need to be friends with them, assist and encourage them.

CONCLUSION:

1. God wants all men to be saved.
2. He gave His only begotten Son for all - "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).
3. Converting people from Islam to Christianity will take knowledge, effort, and patience.

4. One soul is worth more than all the world. “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” (Mat. 16:26).

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THE ISLAMIC VIEW OF AMERICA

Mike Hixson

INTRODUCTION:

1. I was born and reared in Chattanooga, TN, graduating from high school in 1978.
 - A. As a young person, it seemed most Americans believed in the God of the Bible.
 - B. Granted, during the turbulent 1960's and early 1970's, some of the Hollywood crowd along with notable musicians experimented with eastern religions.
 - C. Adherents to the teaching of Islam were relatively small during that era, with less than one million followers in the early 1970's.
2. Jettisoning forward in time, America is now called a "post-Christian" nation.
 - A. Pluralism reigns supreme in the land upon which God shed His grace.
 - B. It is with this brief background in mind that we turn our attention to the impact of pluralism in our country as evidenced by the growing number of followers of the teaching of Islam.

DISCUSSION:

I. CORE FACTS

- A. The influx of Islamic population.
 1. It is "estimated 30% of the slaves brought to colonial America from Africa arrived as Muslims." It is further reported concerning Muslims, "From the 1880s to 1914, several thousand Muslims immigrated to the United States from the former territories of the Ottoman Empire and the former Mughal Empire. The Muslim population of the U.S. increased dramatically in the 20th century, with much of the growth driven by a comparatively high birth rate and immigrant communities of mainly Arab and South Asian descent. About 72% of American Muslims are immigrants or 'second generation'" (Wikipedia.org).
 2. It is reported there are between 2 to 7 million Muslims in the United States today (iraq.usembassy.gov).
 3. The world-wide population of Muslims is reported to be 1.57 billion, which makes up 23% of the world's population.
- B. The impact of Islamic population.
 1. A newspaper article reported, "The number of Islamic places of worship in the United States soared 74% in the past decade." The number of mosques in America "rose from 1,209 in 2000 to 2,106 in 2010" (Grossman).

2. The Islamic community in the U.S. is also booming in the sector of private education.
3. Kari Huus reports there are between 240 to 250 private Islamic academic institutions in the U.S., educating children in grades K-12.
4. Islam is considered to be the second fastest growing religion in America, with Mormonism ranking first (Thomson-Deveaux).
5. Closer to home, David Waters reports in the *Memphis Commercial Appeal* that “Islam is now the second largest religion in all but two Southern states – South Carolina and Tennessee” (Waters).

II. CHALLENGED BY FEAR

A. The insecurities of living in the midst of an Islamic population.

1. Positively.
 - a. There are many Muslims living in the United States that are law-abiding, peaceful individuals.
 - b. They are hard-working people that have contributed to the fields of medicine, science, technology, education, etc.
2. Negatively.
 - a. The Islamic religion has a long history of blood-shed, brutality, and terrorism.
 - 1) American citizens are quite familiar with the scenes of 9/11 and the heinous actions of that infamous day.
 - 2) There is the fear of the Trojan horse emerging in America.
 - 3) As the Islamic population grows in America, the concern is there will be increasing violence, terrorism, and the push for conformity to the Muslim way of life.
 - b. There is a vast difference in the sword that is used by Christians to convert people to Christ and the sword that is employed by the adherents to the Muslim religion.
 - 1) For example, the spiritual institution Jesus purchased with His blood (Acts 20:28) is defended and perpetuated with “the sword of the Spirit, which is the word of God” (Eph. 6:17).
 - 2) The cause of Christ is not a militant political organization coercing people to become followers.
 - 3) The cause is defended from her enemies by upholding “the sword of the Spirit” and “contending for the faith” (Jude 3) in love (Eph. 4:15).
 - 4) The cause is perpetuated by preaching and teaching the love story of the cross and bidding people to become followers of Jesus (Matt. 28:19-20; 11:28-30; Jo. 6:44-45).

- c. Think about how dramatically different the Christian religion is from Islam.
 - 1) Christianity is a religion of peace whereas Islamic teaching from the Qur'an fuels violence with the carnal sword.
 - 2) The Islamic "jihad" or "holy war" against so-called "unbelievers" has been well documented.
 - 3) The Koran states, "Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth (to cause) corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment" (Surah 5:33).

III. CONTENDING FOR THE FAITH

A. Instructing the Islamic population.

- 1. There must be a proclamation of the faith to the Muslim community (Matt. 28:19-20).
 - a. We must boldly preach the only Person of salvation (Jo. 14:6; Acts 4:12).
 - b. We must bravely preach the only plan of salvation (Eph. 1:3-7; Jo. 8:24; Lu. 13:3; Matt. 10:32; Acts 2:38).
- 2. There must be an investigation of the faith by the Muslim community (Jo. 5:39).
 - a. We must plead with our Muslim neighbors to investigate the Bible versus the Koran.
 - b. The Koran does not bear the marks of an inspired book like the Bible (II Tim. 3:16-17; II Pet. 1:3-4, 20-21).

CONCLUSION:

- 1. In our efforts to reach the Muslim community with the gospel, we must treat them respectfully, kindly, and with love (Matt. 5:43-48; Eph. 4:15).
- 2. Our ultimate goal is to lead them to Jesus, the Savior of the world (I Jo. 4:14), without Whom they will be lost.

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THE SWORD OF THE CIVIL GOVERNMENT

Robert R. Taylor, Jr.

INTRODUCTION:

1. Civil government has been essential since the very beginning of the human family.
2. Under the patriarchal system there was father-rule in the home, in religion, and in human relationships.
3. Under the Mosaic Dispensation civil government and religious government were combined, thus producing a theocracy.
4. Under the Christian or Gospel age, church and state are divided or severed, with both essential.
 - A. In Matthew 22:21 Jesus taught inquiring Pharisees and the Herodians that men are to render to Caesar what is Caesar's.
 - B. In the next breath He taught that men must render to God what belongs to Him (Matt. 22:21).
 - C. Paul teaches the very same thing in our assigned Text – Romans 13:1-7.
 - D. Neither one is to infringe on the rights and responsibilities of the other.
5. Jehovah God never legislated or specified the exact form of government under which His people should be amenable whether monarchical (rule by one), oligarchical (rule by a few), or a republic (the rule of all through elected representatives).
 - A. There was wisdom in this because Christianity was to be a universal religion – not a national one as had been Judaism.
 - B. Paul and his peers were subject to the Roman Empire and its emperor who at this time was the notorious Nero.
 - C. We of the USA are subject to county, city, state, and national forms of government.

DISCUSSION:

I. POINT ONE

- A. Here are some selected passages inculcating our submission to civil government.
 1. Jesus taught such in Matthew 22:21.
 2. Paul taught such in Romans 13:1-7, I Timothy 2:1-2, and Titus 3:1.
 3. Peter taught the same in I Peter 2:13, 14, and 17.
- B. From time to time there may be conflicts between human legislation and divine legislation.
 1. There was in Egypt under wicked Pharaoh when he commanded the midwives and even parents to kill all baby boys at birth (Ex. 1:15-22).

2. There was with Hananiah, Mishael, and Azariah when they were commanded to worship the golden idol (Dan. 3).
3. There was with Daniel relative to his prayerful allegiance to Almighty God in Daniel 6.
4. There was with Peter and John in Acts 4 when they were told to preach or teach no more in the name of Jesus.
5. There was with all the twelve in Acts 5 when the Sanhedrin had commanded they cease all preaching about Christ and the Gospel (Acts 5:28-29).
6. There was in the latter half of the first century A.D. when Christians were told to say that Caesar is Lord and God and thus recant all allegiance to God and His only begotten Son.
7. In all the above they chose divine legislation over humanly imposed edicts.
8. We may face the same in the future from enemies of Calvary (Phil. 3:18-19).
9. If such comes our way, we must remember and be loyal to such passages as Matthew 5:10-11, Acts 5:42-43, and II Timothy 3:12.

II. POINT TWO

- A. Paul commands Christians to be submissive to the powers that be (civil government) (Rom. 13:1).
 1. There is a sure price to pay when we resist such submission (Rom. 13:2).
 2. Rulers are not a terror to the law-abiding, if they govern rightly, but are to doers of evil (Rom. 13:3).
 3. There are two reasons why we should be submissive--fear of wrath which they can bring on us if we be rebellious, and for conscience sake (Rom. 13:5).
 4. We are obligated to respect civil servants and pay taxes for the upkeep of civil governments.
- B. Christians have and can serve within the realm of civil government.
 1. John the Baptist did not demand the soldiers who requested counsel of him to vacate their posts of military duty (Luke 3:14).
 2. Cornelius, the Roman Centurion in Acts 10, was not commanded to vacate his position as a soldier under the Roman Empire.
 3. Jesus commended highly the great faith of a centurion in Luke 7:1-10, but did not demand his giving up his military status.
 - 4- As a rule, centurions in the New Testament are commended because of their character and good works.
 5. More than once Paul appealed to civil governmental officers for protection (Acts 16, 23-25).

6. All the above would apply in principle to those who serve in the military or as policemen.
7. In times of war those in the military serve their country and defend it against forces of evil such as Communists, Nazis, and now Muslims who butcher at will.

III. POINT THREE

- A. In Romans 13:4 Paul placed the sword into the hands of civil government, which is the equivalent of capital punishing powers.
 1. Capital punishment for murder is set forth to Noah and his family in Genesis 9:6.
 2. Capital punishment was very evident under Moses for various crimes such as murder (Ex. 21:12).
 3. It surely is authorized here in Romans 13:4.
 4. Paul recognized the validity of capital punishment by what he told Governor Festus in Acts 25:11.
- B. Opponents of capital punishment say it will not deter crime.
 1. These opponents need to tell us what Paul really meant if he did not authorize capital punishment.
 2. Relative to the deterring of crime, it is sure that the murderer who is convicted and executed will not kill again and again and again.
 3. Because the sword principle is ignored so frequently in our time of laxity, hardened criminals get the feeling that they can get by with murders, rapes, etc., with little or no punishment.
 4. It is the height of inconsistency for a besieged citizen in grave danger to appeal to the punishing powers of civil government, yet denying the sword principle to civil servants.

IV. POINT FOUR

- A. It is a real dilemma in desiring all men to be saved and yet approving just punishment for those who murder people at will – even beheading innocent people (I Tim. 2:3-4; II Pet. 3:9).
 1. The gospel of Christ is the only real power that will turn murderous, beheading, raping Muslims into God-fearing and Gospel-obeying people who walk the paths of peace.
 2. There is a Bible principle of self-defense, family defense, and defense of innocent people that we must observe.
 3. Paul appealed to such in Acts 23-25 to save his life from murderous Jews who were out to kill him.
 4. Can it be right to allow these mass murderers the freedom to kill at will all whom they hate, which includes almost the whole world?
 5. They kill people who have done them no wrong.

6. We should do all in our power to get the Gospel into the hate-filled hearts of these mass murderers, but we dare not be passive to the enormity of their murderous plots.
 7. They are determined to kill Christianity once and for all.
 8. Shall we just play dead and let them do what they, in their murderous zeal, seek to do?
- B. Perhaps the mass ways we now have for getting the Gospel to the whole world can reach people when we cannot do it face-to-face.
1. The computer is surely a powerful way.
 2. Radio and TV can send the message of life into places we may not be allowed to go.
 3. The written word has not lost its power to permeate hearts all over the world.
- C. The dangerous times in which we live call for men and women with valor and courage that know no bounds.

CONCLUSION:

1. Christians in the first century faced foes from Judaism, Grecian idolaters and the hostile Roman Empire with emperors like Nero and Domitian who courted divine honors to be given them.
2. Yet, through it all, "their sound went into all the earth, and their words unto the ends of the world" (Rom. 10:18)
3. From Colossians 1:23 we see where they preached the Gospel to every creature.
4. Is there any real reason why this generation cannot duplicate this mighty endeavor?
5. We have three Almighty Helpers – God the Father, God the Son, and God the Holy Spirit.
6. Can we not join the peerless Paul and say what he wrote in Philippians 4:13, "I can do all things through Christ which strengtheneth me?"

Ladies' Lectures

THE DEDICATION OF MUSLIMS

Maggie Colley

INTRODUCTION:

1. Islam is a world religion that was founded by the “prophet” Muhammad more than 600 years after Christ.
2. Followers of Islam, called Muslims, study and base their lives upon the Koran, which records the teachings of Muhammad.
3. The Arabic word “Islam” means “submission,” which reflects the faith’s central tenet of submitting to Allah.

I. ISLAMIC PRACTICES ARE DEFINED BY THE FIVE PILLARS OF ISLAM: FAITH, PRAYER, FASTING, PILGRIMAGE, AND ALMS:

- A. Followers of Islam, called “Muslims,” believe in one God, making them monotheists, like Jews and Christians, but they claim their god is “Allah.”
- B. Islam was founded by Muhammad, who is considered the chief prophet of their faith, in the 7th century A. D.
- C. Islam’s sacred text is the Koran. At the beginning of the 21st century, Islam is close to becoming a global religion, has a lot of media exposure, as well as a heavy online presence.
- D. With so much information in the world about Islam, it is sometimes challenging to separate fact from fiction.

II. MUSLIMS ARE DEDICATED TO THEIR RELIGION, AS WELL AS MANY OTHER ASPECTS OF LIFE IN THIS WORLD:

- A. It is very important to provide information about the Islamic Faith that shows they are dedicated to their faith.
- B. However, this is not the one true church that Jesus Christ built as stated in the Holy Bible.
- C. Most religious people seem to choose their religious affiliation because of family or tradition, location, programs, activities, social benefits, or, in some cases for financial reasons.
- D. There are many denominational churches in the world today.
- E. Many would be surprised to know that there are no denominations that are less than five hundred years old, or that they were established by someone other than Jesus Christ.
- F. The churches of Christ stand in the principle that we must speak where the Bible speaks and to remain silent where the Bible is silent (I Pet. 4:11).
- G. We must constantly strive to restore first-century A.D. Christianity to the present age.

- H. Jesus Christ promised to build the church (Matt. 16:18), which He purchased with His own blood (Acts 20:28), and He is its only head (Eph. 1:20-23).
- I. He is the Savior of the body, the church (Eph. 5:23).

III. THE WORD OF GOD CONNECTS DOCTRINE TO SALVATION:

- A. Paul writes: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being made free from sin, ye became the servants of righteousness" (Rom. 6:17-18).
- B. Paul admonished Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16).
- C. The Muslims certainly attempt to observe modesty more so than most.
- D. There is indeed the teaching in the New Testament concerning modesty.
- E. However, they are clothed from the top of the head to the bottom of the feet, which is an extreme in the opposite direction from "modesty."
- F. The other extreme is not to be covered enough to claim modesty. Some wear clothing too high, too low, too tight, too skimpy.
- G. Ann Landers said a few years ago, "Females should wear clothing that is tight enough to show that they are women, but loose enough to show that they are ladies!"
- H. Jesus at times compared those who were not God's children with those who were His followers, so that they would make improvements (Matt. 12:41).
- I. It is also to be noted that Paul at times quoted the heathen in order to make a point (Acts 17:28; Tit. 1:12).
- J. Perhaps we should be reminded by those following Muhammad, that Christian ladies are commanded to dress in modest apparel (I Tim. 2:9-10).

IV. NO ONE CAN DOUBT THE MUSLIMS' DEVOTION TO THEIR FALSE RELIGION:

- 1. Many Christians do not show the proper respect and reverence to the one true religion of Jesus Christ (Heb. 12:28).
- 2. Should we not study to show ourselves approved to God? (II Tim. 2:15).
- 3. The Psalmist stated: "God is greatly to be feared in the assembly of the saints. And to be had in reverence of all them that are about him" (Psa. 89:7).
- 4. Many Christians today could take some pointers from the Muslims concerning devotion.

V. WE MUST ADMIRE THEIR SINCERITY AND WILLINGNESS TO DIE FOR THEIR CAUSE:

- A. The suicide bombers are amazing!
- B. They have been taught from youth, to be sacrificed if needful for their religion, with the promise of a fleshly, sensual "Paradise"!

- C. Of course there is nothing even close to this teaching in the New Testament.
- D. However Christians are challenged to be ready to suffer trials and persecution, if needful, for the cause of Christ (II Pet. 3:12; Gal. 2:20).
- E. And, we are to be ready to die, rather than renounce, or to fail to stand, for our Lord and His Truth (Matt. 10:32-33; Rev. 2:10).
- F. The sincerity and devotion of Muslims should remind us concerning our obligations to live sacrificial lives in the Cause of Christ (Rom. 12:1-2).

VI. MUSLIMS TAKE "SIN" SERIOUSLY AND REFUSE TO COMPROMISE.

- A. Christians certainly need to take sin seriously! (I Jn. 3:4; Rom. 3:23; 6:23).
- B. Sin seems pleasurable for a short time, but it will bring us to an unpleasant end (Heb. 11:24-26).
- C. Sin will thrill for a short time, but it will also kill our souls eternally! (Matt. 16:24-26; II Thess. 1:7-9).
- D. To compromise with sin is to allow it to win over our lives! (Gal. 6:7-9).
- E. This will bring us to eternal separation from God (Isa. 59:1-2).

CONCLUSION:

1. These are some of the lessons that we can take from the dedication of Muslims.
2. Since the Koran is not inspired by the God of Heaven (II Tim. 3:16-17), we cannot follow it and have the hope of Heaven (Rev. 22:14, 18-19).
3. Our own good works alone, no matter how many we may do, will not forgive a single sin (though the teaching of Islam is just the opposite in thought). They will not assure us of our home in Heaven (Acts 10:34-35).
4. Only the works which God has given us to do in His Word will bring us salvation (Jn. 6:28-29; Eph. 2:8-10; Phil. 2:12).
5. Zeal is important in living the Christian life, but it must be accompanied with the knowledge of God's Word, the Bible (Rom. 10:1-3).
6. Only the Truth of God's Word will lead us to liberty in Christ, forgiveness of past sins, and give us the hope of eternity with God, Christ, the Holy Spirit, and all the redeemed from the earth (Eph. 1:3; Matt. 7:15; I Jn. 4:1; Gal. 1:8-9).

THE ISLAMIC VIEW OF WOMEN AND MARRIAGE

Irene C. Taylor

INTRODUCTION:

1. When considering the Islamic view of women, one must keep in mind that Muhammad is considered supreme, not the true God.
 - A. The standard set by Muhammad, an illiterate man, is based on satisfaction of man's desires.
 - B. The Koran is the book of guidance for the Muslim people.
 - 1) The sunna, supposedly compiled words and deeds of Muhammad as remembered by his followers, is an additional source.
 - 2) The hadith, a written record of Muhammad's pronouncements, is considered the foundation of sunna.
 - 3) The sharia is a third source, although not accepted by all Muslims.
2. Contrast the above with 2 Timothy 3:16-17.

DISCUSSION:

I. WHAT IS THE VIEW OF WOMAN'S ROLE AS TAUGHT AND PRACTICED IN MUSLIM COUNTRIES?

- A. The Koran belittles women and relegates them to a position of inferiority to men.
- B. Men are to be in charge of women, for Allah has made man to excel over women.
 - 1) Man is head of the woman (1 Cor. 11:3; Eph. 5:23).
- C. Woman has little status above an animal.
 - 1) On September 25, 2014, the Memphis Commercial Appeal printed a news article stating that Alton Nolen, a recent Muslim convert, beheaded Colleen Hufford.
- D. In any situation requiring witnesses, it is required that two women are necessary to equal one man!
 - 1) If two male witnesses are required and only one is available, one man and two women are needed.

II. THE MARRIAGE RELATIONSHIP OF ISLAM IS DESIGNED PRIMARILY FOR THE SATISFACTION OF MAN'S SEXUAL DESIRES.

- A. Women are to be obedient to the man, since Allah supposedly made him superior.
 - 1) Those who rebel are admonished and banished away from the man and may be scourged.
 - 2) If she then obeys, she may be restored to man's presence.

- B. Husbands have the right to demand and receive sex from the wife at his pleasure.
- C. Marriage is permitted with young girls.
 - 1) Muhammad married a six year old and consummated it when she was nine!
- D. The Koran permits polygamy.
 - 1) It is widely practiced in Islamic countries.
 - 2) They may have two, three, or four wives.
 - a) If they feel unable to deal with the resulting children, they may have one wife and a captive.
- E. Divorce is permitted and generally practiced.
 - 1) It is free and easy to obtain by the men.
- F. "Temporary marriage" is permitted among the Shiites.
 - 1) The man may contract a temporary marriage for a few days or months to satisfy his sexual appetite.
- G. Divorce may be postponed if the woman is pregnant.
 - 1) He may divorce the woman twice.
 - 2) He must then set her free or take her back permanently.
- H. The Koran promises women as sex objects in paradise.
 - 1) Suicide bombers expect to find scores of women awaiting them in paradise as reward for their deed.
- I. Rape of captive women is permitted.
 - 1) Slave girls are used for sex.
- J. God's law remains the same (Matt. 19:8-9).
 - 1) "Marriage is God's perfect blender. But it takes one of each gender" (Gary Summers).

III. CONTRAST MUHAMMADISM WITH MORMONISM.

- A. Mormonism grants women a bit more liberty than does Muhammadism.
 - 1) The founder, Joseph Smith, permitted his wife, Emma to serve as a scribe during the translation of the book of Mormon.
 - 2) She supposedly received a revelation to compose the church's first hymnal.
- B. Brigham Young, another prominent leader, also believed women had talents outside the home.
 - 1) "As I have often told my sisters in the Female Relief Societies, we have sisters here who, if they had the privilege of studying, would make just as good mathematicians or accountants as any man, and we think they ought to have the privilege to study these branches of knowledge that they may develop the powers with which they are endowed. We believe that women are useful not only to sweep houses, wash dishes, make beds and raise babies, but they should stand behind the counter, study

law of physics (medicine), or become good book-keepers and be able to do business in any counting house, and this to enlarge their sphere of usefulness for the benefit of society at large."

- 2) One lady member declared, "Is it necessary for sisters to be set apart to officiate in the sacred ordinances of washing, anointing, and laying on of hands in administering to the sick? It certainly is not..."

C. There is a minority of women in the Mormon church who raise concern regarding church policy and doctrine.

- 1) Such members are viewed as publicly oppositional and subject to ecclesiastical discipline including possible excommunication for apostasy.

D. Plural marriage was introduced into their practice.

- 1) Joseph Smith conveniently had a "vision" telling him it was permissible to have more than one wife.
- 2) Emma reacted adversely.
- 3) Emma was then told the message in the "vision" was that she was to fall in line!
- 4) Women have some "priesthood powers" but are not ordained to the priesthood office.
- 5) They may play an important non-clergy role in the local congregation.
- 6) They may perform the ordinance of washing and anointing on behalf of women in the church temple.

E. Plural marriage is considered the most central and significant doctrine separating fundamentalists from mainstream Mormonism.

- 1) Fundamentalists still wish to adhere to plural marriages.
- 2) Women of these groups are still expected and encouraged to adhere to a strongly patriarchal perspective on woman's role.

F. A study of God's marriage laws and the role He prescribed for women in the church would be appropriate at this point.

CONCLUSION:

1. Neither Muhammadism nor Mormonism gives honor to the God of the Bible and His commands.

A. Both (at least implicitly) consider their founder to be the superior being above God in Heaven.

B. Muhammadism, especially, seeks to destroy any adherence to the Bible and to silence permanently those who proclaim its truths.

- 1) We stand at a critical crossroad--either we must stand up and speak up for truth or remain silent and let Satanic forces win.
- 2) Can God count on us to do right?

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