



## HOW ISLAM GROWS

Since the 1979 Iranian Revolution Islam has entered the global news, with mass migration bringing it to Western doorsteps, and, with it, the Muslim hope for world conquest.

*Islam* means to resign, to surrender, to submit oneself (*Qur'an* 3:19). Those who have, the Muslims, are of various sects: the *Sunnis* promoting Shariah law; *Shias* viewing the Ayatollahs as law; *Sufis* who focus on experience rather than law; *folk Muslims* practicing occultism and spiritism under Islamic cover; *secularized Muslims* accommodating to the West (notably to Socialism); *Ahmadis* looking to purify Islam; *Islamic Militants* seeking the “Islamification” of the world; and *Black Muslims* in the United States seeking ethnic conquest over Whites.

### STRATAGEMS OF WAR

Submission to Allah is a Muslim’s liberty, yet Islam, wedded by the *Qur'an* to the sword, envisions not just the voluntary submission of the willing but the forced submission of the coerced. Chiefly in view are pagans and Jews, for they are “strongest among men in enmity to the Believers [the Muslims].” Then come Christians, described by the *Qur'an* as “devoted to learning . . . who have renounced the world, and are not arrogant” (5:82).

Thus, Muslims were to go through lands, fighting and slaying pagans, seizing and beleaguering them with every stratagem of war. The way would be open to God only for those repenting, establishing regular prayers and charity, for he is oft-forgiving and most merciful (9:5).

Jews, however, are particularly hated. From 627, when Muhammad ordered the slaughter of 600 Jews, through to Iran’s brazen desire to wipe Israel from the map, and on to the daylight stabbing of two Jews in Golders’ Green, London (April, 29), the story is the same: a religion, now of 2 billion, seeks to eradicate the 15 million Jews worldwide.

Instead of withstanding this, Western media and governments consistently claim that Islam is a peaceful religion. Avoiding domestic turmoil, they paint secularized Muslims as authentic and the Islamic Militants as the radicals, but ignore the *Qur'an*’s 100-plus calls for *Jihad* (holy war), omit calls for Islamic self-regulation, and focus on quelling Islamophobia as if there is no reason for fear. Yet,

secularized Muslims don’t count for much in the eyes of devotees. The *Qur'an* is clear: Believers sitting at home not engaging *Jihad* so as to protect their persons and goods are not of the grade of Believer as those striving and fighting for Islam with their goods and persons (4:95). Such fighters receive the greater reward, for they are better Muslims.

Indeed, the *Qur'an* boasts of the populations Islam has destroyed (22:45) and warns, “Again and again will those who disbelieve wish that they had bowed (to God’s will) in Islam” (15:2). Most Western leaders, then, have not read the *Qur'an*, hope their people have not read it, or coopt Islam to overturn historic Judeo-Christian influence. With 46,000-plus Islamic attacks since the fall of the World Trade Center in 2001 (albeit many between Sunni and Shia Muslims), the masses are now feeling misled.

### STRATAGEMS OF PEACE

Sometimes *Jihad* is unnecessary where pagans, Jews, and Christians offer little resistance. Thus, Islam offers diverse incentives especially in countries yet to be “Islamified.” Aside from locking non-Muslim women into Islamic marriages, other subtle methods of conquest come into play.

*The use of population growth.* With dangerously low birth rates across the West—helped by the mass slaughter of the aborted—Muslims easily outbreed Westerners. Since a Muslim man can take up to four wives (4:3), Islam can conquer by the power of the womb. In the United Kingdom, it is estimated that Muslims are outgrowing non-Muslims by tenfold, now clearly influencing elections and government policy. Then there is the toleration of open borders and the preferential treatment given illegal immigrants, all the while Islamic countries remain closed to, or negligent of Islamic migrants (as in Malaysia).

*The use of poverty.* This is common in Africa, a continent home to more professing Christians than any other (630-plus million, 40-plus percent of the population). Thus, in Ethiopia poor parents are enticed to convert to Islam in exchange for free education for their children, and in Kenya the unemployed are enticed to convert by the prospect of no-interest Islamic banking.

We could go on, suffice it to say that Islamic growth is more statistical than real, often occasioned by convenience not conviction, and is offset by the outgoing flow of those yearning for social or spiritual freedom, not least in Iran.

(Mecca: <https://www.pinterest.com/pin/596375175700613567/>.)



## WHY ISLAM EXISTS

In contemplating the existence of Islam, there are lessons applicable to Muslims and to non-Muslims alike. These we draw from the life of Muhammad.

### A REVOLT AGAINST IDOLATRY

Islam has rightly identified idol worship as greatly offensive to the Deity. Our world is full of it. Left to ourselves we each revolt against the worship of our Creator and initiate creations to substitute for him.

Religion by itself cannot cure the idolatrous heart. Indeed, without inner renewal by God, the religious merely create religious idols. This is clear enough from the Old Testament history of Israel. Once Messiah came, however, and taught us that God could be known through him without idols, the apostles were able, by the grace and power of God, to face down the idolatry of the ancient world.

Yet, after six centuries of expansion, the Christian church lost direction, entering into what the Arabs came to describe as "The Times of Ignorance." Her organization was considerable but spiritual declension had set in. Due to her worldliness, the pagan tribes of Arabia went without the gospel of Jesus Christ. They were often at war with each other, and riddled with idolatry.

Muhammad (570–632), then, was born in Mecca into the important Quraish tribe which controlled the shrines, including the principal one, the Kaaba. While the tribe held to a supreme deity, the Bedouin also honored lesser deities: Al Lat, Al Uzza, and Manat. Yet, for whatever reason, Muhammad became revulsed by the paganism and polytheism of his tribe, and likely began to seek a theism that satisfied his heart. Certainly, it is his legitimate antipathy toward pagan idolatry that runs through his collected visions in the *Qur'an*, which drives Islam to this day, and sees the West as inciting Islamic violence, although Christians dare to hold the view that the Islamic conception of Allah is itself an invention of the human mind.

### A REVOLT AGAINST HETERODOXY

Turning from his paganism, Muhammad became interested in the Judaism and Christianity of the traders he met in his native region of Hijaz and on his trading journeys to Syria and Yemen, and learned something of them.

Initially, Muhammad did not oppose the Jews. After all, they were monotheist. To the contrary, he came to accept the *Taurat* (the Books of Moses), The *Zabur* (the Psalms of David), and also the Christian Gospels (the *Injil*). From the Jews, however, he could not have learned of the claims of Christ as Messiah nor of his atoning sacrifice on the cross. And from the Christians he would not have been able to fathom the Trinity without a renewed mind, and may well have been misguided as to the teaching of the Trinity by the untaught, and as to the person of Christ by

local sects such as the Nestorians (who viewed Jesus as two distinct persons, divine and human) and the Monophysites (who believed Jesus to have but a divine nature).

Thus, in an idiosyncratic reaction, Muhammad, over against the pagans, held to Monotheism; over against the Jews, recognized Jesus as a prophet; and over against Christians, rejected the Trinity and the divine Sonship of Christ. Thus, a new religion was founded

### A REVOLT AGAINST AUTHORITY

Muhammad's concerns with the paganism, Judaism, and Christianity could have been settled by the authoritative Scriptures of the Old and New Testaments. Their 66 books had been recognized as early as 367, in Bishop Athanasius' Easter letter. Yet, Muhammad preferred a new basis for authority—his own visions.

At the age of 40, Muhammad's visions became the basis of his claim to be a prophet. These arose sometimes from deeply stirred emotions that led him to speak with considerable power and at other times from trances. His wealthy wife Khadija trusted Muhammad's visions and thus backed the propagation of his new doctrines.

Of these visions we may say, firstly, that at no time does Muhammad appear to have attested them by the Christian Scriptures. Wrote the apostle John, "*Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world*" (1 John 4:1). This is basic to Christianity.

Secondly, the visions were solitary. Contrary to the *Qur'an*, the Bible offers a coherent message concerning the one God and his gospel, which was revealed to 40-plus authors of Holy Scripture over a period of 1,600 years.

Thirdly, the professed revelations, downplaying the person of Christ, portraying him as a prophet and not God's only begotten Son, and eradicating the necessity of atonement (denying he died on the cross) could not be of God. Indeed, Muhammad has passed down in his visions no word as to how we can be forgiven of our sins other than by the oft-repeated refrain "faith and righteous deeds." In biblical Christianity, care for widows, orphans, and the poor; honesty in business; not killing one's baby on the day of birth (actually, at all), and improved rules for sexual purity and marriage, arise *from* God's saving grace and do not contribute to it.

Fourthly, true revelation from God does not require violence for its enforcement. Sadly, much has been done under the label of Judaism and Christianity that has been carnal and without the backing of the Holy Scriptures and has not helped relations with Muslims, yet Muhammad made violence integral to the conversions of the Meccans. The Battle of Badr on (624 A.D./A.H. 2) in which 300 Muslims defeated 1,000 pagan Meccans, led Muhammad to believe that Allah fought for his people, and thus he soon turned on the Jews of Medina for their opposition, killing 600-900 of them. Evidently, *Jihad* had come to stay. (Map: <https://www.pinterest.com/pin/470766967322273903/>.)



## WHAT ISLAM MISSES

Because Islam is separatist, Muslims lack opportunity for healthy discussion of the *Qur'an's* truth claims: “O ye who believe! Take not the Jews and the Christians as your friends and protectors” (*Qur'an* 5:51). Likewise, Christians miss the opportunity to bless those who (may) revile and persecute us (Matthew 5:11). If, however, you are Muslim and seek truth as many do, weigh what Muhammad missed by relying on his unattested visions instead of the tried and tested revelation of Scripture. (Image: [www.pinterest.com/pin/70228075435478796/](http://www.pinterest.com/pin/70228075435478796/).)

### A GREATER VIEW OF GOD

Known for issuing fatwas calling for death for blasphemy (e.g., of Salman Rushdie, 1989), Islam actually, from a biblical perspective, offers a lower view of the Deity. Note:

*The being of God:* In Islam, God is solely transcendent, meaning that he is high above us but not at hand (immanent). Allah possesses heaven and earth (*Qur'an* 5:171), but unlike the Christian God does not fill them (cf., Jeremiah 23:23). He is worshipped as high above us, but is not felt to be near us. Thus, upholding Allah's honor, Islam ironically sheers God of much of his majesty and appeal. Islam's Allah is more aloof than he is loving.

*The tri-unity of God:* While sharing with Christians (and Jews) that God is one, the *Qur'an* deems blasphemous the idea of a tri-unity of persons within God (5:73, 171). Why, then, does the *Qur'an* repeatedly use the plural pronoun “We” in reference to God (7:160; 21:91-92; 22:5; 23:44)? Either this is “a plural of majesty” or a glaring inconsistency in Islam's denial of the Trinity.

In reality, Muhammad's visions misunderstand the Trinity. Missing the essential element of *perichoresis* (Greek) or *circumincessio* (Latin)—the reciprocal, eternal indwelling of the Father, the Son, and the Spirit, indicating thereby that all three persons possess the full divine essence and are eternally co-equal in power and glory—the *Qur'an* makes Christians out to be tritheist, which is to say, believers in three Gods, with some lording it over others (23:91; 41:6).

While this ill-formed denial of the Trinity safeguards God's oneness, by eradicating the element of mystery, it confines God to human understanding. Muhammad lacked, then, the principle of the earlier church father, Augustine: “If you can understand it, it is not God.” We therefore unashamedly espouse the Trinity, noting that the inadequacy of all human analogies suggest the divine origin of the doctrine, and glory in how the respective persons of the Godhead have worked harmoniously for our salvation.

In short, God's oneness and transcendence are great, but God is greater for also being immanent and mysterious, united in three persons pursuing together to save sinners.

### A GREATER VIEW OF CHRIST

Void of a sense of God's immanence, the *Qur'an* misses

how God has accommodated his self-revelation to our capacities. The *Qur'an* reasons that since the Deity has no consort he cannot have a Son (6:101-102; 17:111; *passim*). Jesus was then, like Adam, created from dust (3:59) and was no more than a prophet or “The apostle of God.” While we esteem both prophets and apostles, none ever saved us from our sins. Christ's divinity is, thus, essential for our salvation, for only one divine has power to save.

Since Islam posits a Jesus who is solely human, it is not immediately evident why the *Qur'an* denies Christ's crucifixion, other than to deny Jews of the joy of having orchestrated it (4:157-58). But this is bias-driven theology, and plummets Islam into darkness, for it robs sinners of the very hope that Christ's atoning death offers: “Proclaim this: that every soul delivers itself to ruin by its own acts; it will find for itself no protector or intercessor except God.” Yet God, according to the apostle Peter, ordained Christ's crucifixion for the atonement of our sins (Acts 2:23).

In short, Islam is impoverished for want of a Jesus who can save (cf., Matthew 1:21), and for erasing the very atonement which affords sinners hope.

### A GREATER VIEW OF SALVATION

The *Qur'an* says that “unto God leads straight the Way” (16:9). Unfortunately, it is woefully and fatally deficient in conveying the Way. The *Qur'an* speaks of ships sailing through the oceans by the grace of God (31:31), but not of souls gaining access to him by his unconditional grace.

Listen to the confusion. *Qur'an* 11:3 teaches that we seek God for forgiveness, yet without any atonement upon which that forgiveness can rest, and turn to him in repentance, that we might have enjoyment for an unspecified “term appointed,” receiving God's abounding grace, but here's the catch, “on all who abound in merit!” In other words, lacking a free and gracious atonement for sin, Islam is but another religion making an empty offer of salvation by human merit.

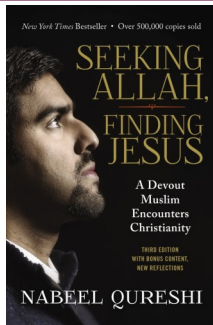
Accordingly, *in lieu* of the missing atonement, the *Qur'an* repeats *ad nauseum* that we survive the Day of Judgment and avoid hell by faith (repentance, too [66:8]) and righteous deeds. Only believers and workers of righteousness—the fulfillment of the five pillars of Islam: confessing the faith, prayer, fasting, giving alms, and pilgrimage to Mecca—shall be “Companions of the Garden, therein to dwell (forever)” (7:42; cf. 10:9).

This is problematic, for sin suffuses all our deeds, rendering it impossible that any of them are truly righteous in God's eyes (cf. Isaiah 64:6; Romans 3:9-20), and even if such deeds could be righteous, they would have to be perfect from conception to the casket in order for God to accept them. Thus, Muslims, when pressed, cannot say they have peace with God. They do, though, better explain *Jihad*. Just as the spiritual life of Muslims relies on works, so does the physical life of the non-Muslim: submit or die! That's the dire message and the mission of Islam.

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## WHEN ISLAM FAILS

Nabeel Qureshi was born in California and raised by devout Muslim parents—immigrants from Pakistan. While his father served in the U.S. Navy, his mother taught him Urdu and Arabic. By age five he had read the Qur'an in Arabic, memorizing many chapters and modeling for other children Islam's prayers and readings.

Nabeel loved Islam, not just because of his parents, but because he saw it as peaceful, had learned to worship, and had the happiest family. He could defend Islam using reason and evidence and challenge non-Muslims. Yet, in August 2001 Nabeel met David Wood, a Christian. While sharing the same morals, Nabeel saw for the first time a Christian studying his Bible. With interest piqued, he probed to see how much David knew of it, and found him to be an able apologist for the Christian faith.

Advocating the Qur'an as God's uncorrupted word transmitted through the Prophet of Islam, Nabeel noted the Qur'an's acknowledgement of the Gospels (*al-Injeel*) as given by God, claiming they were irretrievably modified and corrupted in the centuries after Jesus, hence the many Bible versions and the claim that Christ is God. Yet, David pointed to the amount of evidence for the Bible's veracity from its 5,000 Greek manuscripts, with multiple fragments dating to within a couple of centuries of Christ's death, and from ancient quotations of the New Testament sufficient to reconstruct practically all of it. Entire copies of the Bible had become available from around three centuries after Christ's death.

Taken aback by this, Nabeel presumed that David had concocted his defense. Yet, having fact-checked him, Nabeel learned the falsity of the claim that today's editions of the New Testament differ substantively from the original autographs. Now receiving the Bible as trustworthy, Nabeel next wrestled with Islam's denial of Christ's cruci-

fixion (*Qur'an* 4:157-158). Again he was amazed by the incontrovertible evidence for Christ's crucifixion and resurrection, and the apostles' readiness to die for the truth. Yet since, in Islam, each person is responsible for his own sins, Nabeel pondered how it could be possible and just for someone else to pay for his sins and those of the world, and with an accursed death at that: *"Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: 'Cursed is everyone who is hung on a tree'"* (Galatians 3:13). Through a series of discussions, Nabeel came to see why billions throughout history have seen the cross as the greatest of all love stories: *"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life"* (John 3:16).

By the fall of 2004, Nabeel concluded that Muhammad cannot compare to Christ, and that he could no longer defend Islam. Unnerved, he pressed on to seek a personal encounter with God, asking for some confirmation that Christianity is true. A series of dreams were given him, yet contrary to Muhammad's, they pointed to the cross of Christ, the narrow door through which he must enter (Luke 13:22-29), and the way to heaven.

Not wanting to rely on his dreams, Nabeel searched for answers from Islamic authorities. These disappointed him, as did his search of the Qur'an for comfort for his sins. Yet, from the Bible he felt the caress of God, notably through the words and deeds of Jesus. Thus, on reading that Christ acknowledges before his Father in heaven those who acknowledge him on earth (Matthew 10: 32-33), Nabeel finally surrendered to God, "I submit. I submit that Jesus Christ is Lord of Heaven and Earth, and that He came to this world to die for my sins. I am a sinner, and I need Him for redemption. Christ, I accept You into my life." From then on Nabeel Qureshi (1983–2017) lived for Christ, died peacefully in Christ. His testimony lives on. (For the full account go to: <https://www.answering-islam.org/Authors/Qureshi/testimony.htm>.)

**NEXT ISSUE: SEPTEMBER 1**