

The True Face of Islam Disclosed!!

Geographic Expansion



Period 600-800 A.D.

"The phenomenal growth of Islam, especially during the early years, cannot be overlooked. ...the initial growth of Islam was mainly due to military action. Abu Bakr defeated the Byzantine army but it was his successors that really established Islam as a religious power."

(Johan Carstens: *Religions of the world; Focus on Islam, MarketPlace Ministries South Africa, 2003:19*)



2000 A.D. and beyond

"Since the end of the last millennium Islam has truly been perceived as an international religion. Islam has become a religious, economic and political force that has given notice of its presence in all facets of the global arena." (Carstens: 21)

"Islam is universally accepted as the world's fastest growing religion. Over the past 50 years alone the total number of followers has grown 500% (Christianity, by comparison, grew only 47%). With over 1.3 billion followers, Islam is the faith of one-fifth of the world's population. While 85% of the world's Muslims are non-Arabic (such as the Soviet Union with 100 million Muslims and in Indonesia with 200 million Muslims), Islam controls the attitudes and actions of every Arab country in the Middle East and North Africa (about 92% of the population in these regions). Its dictates reach far across the globe, encompassing 67 different nations that comprise a seventh of the world's total landmass.

“Furthermore, countries with historic Christian cultures are rapidly being won over to Islam. For example, in Western Europe Islam is the second-largest religion and is expected to become the dominant religion in just two decades. In France there are one-and-a-half million Muslims (about six Muslims for every one Christian). England has more than 2,000 mosques, and the United States has and estimated seven million Muslims and some 1,370 mosques. (By comparison, 30 years ago the United States has only 500,000 Muslims and in 1986 there were 598 mosques). Islamic groups are penetrating deep into every aspect of American society and culture through student activities (such as the Muslim Student Association), local elections, and the media.” (Price :178)¹

“The process of revival of Islam in different parts of the world is real. A final showdown between the Muslim world and the non-Muslim world, which has been captured by the Jews, will take place soon. The Gulf War was just a rehearsal for the coming conflict...Muslims of the world, including those in the U.S.A., prepare yourselves for the coming conflict.” (Dr. Israr Ahmed, amir of the Tanzeem, Islami of Pakistan, as quoted in Price: 199)

“When Islam leaders say that Islam is ‘a religion of peace,’ they do not qualify for non-Muslims what this means in their religion. The Arabic word for peace is *salam*, and *Islam* is the active form for *salam*. Therefore, Muslims see themselves as a ‘peacemaking force’ in the world. However, this for the Muslim means that the peace of the world cannot be fully secure until people come under the protection of Islam. To accomplish this requires *jihad* that extends the territory of Islam...over non-Islamic lands. For this reason, *Islam*, in Arabic does not mean ‘peace,’ but ‘submission,’ ‘surrender,’ or subjugation.’ And this peace can be brought about using argument, intrigue, commerce, threats, terrorism, warfare, and every other means possible to secure Islam as the only religion on earth.” (Price :190)

“Whoever does not accept the fact that Jerusalem will be the capital of a Palestinian State, and only that State, can go drink from the Dead Sea [die] and go to hell.” (Yasser Arafat, as quoted in Price: 223)

“I am sounding the alarm against the Jewish scheme, which aims to establish the Solomon Temple in the place of the Al-Aqsa Mosque...Delivering holy Jerusalem from the monster represented by this continuous and advancing...threat of Judaization is a duty imposed upon all of us by Allah.’ (Yasser Arafat)

“Arafat’s intentions, especially concerning his promised conquest of Jerusalem, were never concealed in the speeches he made to his people. In one secretly recorded speech made in a mosque in Johannesburg, South Africa, Arafat called for faithful Muslims to ‘come fight and start the *jihad* to liberate Jerusalem,’ comparing the agreement signed with Israel to Muhammad’s deceitful peace pact with his own Quraysh tribe. This ten-year peace pact was made because the Quraysh tribe was too strong for Muhammad to defeat. But two years later, when Muhammad’s forces had grown stronger, he violated the treaty and slaughtered the Quraysh tribe. Arafat then asked his Arab audience to join him ‘to continue our way to Jerusalem’ as ‘*mujaheddin* [warriors of *jihad*],’ the very term the Taliban and all radical Muslims use for themselves.” (Quoted in Price: 343)

“Muslims all over the world are asked to move as quickly as possible in order to protect their shrine [Al-Aqsa Mosque] and to support the Palistinian people in their resistance against the Zionist aggression on the Holy site.” (Hamas, a terrorist organization, as quoted in Price: 241)

“Muslims are not permitted to make peace with a non-Muslim country until its inhabitants surrender to Islam. They can agree to a cease fire for a period of time, but never to peace with non-Muslims” (As quoted in Price: 191)

Islam is an easy religion²:and this contributes to its growth in the Western world:

Islam teaches that the Muslim must observe ‘five pillars of Islam’:

- 1) recite the creed: ‘There is no God but Allah’;
- 2) pray five times a day facing Mecca;
- 3) give to the poor for furtherance of Islam;
- 4) fast for one month each year during the lunar month of Ramadan;
- 5) make a pilgrimage to Mecca (Hajj) once in one’s life.

In addition, a Muslim must repent and purify himself while on earth so he can attain Paradise after death. (Price:183)

The reciting of only the first two (even in jest) makes one a Muslim!

“Islam’s goal is not a pluralistic world where the three great montheistic religions cooperate with one another in tolerance and share access to sacred sites, but total domination of the world and a universal ‘submission’ (the meaning of *Islam*) to Allah. A

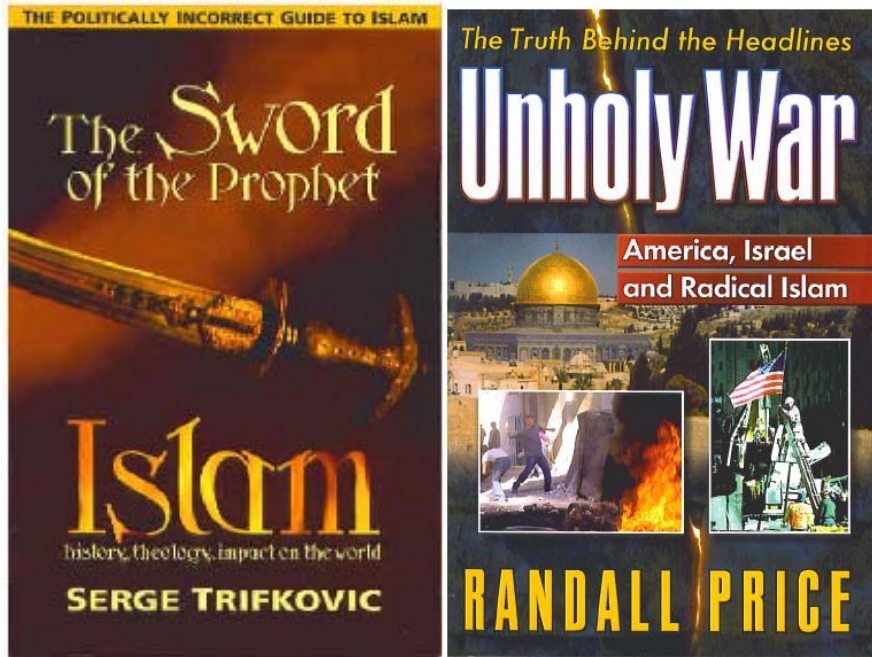
¹ Just consider what is happening in South Africa now.

² As stated by David Pawson in the video: Islam—Challenge to the Church

state of *jihad* exists permanently between Muslims and non-Muslims until the absolute supremacy of Islam is attained throughout the world." (Price:179)

"The post-modern myth, promoted by Islamic propagandists and supported by some self-hating Westerners---notably the academy---claims that the peaceful Muslims, native to the Holy Land, were forced to take up arms in defense against European-Christian aggression. This myth takes A.D. 1095 as its starting point, but it ignores the preceding centuries, starting with the early caliphs, when Muslim armies swept through the Byzantine Empire, conquering about two-thirds of the Christian world of that time." (Serge Trifkovic: *The Sword of the Prophet*, 2002:97)

The books to get on Islam!!!!



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Introduction to The Sword of the Prophet:

"The tragedy of September 11, 2001, and its aftermath have shown, yet again, that *beliefs have consequences*; the centrality of Islam to the attacks is impossible to deny. Our opinion-formers, inflexible in their secular-liberal ideological assumptions, deny it nevertheless. They do not take religion seriously. Instead of pondering the complex problem of the relationship between Islam, the West, and the rest, they assure us that no 'religious' problem exists. Some of them at least seem to believe their own assurances, so that the most outspoken character witnesses for the hastily nicknamed 'Religion of Peace and Tolerance' were non-Muslims: Sunday-morning popular entertainers, academicians steeped in political correctness, and politicians. Their claims about the supposed distinction between 'real Islam' and its violent aberrations were crudely ideological, based on their simple conviction that all faiths---having equal legal privileges---must in some sense be equally good, 'true,' and, hence, capable of celebrating all others in the spirit of tolerance.

"Such assertions cannot change reality. A problem *does* exist. Islam is not only a religious doctrine; it is also a self-contained world outlook, and a way of life that claims primary allegiance of all those calling themselves 'Muslim.'

"Islam is also a detailed legal and political set of teachings and beliefs. There is 'Christianity,' and there used to be 'Christendom,' but in Islam such distinction is impossible. To whatever political entity a Muslim believer may belong---to the Arab world of North Africa and the Middle East, to the nation-states of Iran or Central Asia, to hybrid entities of Pakistan and Indonesia, to the international protectorates of Bosnia and Kosovo, or to the liberal democracies of the West---he is first and foremost the citizen of Islam, and belongs morally, spiritually, and intellectually, and in principle totally, to the world of belief of which Muhammad is the Prophet, and Mecca is the capital.

"This is not, of course, true for every Muslim but it is true of every *true* Muslim: it is the central worldly demand of Islam."
(:7)

Foreword to The Sword of the Prophet:

"Our political leaders tell us that Muslims are a peace-loving and hospitable people. We are admonished not to condemn Islam because of the acts of a tiny and fanatical minority. As a people, we are conditioned to be fair-minded and tolerant. We pride ourselves on our acceptance of diversity and the reality of a multicultural society. Many of us have children or grandchildren who go to school with Muslim children. This does not intimidate us; on the contrary, many of us look upon it as the way of the future. Yet, at the same time, we are uneasy.

"We are uneasy because of an intuitive sense that many of the adherents of this religion seem out of step with the modern world. The beheading of apostates, the chopping-off of hands and feet of convicted criminals, the stoning to death of women accused of adultery, including those who have been raped---such barbaric practices disturb us. When a Muslim cleric broadcasts a television message to Palestinians, exhorting them to martyr themselves for Allah's sake and urging them to annihilate Jews, we are rightly concerned. These acts seem more indicative of a seriously dysfunctional society than the characteristics of a benevolent and merciful religion.

"We are also uneasy because we cannot ignore the dreadful events of September 11 in New York and Washington. We cannot understand the murder, in the name of God, of Israeli innocents by self-destructing Islamic fanatics---some of whom are teenage girls. We are disturbed and angry by the images on our television screens of screaming mobs in Cairo, Islamabad, and Teheran, celebrating the death of thousands of Americans blasted away by young Muslim men---'martyrs' in the name of Allah. We ask ourselves why is this happening, and why is it being done in the name of religion? What can be done about it?

"Other facts suggest something is wrong in the Muslim world. With all of their oil wealth, why are there no Muslim countries among the top 30 of the world's richest nations? Why is it that two-thirds of the world's poorest people³ live in Muslim countries? Why, in the last 20 years, have over 2 million people died in conflicts involving Muslim communities? Why are democracy and the rule of law nonexistent in most Muslim states? Why do Muslims carry out so many of the worst acts of terrorism?

"This book provides some of the answers to these questions. It does not do so by giving us yet another academic and 'objective' treatise about Islam. It does so by asking us to look at the historical record of Islam and to examine closely some of the major tenets of a faith that on the record has contained---and continues today to contain within it---strong elements of intolerance and aggression. This book is a hard-hitting frontal assault on militant Islam. It pulls no punches in identifying the rise of Islamic fundamentalism as the greatest danger to 'Western' values since the end of the Cold War.

"The core of the problem is that under Islam there can be no separation of church and state. Islam is a way of life, and the faithful must accept and affirm their surrender to Allah, and live as members of the total Islamic community. This calls into question if a true Muslim can give political loyalty to a non-Muslim state. With over 20 million Muslims now living in the countries of Western-Europe, and from three to five million in the United States, the question of loyalty to the country of one's citizenship becomes important.

"Amir Taheri, the Iranian author, has pointed out that 'The current consensus among Muslim jurists is that Muslims can live in lands ruled by non-Muslims, provided they use their presence to further the cause of Islam.' Mr. Taheri quotes medieval Egyptian theologian Muhammed Ghazzali, who said that *Muslims could live under non-Muslim rule as long as they do not forget that they are Allah's missionaries and if, needed, His soldiers.* Mr. Taheri reminds us that Bin Laden is more specific and believes that Muslims should only live in non-Muslim countries to further the cause of Islam and speed up the end of the infidel's rule.

³ "Wherever radical Islam has taken control, it has kept populations under control through poverty." (Price: 326)

"Does our tolerant and democratic way of life contain within itself the seeds of its own destruction? Should organized intolerance be tolerated? Our society is inclined to see both sides of every question, and the current trend of political correctness reinforces this tendency. But how far should tolerance extend? Tolerance of those who wish to eradicate our way of life can be self-destructive. If through migration and current demographic trends Muslims become a majority in a Western country, how quickly will Islamic law be proclaimed? Can we expect then to be treated as equals?"

"This book leaves no doubt about the answer to this question. It is not optimistic about the possibility of a reformation that might lead to the ascendancy of a more liberal and moderate Islam that accepts the need to separate church and state. Islamist militancy will not only continue, but will intensify. This book chastises the 'opinion-forming elite' for its role in pretending that Islam does not present a serious problem.

"The author points out that the most virulent form of Muslim extremism owes its growth to shortsighted United States foreign policy. United States military support to the Mujahedeen in the struggle to defeat the Soviet Union in Afghanistan was only the beginning. After the Soviet withdrawal from Afghanistan, American oil interests were courting the Taliban to secure a pipeline across Afghanistan to exploit the vast oil and gas reserves in Central Asia and the Caspian Sea. By allowing Pakistan and Saudi Arabia a free hand in Afghanistan, the United States guaranteed the military success of Taliban forces.

"It is common knowledge that Saudi Arabia is the most extremist of the Muslim States. It finances the infamous Madrassas that preach a litany of hate and turn out thousands of fanatical Islamic zealots. It indirectly provides the funding and its citizens provide most of the fighters for Bin Laden's Al-Qaeda organization. It supports, financially and by other means, the Palestinian terrorists and other Muslim anti-Western groups throughout the world. Yet the United States does not identify Saudi Arabia as an enemy. It was not even asked, as were other Muslim states, by Secretary for Defense Donald Rumsfeld to freeze the assets of people linked to Bin Laden. It is this double standard and hypocrisy that this book so deplores in pointing out the shortcomings of the United States' war against terror as conceived at present.

"This is a book that deals with what many consider to be the major issue of our time---the question of whether the Western and Muslim civilizations can live together in peace. It outlines in carefully measured terms what must be done to ensure that this can happen. It does so in a fearless and straightforward fashion that is not inhibited by trying to strike a balance between the two civilizations. The reader is left in no doubt on whose side the author is on. Unfortunately, the reader is also left with the uneasy feeling that, just as the Western democracies refused to acknowledge the danger inherent in the rise of Nazi and Communist ideologies, our refusal to confront militant Islam may cost us dearly."

Ambassador James Bissett
Ottawa, Summer 2002
(pp. 3-5)

Some examples of historical violence (extracts from both books) :

"In the flush of victory, he [Muhammad] proceeded to attack the last Jewish tribe in Medina, Banu Qurayzah, which he accused of disloyalty and complicity with the Meccans. This time, mere expulsion and robbery would no longer do. Muhammad offered the men conversion to Islam as an alternative to death; upon their refusal, up to 900 were decapitated at the ditch, in front of their women and children. Torches were lit so that the slaughter could be accomplished in one day. 'Truly the judgment of Allah was pronounced on high' was Muhammad's comment. Allah added a few words of his own: 'And He caused to descend from their strongholds the Jews that assisted them. And he struck terror into their hearts. Some you slaughtered and some you took prisoner.' (*Qur'an* 33:25)" (Trifkovic: 44)

"Muhammad's practice and constant encouragement of bloodshed are unique in the history of religions. Murder, pillage, rape, and more murder are in the Kuran and in the Traditions 'seem to have impressed his followers with a profound belief in the value of bloodshed as opening the gates of Paradise' and prompted countless Muslim governors, caliphs, and viziers to refer to Muhammad's example to justify their mass killings, looting and destruction. 'Kill, kill the unbelievers wherever you find them' (*Qur'an* 9:29) is an injunction both unambiguous and powerful." (Trifkovic: 51)

"In 1009, Hakem, the Fatimite Caliph of Egypt, ordered the destruction of the Holy Sepulchre and all the Christian establishments in Jerusalem. For years thereafter, Christians were persecuted even more cruelly than in the early period of Muslim rule. In 1065, thousands of Christian pilgrims who crossed Europe under leadership of Günther, Bishop of Bamberg, while on their way through Palestine had to seek shelter in a ruined fortress where they defended themselves against Muslim attackers, in violation of earlier pledges that they would enjoy safe access to the holy sites. The rise of the Seljuk Turks compromised even the tenuous safety of Christian pilgrims." (Trifkovic: 97)

"In 1983, the Arab-controlled government in Sudan instituted strict Islamic law in the entire country and subjected black Christians and other non-Muslims of the south in its decree. Then in 1992 a religious decree (fatwa) was ordered that gave

justification to the military onslaught against non-Muslims. Since that time, the United States and human rights groups have documented countless cases of slavery. People are taken as war booty to perform unpaid household labor and other tasks, or to be used for sexual gratification...In each army attack, soldiers first arbitrarily gun down anyone they find. The government does not pay them salaries; their pay is the booty from the raids on Southern villages. The elderly and sick are usually killed on the spot and their food granaries set ablaze." (Trifkovic:178)

"Thousands of miles away from Africa, in Pakistan's Northern Frontier Province, girls as young as five are auctioned off to the highest bidders. Afghan girls between the ages of 5 and 17 sell for \$80 to \$100...if they are virgins the price is higher...The girls are generally sold into prostitution or, if they are lucky, they may join harems in the Middle East."(Trifkovic:179)

"...radical Muslims in northern Nigeria were killing Christians in the city of Jos after the Nigerian government imposed *Shari'ah* (Islamic law) on its majority Christian population. The violence included three days of mass murders and the burning of churches. Radical Muslims are likewise engaging in a holy war against the Coptic Christians in Egypt, Hindus in Kashmir, Baha'is in Iran, Catholics in the Southern Philippines, and Christians in East Timor. For the past 18 years, a particularly vivid example of external *jihad* has been demonstrated in Sudan for the entire world to see. The Sudanese government in northern Sudan imposed a genocidal policy of Islamization and Arabization upon the African people in the south part of the country, forcing them to convert to Islam or suffer massacres, mutilations, gang rapes, bombing, pillaging, blockades of humanitarian aid, and slavery."⁴ (Price: 222)

"In the name of Allah and Islam more people were killed in one year of Khomeini than during the preceding quarter century of the shah [of Iran]" (Trifkovic:206)

"Amnesty International estimated that Indonesia had murdered 200,000 East Timorese, out of a population of 600,000---700,000...East Timor was an Islamic jihad against Christian infidels, identical in form and purpose to other tragedies caused by Islam's insatiable appetite for other people's lands, property, bodies, and souls." (Trifkovic:213,215)

"The government in Islamabad...managed to complete a 40-megawatt heavy-water reactor that, once operational, provided the source of plutonium-bearing spent fuel that was not subjected to international inspections. The process reached its logical conclusion on May 28, 1998, when Pakistan detonated a string of nuclear devices and became the first Islamic country to join the nuclear club...When the jubilant masses poured to the streets of Pakistan to cheer the news, they shouted *Allah Akbar!*...In Friday prayers mullahs stressed that the tests are a 'triumph for Islam.'" (Trifkovic:234)

"Pakistan has a constitution that guarantees religious freedom, but murders, endemic discrimination, and constant harassment of Christians is persistent. Any dispute with a Muslim---most commonly over land---can become a religious confrontation; Christians are frequently accused of 'blasphemy against Islam,' an offense that carries the death penalty. Pakistan has some of the strictest blasphemy laws in the Muslim world. Charges of blasphemy can be made on the flimsiest of evidence---even one man's word against another, and since it is invariably a Muslim's word against that of a Christian, the outcome is preordained." (Trifkovic:237)

"Turkey has flooded the occupied northern part of Cyprus with settlers from the mainland; their numbers by now exceed the number of native Turkish Cypriots...in the best tradition of the Prophet and 'rightly guided' caliphs, [they] ordered Greeks inhabiting the area to leave within 24 hours. Greek houses and businesses were handed over to the Turkish Cypriots. Greek villages and towns were attacked indiscriminately, but in cities with mixed populations targets were selected: Christian churches were the first to go up in flames, or be converted into mosques. The final toll was 4,000 men women, and children dead...virtually the entire Greek population of the Turkish-occupied part of the island was exterminated or ethnically cleansed." (Trifkovic:239)

"Of course, don't forget God said in the Kuran, in times like this, everything is lawful to the Muslim, their [non-Muslim's] money, their women, their honors, everything...Infidels must be killed...and the Muslim when he dies, it is the way to heaven. He becomes a martyr. A Muslim will never go to hell by killing an infidel." (Trifkovic:266)

"On the eve of the First Crusade, the prominent Islamic scholar Abu Ala Al-Mawardi prepared the formal blueprint for Islamic government, based on the Kuran, the Tradition, and the practice of the previous four centuries. It reiterated the division of the world into the House of Islam, where umma has been established, and the House of War inhabited by *harbis*, that is, the rest of the world. The House of Islam is in a state of permanent war with the lands that surround it; it can be interrupted by temporary truces, but peace will only come with the completion of global conquest. ...the Muslims are a minority community, and need to adopt temporarily a peaceful attitude in order to deceive their neighbors (Mecca before Muhammad's move to Medina is the model for which the Muslim diaspora in the Western world provides contemporary example)...when the territory of the infidel becomes a war zone by definition. This happens as soon as the Muslim side feels strong enough to dispense with pretense.

⁴ See also, Frontline Ministries' website at <http://www.frontline.org.za>

The example is provided by Muhammad, who accepted a truce with Mecca when he was in an inferior position but broke it as soon as his recuperated strength allowed and offered his pagan compatriots the choice of conversion or death. In Europe today, the early signs of this forthcoming stage, amounting to a low-intensity civil war, are visible in ethnic disturbances in English and French cities, when young English-born Pakistanis or French-born North Africans venture out from their no-go areas." (Trikovic:103)

"The Muslims are obliged to wage struggle against unbelievers and may contemplate tactical ceasefires, but never its complete abandonment short of the unbelievers' submission. This is the real meaning of jihad. Indeed, in certain contexts and in certain times it may also signify 'inner striving' and 'spiritual struggle,' but to generations of Muslims before our time--- and to an overwhelming majority of believers who are our contemporaries---the meaning of jihad as obligatory and permanent war against non-Muslims has not changed since Al-Mawardi's time. At all times, according to Allah/Muhammad, 'Those who believe right fight in the cause of God.' For the fallen and victorious alike, the rewards are instant and plentiful: 'for whoever fights on God's path, whether he is killed or triumphs, we will give him a handsome reward.' (*Qur'an 4:74*)" (Trikovic:104)

"The Islamic movement should and must start taking power as soon as it is morally and numerically strong enough not only to overthrow the existing non-Islamic power structure, but also to build a great Islamic federation spreading from Morocco to Indonesia, from tropical Africa to Central Asia." (Trikovic:218)

"It is remarkable that in this age of rampant victimology, the persecution of Christians by Muslims has become a taboo subject in the Western academy. A complex web of myths, outright lies, and deliberately imposed silence dominates it. Thirteen centuries of religious discrimination, causing suffering and death of countless millions, have been covered by the myth of Islamic 'tolerance' that is hurtful to the few descendants of the victims as it is useless as a means of appeasing latter-day jihadists. The silence and lies, perpetrated by the Western academy and media class, facilitates the perpetuation of religious discrimination and persecution even today." (Trikovic:127)

"...the upholders of the myth of Islamic tolerance are secular Western freethinkers who hate persecution and discrimination---sexual, racial, religious, or any other---with one exception: when Christians are the victims." (Trikovic:128)

"The myth of tolerant Islam did not die with the collapse of the Turkish Empire. Rather, it took another form: that of the National Arab Movement, which promoted an Arab society where Christians and Muslims would live in perfect harmony." (Trikovic:128)

"...from the beginning [of 1900] until the 1930s, a stream of Christian refugees fleeing massacres and genocide on the roads of Turkey, Iraq, and Syria, the myth continued to flourish. After the Israelis had succeeded in liberating their land from the laws of jihad and dimmitude, the myth reappeared in the form of a multi-cultural and multi-religious fraternal Palestine, which had to replace the State of Israel. Its pernicious effects led to the destruction of Christians in Lebanon. One might have thought that the myth would end there. But suddenly the recent crisis in Yugoslavia offered a new chance for its reincarnation in a multi-religious Muslim Bosnian state. What a chance! A Muslim state again in the heartland of Europe.⁵ And we know the rest, the sufferings, the miseries, the trials of war that this myth once again brought in its wake.' (Bat Ye'or: *Myths and Politics: Origin of the Myth of a Tolerant Pluralistic Islamic Society*, Paper delivered at the annual conference of The Lord Byron Foundation, Chicago, August 1995.)" (As quoted Trikovic:129)

"Recent attempts by Islamic apologists, to assure that West that only the 'spiritual' definition of jihad really applies, amount to distorting history and brushing up centuries of very physical 'striving' by generations of Muslim warriors. It is true that 'Muslims are called by the Qur'an and the example of the Prophet of Islam to strive for Peace through all available means,' but the 'Peace' that is called upon believers to implement is impossible unless it is established under Islamic rule.

"Islam is and have always been a religion of intolerance, a jihad without an end. Despite the way the apologists would like to depict it, Islam was spread by the sword and has been maintained by the sword throughout its history." (Trikovic:131,132)

"...the Prophet Muhammad divided humanity into two sections, the Arabs and the non-Arabs. According to this categorization, the Arabs are the rulers, and the non-Arabs are to be ruled through the yoke of Arab cultural imperialism: Islam is the means to realize this dream, because its fundamentals raise superiority of Arabia sky-high, inflicting a corresponding inferiority on the national dignity of its non-Arab followers. From the Arabian point of view, this scheme looks marvelous, magnificent and mystifying...yet under its psychological impact, the non-Arab Muslims rejoice in self-debasement, hoping to be rewarded by the Prophet with the luxuries of paradise. The Islamic love of mankind is a myth of even greater proportions. Hatred of non-Muslims is the pivot of Islamic existence. It not only declares all dissidents as denizens of hell, but also seeks to

⁵ David Pawson states in a video (*Challenge to the Church*, available from MarketPlace Ministries), that if a country or area was once conquered for Islam it has to be regained for Allah at all costs. (With great parts of Europe once in Muslim hands what are the chances of this not happening?)

ignite a permanent fire of tension between Muslims and non-Muslims; it is far more lethal than Karl Marx's idea of social conflict which he hatched to keep his theory alive.' (Anwar Shaikh, *Islam: The Arab National Movement*. UK: The Principality Publishers, 1995, as quoted.)" (Trifkovic:132)

"Islam, a religion born of the desert, has created jihad and remains defined by jihad, its most important concept for the rest of the world. Through jihad, Islam has emerged as a quasi-religious ideology of cultural and political imperialism that knows no natural limits to itself. Unlike the 'just war' theory originated in Christian thinking, which has evolved into a secular concept instituted in international laws and codes, including the Geneva Conventions, jihad is inherently religious as well as political: Islamic normative thinking does not separate the two. It has emerged from the desert and it perpetually creates new mental, psychic, spiritual, and literal deserts of whatever it touches." (Trifkovic:141)

"The non-Muslims are to be judged by the laws of the people of Islam in everything, 'whether they like it or not, whether they come to us or not.' The *Verse of the Sword* (*Qur'an* 9:5) abrogates any previous Kuranic injunction concerning Muslim treatment of infidels. Contemporary Azhar scholars readily admit that the verse

'does not leave any room in the mind to conjecture about what is called defensive war. This verse asserts that Holy War, which is demanded in Islamic law, is not defensive war (as Western students of Islam would like to tell us) because it could legitimately be an offensive war. That is the apex and most honorable of Holy Wars.' (As quoted, Trifkovic:148)

"My Muslim brothers of the world: Your brothers in Palestine and in the land of the two Holy Places [Saudi Arabia] are calling upon your help and asking you to take part in fighting against the enemy—your enemy and their enemy—the Americans and the Israelis. They are asking you to do whatever you can, with one means and ability, to expel the enemy, humiliated and defeated, out of the sanctities of Islam." (Osama bin Laden, as quoted in, Randall Price, *Unholy War*, Harvest House Publishers, 2001:17)

"When we examine terrorism, we discover that one-half of all terrorist organizations in the world are united by the religion of Islam. The other half are divided between numerous ethnic, political, and religious groups. During the past two decades, Muslim terrorists have attacked and murdered thousands of people, and bombed and destroyed buildings, planes, and vehicles. Their terrorism has literally covered the globe: Kenya, Algeria, Indonesia, Tanzania, Egypt, Iran, Sudan, Libia, Yemen, Afghanistan, Syria, Lebanon, Israel, Jordan, France, South America, and America." (Price: 26)

"For the conquering Islam of today, those who do not claim to be Muslims do not have any human rights recognized as such. In an Islamic society, the non-Muslims would return to their former dhimmi status, which is why solving the Middle East conflict by the creation of a federation including Israel within a group of Muslim peoples or states, or a 'Judeo-Islamic' state, is a fantasy and an illusion. From the Muslim point of view such a thing would be unthinkable." (Jacques Ellul) (As quoted Price: 177)

"Jerusalem is a symbol for every Muslim in the world. The claim of Jews to the right over it is false, and we recognize nothing but an entirely Islamic Jerusalem under Islamic supervision" (PA Mufti Ikrama Sabri) (As quoted Price: 177)

And the Qur'an teaches....:

"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). And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? —Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!" Those who believe fight in the cause of Allah, and those who reject Faith fight in the cause of Evil: So fight ye against the friends of Satan [all non-Muslims]: Feeble indeed is the cunning of Satan." (4:74-76)

"They [Christians & Jews] but wish that ye should reject Faith [Islam], as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks..." (:89)

"O ye who believe! Take not for friends Unbelievers [non-Muslims] rather than Believers: Do ye wish to offer Allah an open proof against yourselves?" (*Qur'an* 58:11 :144)

"O ye who believe [Muslims]! Take not the Jews and the Christians for your friends and protectors..." (5:8)

“O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.” (5:54)

“O ye who believe! Take not for friends and protectors those who take your religion for a mockery or sport, —whether among those who received the Scripture [before Muhammad & the Quo’ran] before you, or among those who reject Faith; but fear ye Allah, if ye have Faith (indeed).” (5:60)

“But when the forbidden months [Ramadan] are past, then fight and slay the Pagans [all non-Muslims] wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them: For Allah is Oft-Forgiving, Most Merciful.” [The only salvation for non-Muslims is to become Muslims!] (9:5)

“Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: They are the people who will achieve (salvation)”. (9:20)

“O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-Knowing, All-Wise. Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Apostle, nor acknowledge the Religion of Truth, (even if they are) of the People of the Book [Christians], until they pay the Jizya with willing submission, and feel themselves subdued. The Jews call Uzair (Ezra) a son of Allah, and the Christians call Christ the Son of Allah. That is a saying from their mouth; (In this) they 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 God: There is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him). Fain would they extinguish Allah's Light with their mouths, but Allah will not allow but that His Light should be perfected, even though the Unbelievers may detest (it). It is He Who hath sent His Apostle with Guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it). O ye who believe! There are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the Way of Allah. And there are those who bury gold and silver and spend it not in the Way of Allah: Announce unto them a most grievous penalty—“ (9:28-33)

“O ye who believe! Fight the Unbelievers who gird you about, and let them find firmness in you...” (9:123)

Footnotes (from the *Qur'an*):

“Here is a good description of *Jihad*. It may require fighting in God's cause, as form of self-sacrifice. But its essence consists in (1) a true and sincere Faith, which so fixes its gaze on God, that all selfish or worldly motives seem paltry and fade away, and (2) an earnest and ceaseless activity, involving the sacrifice (if need be) of life, person, or property, in the service of God. Mere brutal fighting is opposed to the whole spirit of *Jihad*, while the sincere scholar's pen or preacher's voice or wealthy man's contributions may be most valuable forms of *Jihad*. Those who strive and suffer in God's cause are promised (1) a mercy specially from Himself, (2) His own good pleasure, (3) gardens of perpetual delight, (4) the supreme reward, God's own Presence or nearness. These are in gradation; (1) is a special mercy, higher than flows out to all creatures; (2) is a consciousness of God's good pleasure, which raises the soul above itself; (3) is that state of permanent spiritual assurance, which is typified by gardens of perpetual delight, and (4) is the final bliss, which is the Presence of God Himself, or, in Sufi language *didar-I-Ilahi*, the sight of God Himself.” (*Qur'an*, p.444)

Is Allah the same God as that of the Bible?

With these words from Allah one has to ask whether Allah is the same as the God of the Bible, as some learned academicians, inclusive of theologians, try to tell Christians? All that needs to be done is to look at what Allah's revelation to Muhammad (the *Qur'an*) has to say:

"O People of the Book [Christians]! Commit no excesses in your religion: Nor say of Allah aught but the truth. **Christ Jesus the son of Mary was (no more than) an apostle of Allah**, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: So believe in Allah and His apostles. Say not "Trinity": desist: It will be better for you: **For Allah is One God: Glory be to Him: (Far Exalted is He) above having a son.** To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs." (4:171)

Footnote (from the *Qur'an*):

“Christ's attributes are mentioned: (1) that he was the son of a woman, Mary, and therefore a man; (2) but an apostle, a man with a mission from God, and therefore entitled to honour; (3) a Word bestowed on Mary, for he was created by God's word 'Be' (*kun*), and he was; iii 59; (4) a spirit proceeding from God, but not God: his life and his mission were more limited than in the case of some other apostles, though we must pay equal honour to him as a man of God. The doctrines of Trinity, equality with God, and sonship, are repudiated as blasphemies. God is independent of all needs and has no need of a son to manage His affairs. The Gospel of John (whoever

wrote it) has put in a great deal of Alexandrian and Gnostic mysticism round the doctrine of the Word (Greek, Logos), but it is simply explained here, and our Sufis work on this explanation. (*Qur'an*, p.234)

The *Qur'an* clearly states that Allah has no son and that Jesus Christ is merely an apostle, whereas the Bible contradicts both these and declares the Son as the Alpha and Omega, the First and Last, the Beginning and End. (See Revelation) The Father speaks of bringing his Son into the world and calls Him God. (Hebrews 1) Surely both (Bible & Qur'an) cannot be right---its one or the other. Maybe Muslims need to ponder deeply on this:

Allah or Jesus?

by Rick Mathes

Last month I attended my annual training session that's required for maintaining my state prison security clearance. During the training session there was a presentation by three speakers representing the Roman Catholic, Protestant and Muslim faiths, who explained each of their belief systems.

I was particularly interested in what the Islamic Imam had to say. The Imam gave a great presentation of the basics of Islam, complete with a video. After the presentations, time was provided for questions and answers.

When it was my turn, I directed my question to the Imam and asked: "Please, correct me if I'm wrong, but I understand that most Imams and clerics of Islam have declared a holy jihad [Holy war] against the infidels of the world. And, that by killing an infidel, which is a command to all Muslims, they are assured of a place in heaven. If that's the case, can you give me the definition of an infidel?"

There was no disagreement with my statements and, without hesitation, he replied, "Non-believers!" I responded, "So, let me make sure I have this straight. All followers of Allah have been commanded to kill everyone who is not of your faith so they can go to Heaven. Is that correct?"

The expression on his face changed from one of authority and command to that of a little boy who had just gotten caught with his hand in the cookie jar. He sheepishly replied, "Yes." I then stated, "Well, sir, I have a real problem trying to imagine Pope John Paul commanding all Catholics to kill those of your faith or Dr. Stanley ordering Protestants to do the same in order to go to Heaven!" The Imam was speechless.

I continued, "I also have a problem with being your friend when you and your brother clerics are telling your followers to kill me. Let me ask you a question. Would you rather have your Allah who tells you to kill me in order to go to Heaven or my Jesus who tells me to love you because I am going to Heaven and He wants you to be with me?" You could have heard a pin drop as the Imam hung his head in shame.

Needless to say, the organizers and/or promoters of the 'Diversification' training seminar were not happy with Rick's way of dealing with the Islamic Imam and exposing the truth about the Muslim's beliefs. Everyone should read this, but with the liberal justice system, liberal media, and the ACLU, there is no way this will be widely publicized.

This is a true story and the author, Rick Mathes, is a prominent leader in prison ministry.

What does history say?

"Muhammad's religion of Islam was built upon preexisting forms of idol worship and that Allah is simply a pagan deity that has been isolated and made supreme by Muhammad. This idea is still preserved in a basic confession taken by Muslims which forbids the worship of other Meccan deities: 'Allah is greater than all the other idols. There is no god but Allah and Muhammad is his prophet.'" (Price: 181)

"From the remotest times Mecca had been a place of pagan pilgrimage. Arabs came to bow down in the temple of *Kaaba* ('cube') before a certain black stone, probably a meteorite said to have been brought down from heaven...As part of the pagan ritual, they were required to run around it seven times and to kiss it, before running a mile to the nearby dry well of Wadi Mina 'to throw stones at the devil.'

"Black stones were worshipped in various parts of the Semitic world and the generic terms for the Kaaba and similar structures were *betyl*. Betyls, *bait-ili*, 'homes of the god,' were sometimes used as sacrificial altars for votive offerings...The Black Stone of Kaaba enjoyed special preeminence, and the temple also eventually housed hundreds of idols that were revered by different Arabian tribes. When away from Mecca, they turned in its direction in prayer.

"Each tribe had its chief deity, and many had a sanctuary devoted to it, a *haram*, that was exempt from tribal conflict and cared for by a family under the protection of a neighboring tribe. Their divinities often personified the heavenly bodies or natural phenomena, including the sun (*Sham*), stars, and especially the moon.

"The dominant deity was the moon god in several variations, whose title was *al-ilah*---the chief among all gods---shortened by frequency of usage to *Allah*.

"'Allah' was clearly an Arabic word---albeit borrowed from Aramaic---denoting an Arabic deity. It corresponds to Babylonian *Baal* or *Bel*...Some authors maintain Allah was in fact the moon god Hubal, the latter being his proper name that was less commonly used. Whether it was originally a proper name, pointing to a primitive monotheism, or was from the beginning and appellative, is uncertain.

"In Southern Arabia, the stellar pantheon of moon gods served by priests in temples gave way in the fifth century to 'the Lord of Heaven and Earth.'...Further north, the Meccan merchants settled for the overall principle of one God, Allah, as the pinnacle of all others.

"Without knowing it, the generations immediately preceding Muhammad were clearing the way for his mission: Muhammad's tribe of Quraysh, became known as the People of Allah...The word was well familiar to Muhammad's contemporaries, denoting a pagan deity that his tribe revered as superior to all others...He did not need to invent a completely new word but eventually redefined the uniquely Arab 'Allah' on his own terms." (Trifkovic: 21-24)

Islam stands or falls:

"On the Prophet's own admission, Islam stands or falls with the person of Muhammad, a deeply flawed man by the standards of his own society, as well as those of the Old and New Testaments, both of which he acknowledged as divine revelation; and even by the new law of which he claimed to be the divinely appointed medium and custodian. The problem of Islam, and the problem of the rest of the world with Islam, is not the remarkable career of Muhammad *per se*, undoubtedly a great man in terms of his impact on human history. It is the religion's claim that the words and acts of its prophet provide the universally valid standard of morality as such, for all time and all men." (Trifkovic: 52-53)

"Fourteen centuries after Muhammad, the real question for the free world---and the term is more apt now than it had been at any time during the Cold War---the real question is not 'Why does a Muslim wage jihad?' In a sane world, such a question would concern nobody but social anthropologists. It is 'What makes a jihad-minded Muslim hate the West so much he is prepared to kill any number of Westerners, and himself for good measure, to make that point.' It is certainly not rock and roll music that he hates, as Oriana Fallaci has noted, not the usual stereotypes like chewing-gum, hamburgers, Broadway, or Hollywood. The 'tangible' objects of that resentful hate are the skyscrapers, the science, the technology, the jumbo jets. Accustomed as the Westerners are to the double-cross, blinded as they are by myopia, they'd better understand that a war of religion is in progress:

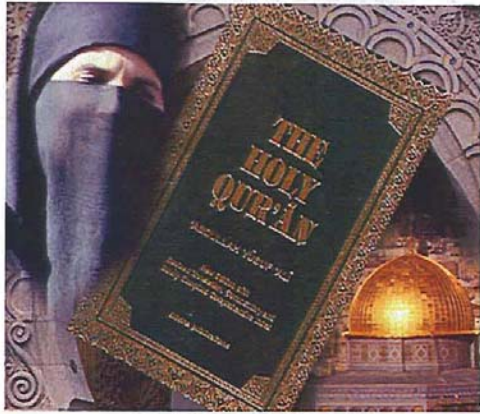
'A war that they call *Jihad*. Holy War. A war that might not seek to conquer our territory, but that certainly seeks to conquer our souls. That seeks the disappearance of our freedom and our civilization. That seeks to annihilate our way of living and dying, our way of praying or not praying, our way of eating and drinking and dressing and entertaining and informing ourselves. You don't understand or don't want to understand that if we don't oppose them, if we don't defend ourselves, if we don't fight, the Jihad will win. And it will destroy the world that, for better or worse, we've managed to build, to change, to improve, to render a little more intelligent, that is to say, less bigoted---even not bigoted at all. And with that it will destroy our culture, our art, our science, our morals, our values, our pleasures.' ("Anger and Pride" by Oriana Fallaci, *Corriere della Sera* on September 29, 2001, (translated from the Italian by Chris and Paola Newman), as quoted.) (Trifkovic:140)

A pointing finger at Christians!

"Pakistan-born Patrick Sookhdeo, who grew up as a Muslim, converted to Christianity, and eventually became an Anglican priest, laments the fact that the West prefers to deny the suffering of Christians' communities at the hands of Muslims: 'We can rescue Kuwait because there is oil, but why should we want to rescue black Sudanese Christians? And the church opted for inter-religious dialogue. They desperately wanted a relationship with Muslims. So it meant the Christian minorities had to be sacrificed on the altar of community relations.'" (Trifkovic: 237)

These two excellent DVDs are available from John Ankerberg at <http://www.johnankerberg.org>

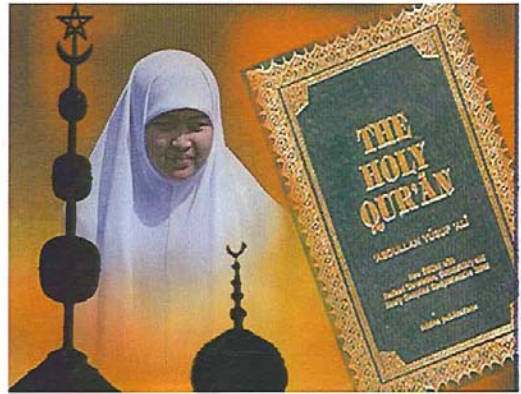
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What Do Muslims Believe?

Guests:
Drs. Emir and Ergun Caner

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Former Muslims Testify About Islam

Guests: Drs. Emir and Ergun Caner

Dr. Emir Caner is Assistant Professor of Church History at Southeastern Theological Seminary in Wake Forest, North Carolina. Dr. Ergun Caner is Associate Professor of Theology and Church History at Liberty University in Lynchburg, Virginia

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- When Muslims worship Allah, are they worshipping a different God than the God of the Bible?
- What are the Five Pillars of Islam that are the basis of all Islamic law and belief?
- What are Muslims taught about women, love and marriage?
- What do Muslims believe they must do in order to have any hope they will go to heaven?



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Dr. Ergun Caner is Associate Professor of Theology and Church History at Liberty University in Lynchburg, Virginia

- What evidence persuaded the Caner Brothers that Jesus is more than a prophet?
- Is Muhammad someone to be followed as a perfect example of obedience to God?
- How does Jesus Christ far exceed Muhammad's life in moral integrity, grace and wisdom?
- Is jihad, or holy war, only internal spiritual struggle or also physical acts of war?
- What do the thousand years of history after Muhammad tell us about jihad?
- Did the men who flew planes into the Twin Towers believe they were following orthodox Islamic doctrine?
- Is it true that Muhammad set forth a revelation in the Qur'an that he thought was from Allah, but later changed, claiming Satan had deceived him?
- For those in Islam, why is there no guarantee of heaven

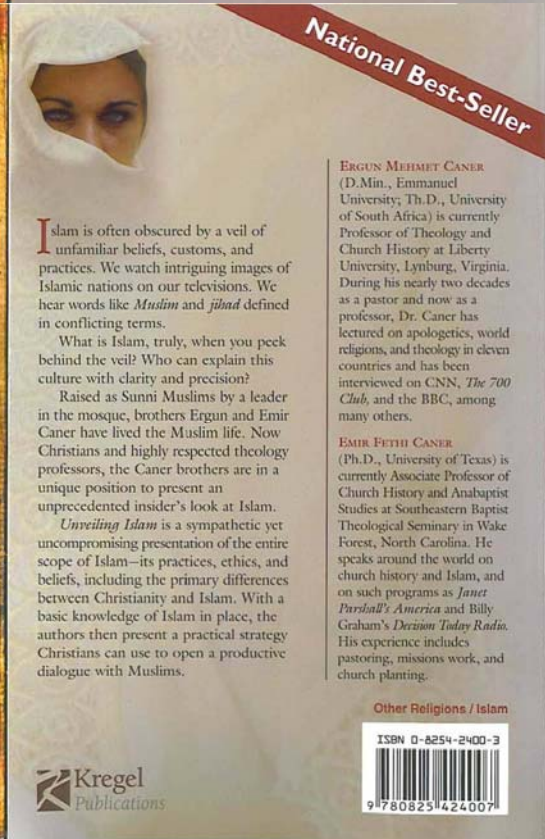
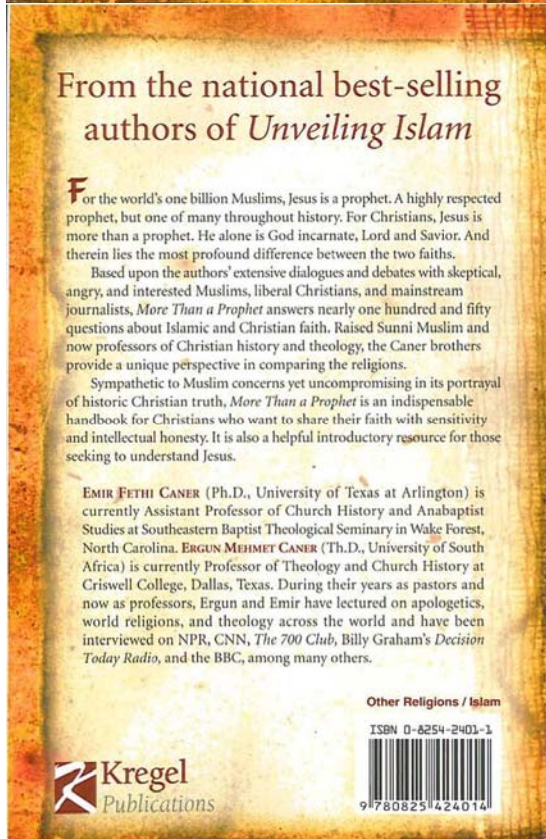
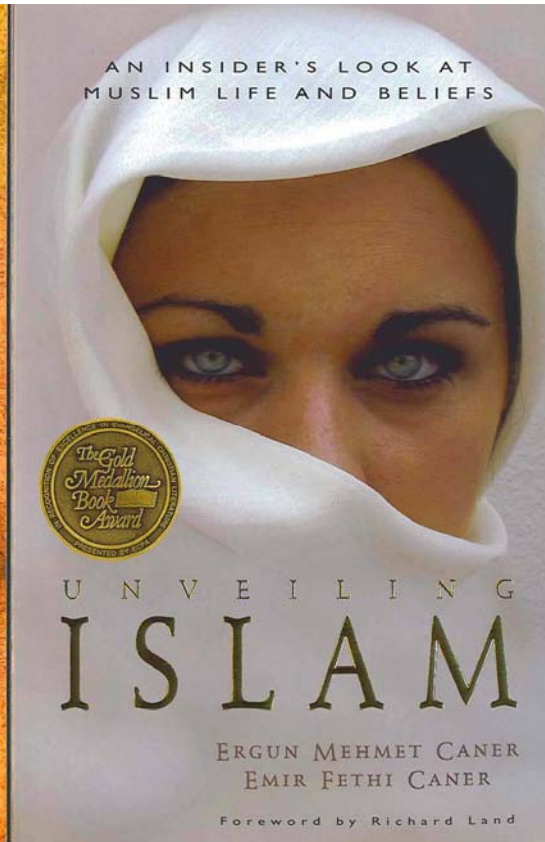
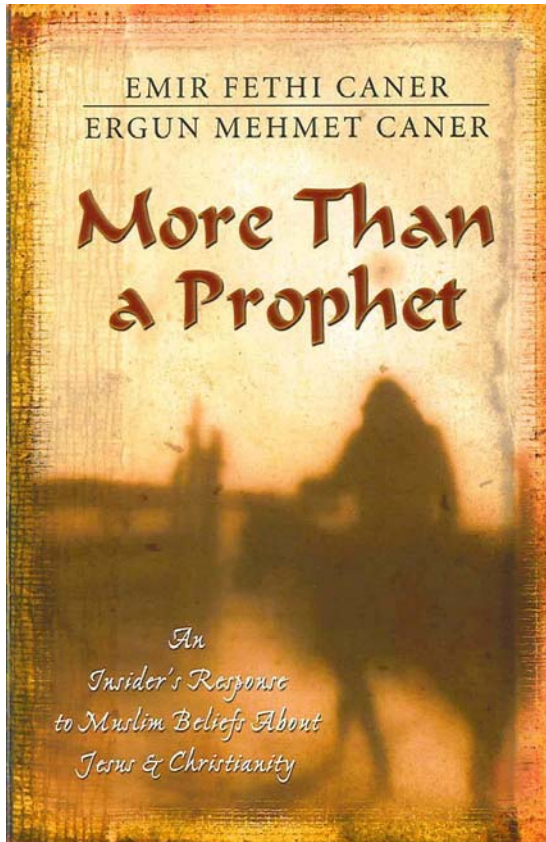


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