

Reconsidering Islam

Terrie Lambert - 7-11-2020

If you were to ask somebody in the movement what they thought about the Civil Rights movement back in the 1950's, what do you think their reaction would be?

We'd like to think that, all things being equal, if we were back in the 1950's that we'd be standing right there with our brothers and sisters fighting for equality, that we'd see the issues clearly, and that we'd have no trouble today looking back on the 1950's and seeing what those issues were, and seeing right from wrong.

Come forward 10 years into the 1960's and now it's the feminist movement. What is our perception of that movement today?

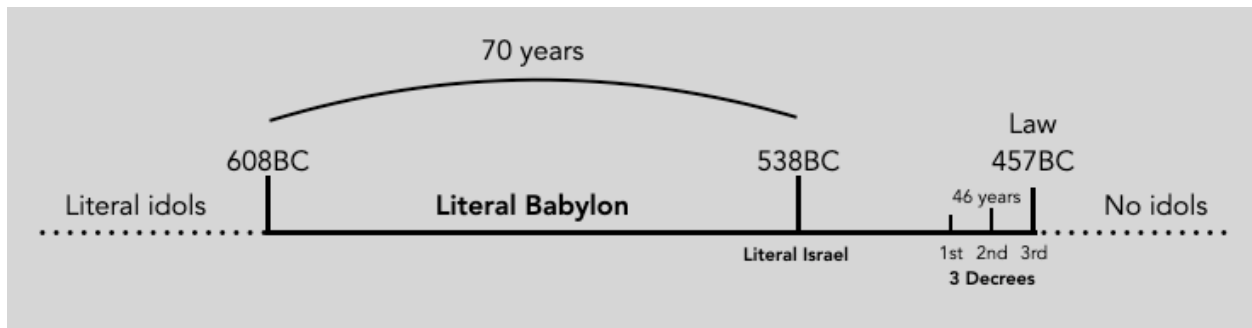
Do we look on the Feminist movement of the 1960's the same way that we look at the Civil Rights movement of the 1950's?

And again, we'd like to think that we would but we tend to struggle a bit when we come forward just one decade. We don't look at these things with the same eyes. Would we have called ourselves feminists, whether we were male or female?

Even if we say it, there seems to be a little bit of discomfort with that thought. And why is that? What does 10 years difference make? It has to do with the trouble of getting rid of our protestant mindset which is deeply ingrained in us.

A quick review of the study of the Apis Bull.

If we go back to the 70 year captivity of Babylon, the Jews were in captivity to literal Babylon from 608BC to 538BC. Before that, God's people worshipped literal idols, namely the Apis Bull (among others, but it was their chief idol)

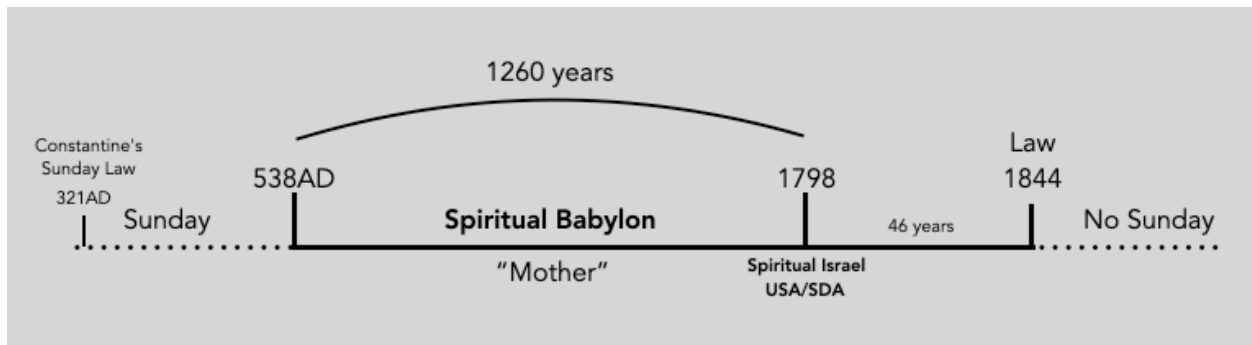


That 70 year captivity where they were put into the hands of the Babylonians for a period of time, they were immersed in idolatry. It cured them of their idolatry so that when they came out the other end they came out in 3 decree's. By the time you get to the 3rd decree in 457BC, what did it allow them to do?

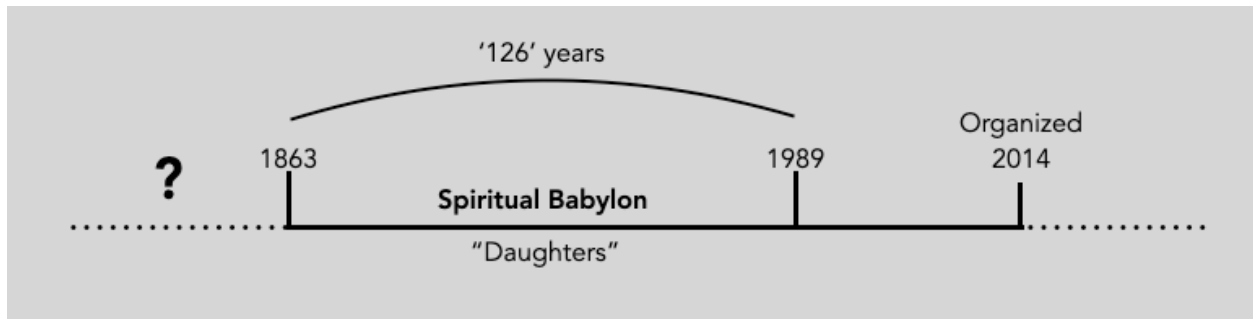
The 1st and 2nd decree were instructions for them to go back and rebuild the temple (46 years - John 2:20). When they rebuild the temple, there were no idols and in 457BC they were allowed some autonomy of government and allowed to rule themselves to a certain degree. They had some autonomy, they made their own laws, had their own government however they were still under the control of the Medes and Persians.

Now they have no literal idols but we understand that it was in form only, they didn't get rid of the "spirit" of their idolatry. The idols that

they had prior to this captivity represented a male, patriarchal, warrior god. When they came out of captivity, they still had the same idea about God in their mind. They may not have fashioned Him after a bull, but He was still what that bull represented.



We come down to another period in history, the 1260 years and now they are in captivity to spiritual Babylon from 538AD to 1798. What was it that God's people had wrong prior to this captivity? They had begun to worship on Sunday (March 3, 321AD - Constantine's Sunday law). For 1260 years God's people were immersed in the wine of Babylon, and when they came out the other end they were prepared to get rid of that Babylonian idol. They are in captivity to spiritual Babylon or the "mother". When they come out, there's 46 years to build the temple (1798 - 1844).



And then we come down to our time where we realize that the church of God went into a Laodicean condition, they again go into captivity. This time for 126 years (1863 - 1989) to spiritual Babylon, but this time to "the daughters". They go into "captivity" in 1863 up until 1989 when God is going to bring them out and begin the process of reforming His people again. What is it that they they held onto before 1863 that they they would have to be fully immersed in between 1863 - 1989, that by 1989 they will have to get rid of?

Whatever mindset it is that they hold onto prior to captivity, is what they will go into captivity to, and that what it has to "come out" of or be reformed from at the end of that. By 2014, the "church" is organized/reformed.

As we have studied, many things were discovered that we needed to come out of that we inherited from spiritual Babylon, or the Apostate protestant churches. They would all fall under the headings of nationalism, sexism, homophobia, and conspiracy theories.

Some examples (just a few):

- anti-globalism (wrong understanding of the UN)
- anti-vaccines
- anti-feminism

- the idea of a Judea-Christian west that must have a Christian morality in government.
- conspiracy theories
- Capitalism vs. "Socialism"

Obviously, many more things could be added to the list.

When we look back at the lines, we see that the problem with literal idols is a problem with understanding law, namely the 1st and 2nd commandments. So the law has to be understood at a spiritual level when rebuilding the spiritual temple. They managed to get rid of the form of their idolatry but not the spirit of it, therefore they couldn't keep the law in its spirit.

When we come down to the second line, Sunday has to do with the 4th commandment.

When we come down to the third line and the list of conspiracy theories, it can be said that they all have to do with breaking one law. If you broke all of these problems down into one law, which one would it be?

In one sense you could say it represents the last 6 commandments (love your neighbour) about how we relate to our fellow humans. We can look into the Alpha of our history and how that led up to the civil war (1860's), and the attitude of the protestants to slavery.

But there is one commandment in particular that you could group these problems into, and that is the 9th commandment:

Exodus 20:16

Thou shalt not bear false witness against thy neighbour.

Who is your neighbour? Your neighbour just means another person.

The law states that you cannot bare false witness against another person. That means that we are not only commanded to not bare false witness against another person, but it also means that we must have a true witness of other people. We should have an understanding of the world around us and the people around us so that we do not bare false witness of them.

In each of the conspiracies listed, whether we are against science, or against governments, against doctors, or if we're against Bill Gates,... we bare false witness of people through conspiracy theories. We cannot afford to bring a false witness of those people. (No more than we can afford to not keep the Sabbath)

In the 1800's, we bore false witness against our fellow man (in America against the black men and women who were enslaved) with the idea that they were inferior to other people. And so this is a commandment that needs to be understood as we pass through our time period.

We are to accurately, accurately represent those around us. We cannot and should not falsely, intentionally or unintentionally represent people that are around us.

This is why we are taking the opportunity to look at Islam and Muslims, and the history surrounding Muslims and Muhammad. We understand that Islam is a subject of Bible prophecy and there is a lot of Islamophobia at the end of the world. So we need to have a correct understanding of Muslims and Islam so that we do not bare false witness.

This study is not intended to do away with our prophetic understanding of Islam in Bible prophecy; whether it's the Three

Woe's, or the 5th & 6th & 7th Trumpets, or the 3rd Woe & 9/11. It's not about "doing away" with any of that. All this study is intended to do is open our eyes, to our neighbours so that we can have a right understanding of them so that we can represent them correctly and not bare a false witness.

When we are in ignorance of people, intentionally or unintentionally, it breeds fear. And this is what Donald Trump has worked on. He breeds fear in people against minorities, against certain religions, different coloured people, and different nations. The idea is to keep people in ignorance, and therefore keep them in fear. In order to come out of ignorance, you need knowledge, you need to go back with peripheral vision and have a look at the whole situation, and understand things in their historical context so that we can have a right understanding.

Ignorance leads to fear, and fear leads to having a wrong attitude towards things like globalism, feminism, vaccines, etc...

It's the protestant world, apostate protestantism, that creates a lot of this fear (beginning back in the time period of 1798 onward), it's their worldview that dehumanizes people. So part of the purpose of these studies is to stop the dehumanizing of any group of people, in particular Muslims. The purpose is to challenge Islamophobia.

There was a presidential debate September 29th, and it will go down in history for a lot of different reasons. It was fairly difficult to watch. One of the things that the commentators took note of was the things that weren't spoken of. Sometimes things that aren't spoken of speak louder than things that are spoken of. And it was interesting in that debate that the word terrorism didn't come up once. They barely touched the issue of national Security and foreign policy. Mostly what

they talked about was the virus of course, and racial justice, which is very different from the debates in 2016.

Pew Research did surveys, and the second greatest issue on peoples minds back in 2016 was Islamic Terrorism, but in 2020 it didn't even make the list. So what changed?

(<https://www.pewresearch.org/politics/2016/07/07/4-top-voting-issues-in-2016-election/>)

President Trump has tried to make an enemy of China, because you have to make an enemy to divert some attention to a "bad person". But largely, Islam has kind of gone off the radar, but we know as students of bible prophecy that they haven't, that they are still very real and that there are a lot of things happening in the world today that aren't necessarily to do with American politics. Islam is still very much a force, and we will see them come up more in bible prophecy but certainly it didn't register in this last election.

What we want to do is go back and have a look at the history of Islam. We're going to go to Genesis 16, and we'll have a look at the historical beginnings of the Muslim people.

In Genesis 16, it's the story of Hagar. Sarai couldn't bare a child so she suggested that Abram sleep with her hand maid, a slave, and Hagar became pregnant with Abrams child. Hagar at one point was giving Sarai some "lip" so Sarai asked that she could send Hagar away.

Genesis 16

7 And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

So, the first thing that we want to note here is that the Angel of the Lord appears to this slave woman, and we understand that that Angel of the Lord is no less a person than Jesus Christ. He takes the time to come and talk to this frightened woman.

9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the Lord said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

So again, the Angel of the Lord spake. God took the time to speak to Hagar, and this is the very first time in bible narrative that an unborn child is named. Ishmael is not yet born, and not only is he named but he's given one of the Abrahamic promises. And that promise was that his seed would be as the stars, that they would be without number, or that they can't be counted. As the seed of Abraham, Ishmael could receive the literal blessings, but he did not inherit the spiritual blessings. That is something to keep in mind as we look at Ishmael and his progeny. They did receive literal blessings, and they go on to develop a religion very much based on the literal.

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

We understand this wild man to be the wild Arabian ass, untameable. We're told in Genesis 25:6 that he is sent away to the east, or the east country and so this begins the tribes of the Arabian peninsula.

-“Hand against every man” = contentious,

...but dwells in the presence of his brethren - who were his brethren? You can include Isaac with them. These are the brothers of his people, or the half-brothers, and he (they) dwell in their presence of the descendants of Isaac.

So as brothers, as with another person, it's so important that we do not bare false witness against our brothers. We have to be very careful that we do not stereotype every descendent of Ishmael. It's very easy to do, it's easy for the brain to do that, but we have to take the time to think logically, and to think as God thinks and look at a large group of individuals. And when we say a large group, we're talking about a quarter of the worlds population. It doesn't pay to misrepresent a quarter of the worlds population (roughly 1.6 billion people).

Ishmael is recognized by Muslims as the ancestor of several northern Arabian tribes. What we want to do is go forward 2500 years, and visit the nomadic tribes of the Arabian peninsula. They are very tribal, they fight amongst themselves, they look after their tribe and your protection is your tribe. Your tribe will look after you because you'll probably be fighting other tribes. It will provide for you, so there is much protection and much care within the tribe but they are quite contentious against other tribes. There is no real lord or real or formal government that is over-arching all of these Arabian tribes. It's a tribal world and it works on revenge and vendetta's. If somebody does something wrong, you pay him back... and back and forth.

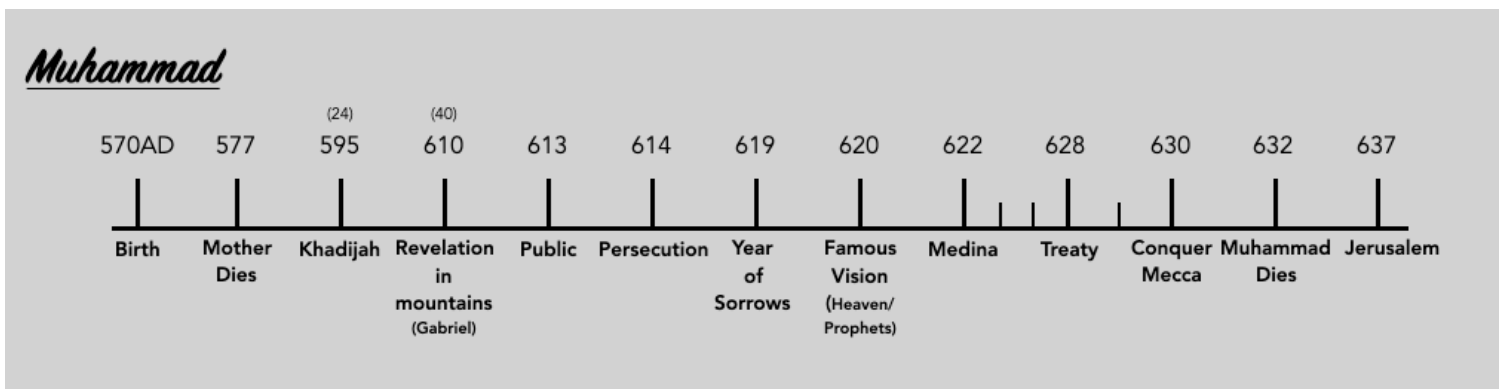
Religiously, they were polytheistic and they were idol worshippers. Their centre of idolatry was in Mecca, and in Mecca there was a big shrine, and in pictures today you would see the big cube that is called the Haaj, which they believe that Abraham and Ishmael built, and surrounding the Haaj were about 360 different idols. One of them

was Jesus, one of them was Mary, and everything else. If you think about Mecca, it was the Islamic equivalent of the Pantheon. Every god you could think of was there. At the time Mecca was the hub of trade, and so they had people from all over and a god for everyone who came, pretty much no matter where you came from in the known world.

People made money at it. Same story that is told in the New Testament, but in a different town. So this is what it was like at this time in Mecca around the time that Muhammad was born.

These Arabian tribes believed in the God of the Christians and the God of the Jews, and they believed that He was the greatest God, and there was no idol for God. They made idols for every other god, but they did not make an idol or images for the one true God. However they had many gods, and therefore they were polytheistic.

Muhammad



In **570ad Muhammad is born**. Muhammad's father died a couple of

months before he was born and he was wet-nursed out to one of the Bedouin tribes, which was kind of a dumb thing. It was seen to be healthier and safer for a child to be brought up for the first couple of years outside the cities. The cities tended to be unclean and unhealthy, and full of disease. So an option was that your child could be sent out to be wet-nursed by the Bedouins and usually the child would be returned when they were about two years old. However, Muhammad stayed out there until the age of five.

When he's returned to his mother, his mother has not re-married and this was unusual. It was both unusual for a child to be wet-nursed until the age of five, and it's unusual for a widow to not remarry. Usually within the tribes that was how they looked after one another (to have a widow remarry). Often times the widow would remarry a brother of the deceased, or someone else of relation, or just anyone in general. This hasn't happened in Muhammad's case.

Muhammad is returned and after two years, his **mother dies in 577**. At this time his grandfather takes him. His grandfather doesn't live for very long until he dies, and then his uncle takes him. Muhammad belonged to the Quraysh tribe, which was one of the more powerful and wealthy tribes. Even though Muhammad was of humble origin, he was still a part of the Quraysh tribe, and had a fair bit of protection especially from his uncle who was a trader. His uncle started him working on the camel caravans and taught him how to trade.

Muhammad worked himself up slowly, and got himself a really good reputation. He had some nicknames in Arabic, for example "the trusted one", "the truthful one" and he was a very pious person.

In **595**, he's **24 years old** and is employed by a wealthy widow merchant named **Khadijah**. She employs Muhammad to take a

caravan to Syria. He returns, he's done very well and returned with a significant profit and Khadijah has taken quite a liking to him. So, she asks him to marry her. She is 15 years his senior but Muhammad agrees. She proposes to Muhammad and they are married for 24 years in a happy and monogamous relationship, very happy together and he continues to work for her.

Mecca is getting rich, and the values are decreasing. Even the values that they had within their tribes were decreasing because of the wealth of Mecca. Everybody was focused on money-making.

In **610** (Muhammad is 40), and from 595 to 610 Muhammad had four daughters with his wife Khadijah, as well as one son that died at birth. Muhammad had a very good relationship with his daughters, the youngest of which was Fatima. In 610 **he goes up into the mountains** for his yearly pilgrimage to pray and fast, which he did regularly.

(When we think of the Haaj or of Ramadan, these were cultural practices before the introduction of Islam. Islam had only reformed their normal cultural practices.)

As Muhammad is in the mountains, the story goes, that the angel Gabriel appeared to him. And the angel says to him "Recite". Muhammad is terrified and asks "Recite what?". The angel repeats to him "Recite, recite"., and he said " I don't know what to recite", and then the angel gives to him the very first words of the Quran. In fact, the meaning of Quran is "recitation". Muhammad is frightened, he's told to recite these words and he goes back home to his wife, puts his head on her lap and says cover me with your shawl, which she does. Then he tells her what happened, and she says " I think you might be the prophet for these people". Muhammad struggles to come to

terms with that, then goes to Khadijah's Christian cousin and again is confirmed that these were revelations of God and that he was indeed a prophet.

Muhammad struggles with this for the next couple of years, because they were telling him he was a prophet, but no more revelations came. Muhammad decides to keep this revelation to his close family and friends. After a couple of years, Muhammad feels as though God has abandoned him, and he fully understands what abandonment is, just as Ishmael could, it has been deep rooted in them. Even amongst the Arabic tribes, they were told by Jews and Christians that they were a lost people; they don't have a prophet and they don't have scriptures.

Once again, as the story goes, Gabriel reappears to him and reassures him that he hasn't been forgotten, and then the revelations continued. From this time period onward, he goes on to have many revelations. It takes Muhammad about three years before he starts to go public with these revelations. Remember, he was told to recite.

In the Arabian world, there is no art. They don't draw, they don't have paintings, they don't have architecture. Their art is their poetry, or in their writing. Even before there was Islam, they were known for their poetry. The Quran is lost to us in the English language. In the Arabic it is seen as very beautiful prose but it's something that we can't really appreciate in our language. It would be much like taking Shakespeare and putting it into French, it just wouldn't have the same effect or even make sense. This is the same as the Quran in English, we cannot see the beauty in it. Much the way that people wouldn't be able to see the beauty of the KJV of the bible, which we love, if it were in another language.

So, how Muhammad spread this message was to go around reciting. He would recite the verses of the Quran that were given to him by the angel Gabriel, and this is how he evangelized.

In 613, he starts to go public. In 614, he begins to be persecuted for the message. Because what is the message that he is giving to the people? He is preaching that there is only one true god, and what is in Mecca? There are many gods in Mecca because they are polytheistic. What Muhammad is doing is striking at the very heart of their economy, of their nationalism, threatening their livelihood, and all that they were. So, he begins to receive persecution. He also starts to get a following. It starts out small, but consistently continues to grow, and as they grow they begin to be increasingly persecuted. Some are beaten, some are even crucified. Crucifixion wasn't just something that the Romans did. Even Muhammad was beaten and jailed. About a year later, a lot of them fled to Ethiopia. So this is harsh persecution by the Meccans.

The year **619** is called his **Year of Sorrows**, because it's the year that Khadijah dies. Not only does Khadijah die, but his uncle also dies. Now he is in trouble because his uncle was his protector in this powerful tribe, and having his uncle alive gave him a certain amount of protection. Khadijah was a wealthy woman, she could still work and provide. Understand that, when he first began evangelizing, people actually stopped working for him and others stopped giving Muhammad business, so his livelihood was lost but at least he still had his wife and uncle to look after him. So when they both die, this is the year of sorrows.

So Muhammad's message is one, not just of ridding the city of idols, but it's also one of social justice. Which is why he attracted a lot of the poor and the under-classes, a lot of the people that were not a part of

the Quraysh tribe. It didn't make him popular as he was arguing against greed, corruption, the basic running of the city. He was encouraging them to care for the underprivileged, orphans, the widows, the things that they used to do as tribes that they had stopped doing.

In **620**, this is the time that he reportedly has a **famous vision** where he is taken up to heaven and he gets to meet all the other prophets and liaisons with Moses.

In **622**, about 600 kilometres northwest of Mecca is a town called Yathrib (Medina). Yathrib is basically an oasis but the tribes around there were really in turmoil fighting amongst each other and there was at that time a lot of bad things going on in Yathrib. Some of the people from there were having a pilgrimage to Mecca, and during that pilgrimage they come across Muhammad. And Muhammad is sharing his message, and they are entranced by his message and they ask him to return with them to Yathrib to help them sort out some of the problems that are going on there, and they offer him protection if he accepts.

Muhammad decides that he will flee Mecca, which was not an easy thing for him to do because the Meccan's don't trust him. He decides to send his friends, family and followers out in the middle of the night, and he stays behind, and when they are safe he will then go. Muhammad then flee's to Yathrib. **This is the night flight to Medina.**

Once he's there, Muhammad begins to preach/recite his message of social Justice. They make him governor. Now he is not only a religious leader, but he is also a statesman or a civil leader in this town. He sorts all of their problems out, and not only do all the tribes convert to Islam, but a number of the surrounding tribes around Arabia also

converted. This becomes a problem for those in Mecca, because they believe that Muhammad is just amassing a great army and that he is going to come and wipe them out and so they see him as trouble that they need to get rid of.

In 623 - 624, there are battles where Mecca keeps coming at Medina to try and fight against them. They called them battles but really they were just skirmishes. All the time that Muhammad was in Mecca the revelations that were coming to him were saying 'Take your persecution: Do not fight back, Do not retaliate'. When he becomes ruler in Medina, the revelations change and now he is told 'yes, you can fight, but there are conditions'.

Violence wasn't mandated, but it was allowed under certain conditions. The messages change, and clerics and muslim academics and theologians realize that in order to understand the Quran, you have to take it into historical context. They look at his early recitations and they understand them in the context, and the difference between when he was in Mecca to when he was in Medina. So, context is very important to Islamic theologians. In Medina, he's looking after these people and he has huge responsibility. So now violence is permitted.

At this time, you still needed to go to Mecca for pilgrimage. What they do in **628**, is he and about 1400 of the tribesmen start marching on Mecca, they want to go to pilgrimage. The Meccan's come out, meet him and say "Let's make a treaty. Don't come on pilgrimage this year, but come back next year and we'll let you do it". They agreed to this treaty (Treaty of Hudaibiyyah - 10 year treaty) and went back the following year. The next year, in 629, the Meccan's come out and again say "not this year, next year" and they broke the treaty. Muhammad and his followers go back, discuss it and vow to return to Mecca. In **630**, Muhammad and 10,000 all march on Mecca, the

Meccan's come out and surrender. They conquer Meccas without a drop of blood being shed.

Muhammad goes into Mecca, he cleans up all of the idols, reorganizes the city, and those that were his bitterest enemies in positions of authority and administrative positions, he replaces. He sets everything in order and everyone converts to Islam, then he returns to Medina where **he dies two years later in 632.**

What we see here is that Muhammad did what he does best, and that was that he negotiated. He was a politician. Nobody wanted war, nobody wanted to fight. Under the old tribal laws he had every right to go into Mecca and kill them all, and that was what they were expecting. But he did the very opposite.

When the Meccan's surrendered, as they were about to march into Mecca, one of his followers said "What if they attack us? Not everyone is welcoming us in Mecca". To which Muhammad said "You may kill the unbelievers". This is one of those Quranic verses that gets quoted often. But when we read this in context, we need to understand what an unbeliever was: an unbeliever was a Polytheistic Meccan. An unbeliever was not a Jew and not a Christian. In Medina, there were Jews and there were Christians, there were no forced conversions. You were allowed to be whatever religion that you wanted to be. However, if you lived in Medina, you had to pay a tax if you weren't muslim, but you were allowed to keep your own religion. Muhammad was pluralistic, because what they believed was that Jews and Christians were 'people of the book'. They believed that the Quran was just an extension of the Old Testament, and then the New Testament, and that these were further revelations.

(***This is their understanding of what they believe. The best way to

understand a people is to not project our understanding onto them but rather listen and learn how they see it.)

To them, they are an extension of the people of the book. So, Jews and Christians were not considered unbelievers. That was reserved, in context, for polytheistic Meccan's. When Muhammad said "You can kill unbelievers" he also said "only if they attack you first, only if they stop you from reaching the shrine, and only if the truce that we now have falls through, and only if no other truce is in place r can be negotiated...then you may kill the unbeliever. Basically what was said was "Yes you can, but it's better if you don't". And that is the sub text of that mandate.

When Muhammad marches into Mecca, he doesn't take the throne. What he does is he sets it in order, and returns to Medina. He was a master negotiator. In 22 years, he pretty much conquered the entire Arabian Peninsula. Nearly everyone was now Muslim. The meaning of the word Islam = submit or surrender. A muslim is someone who has submitted or surrendered to the one true god.

The main force of their message is there is only one god, and that you must surrender to that one god. We understand that every religion has a perception of what is wrong with the world and provides what they think is the answer or the solution to what is wrong with the world. What Muhammad perceived was wrong with the world is that people weren't surrendered to god. People were self-sufficient, and this is what happened in Mecca. So long as you had your job and your money you didn't need god, he was in the periphery. He wanted god to be number one in your life. When god isn't number one in your life, you replace it with an idol. This is why they are against idol worship. So, no idols because you are to be submitted to one god. Whether that idol is your wealth or a graven

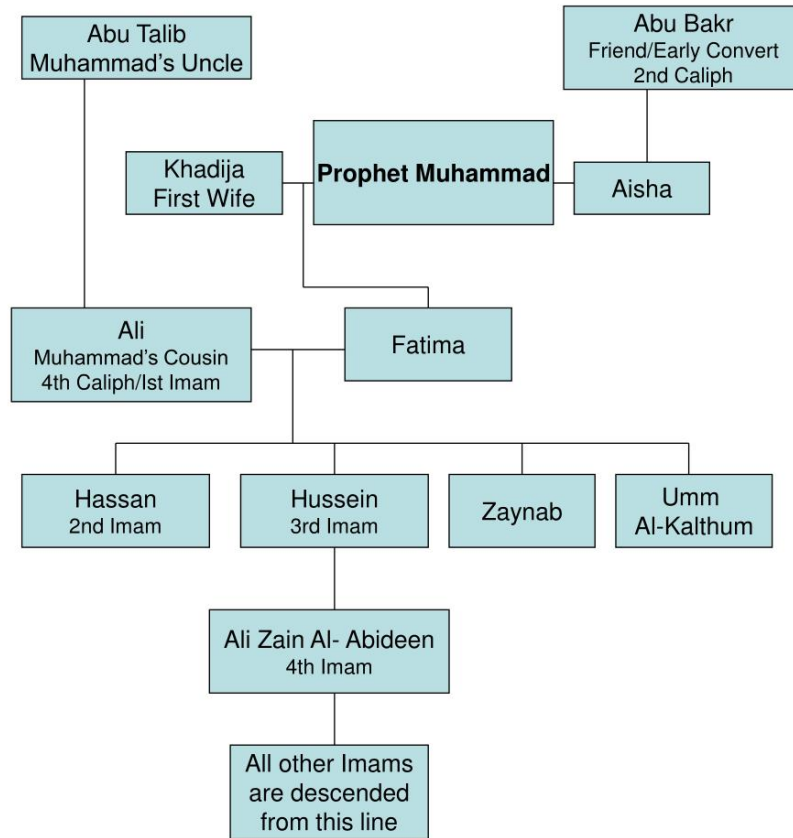
image, or anything... the whole purpose of Islam was to take you back to worship god as the top priority in your life.

Muhammad had several wives. He was married to Khadijah for 24 years, and he had his children to Khadijah. When she passed away, he then married Aisha, daughter of Abu Bakr. Bakr was one of his companions. We remember Abu Bakr from **Revelation 9**, he was the one who made the decree about not touching those who have the seal of God. Muhammad married Bakr's daughter very young. He also married other wives, eleven in total, but the other nine wives were widows and he had no children to them. This is what you did, you would take in widows, bring them into your household and that was



the way that they were provided for.
Muhammad united all of those Arabian tribes within 22 years.

A Brief Family Tree for the Prophet Muhammad



The family tree has been simplified and is designed to cover only the relevant filial relations that directly apply to the Sunni/Shia split within Islam.

This is his family tree. You can see Khadijah, his first wife and Aisha his second wife who was the daughter of Abu Bakr. The point of this graph is to show that his youngest daughter Fatima married his cousin, Ali. Ali was the son of this uncle that took Muhammad on and

trained him, helped him, and protected him. The graph shows the children of Fatima and Ali, Hassan & Hussein become very important in Islamic history.

Five Pillars (Core beliefs) and practices of Islam:

*Profession of Faith (shahada). The belief that "there is no god but God, and Muhammad is the messenger of God" is central to Islam.

-if you were converted to Islam, you would go into a mosque with your friends and recite the shahada three times in front of witnesses and you would be considered a convert.

*Prayer (salat)

-Praying to God 5 times/day. It's because they want you to prioritize God in your life and surrender to God. So you actually stop to put God first at those particular times of day.

*Alms (zakat)

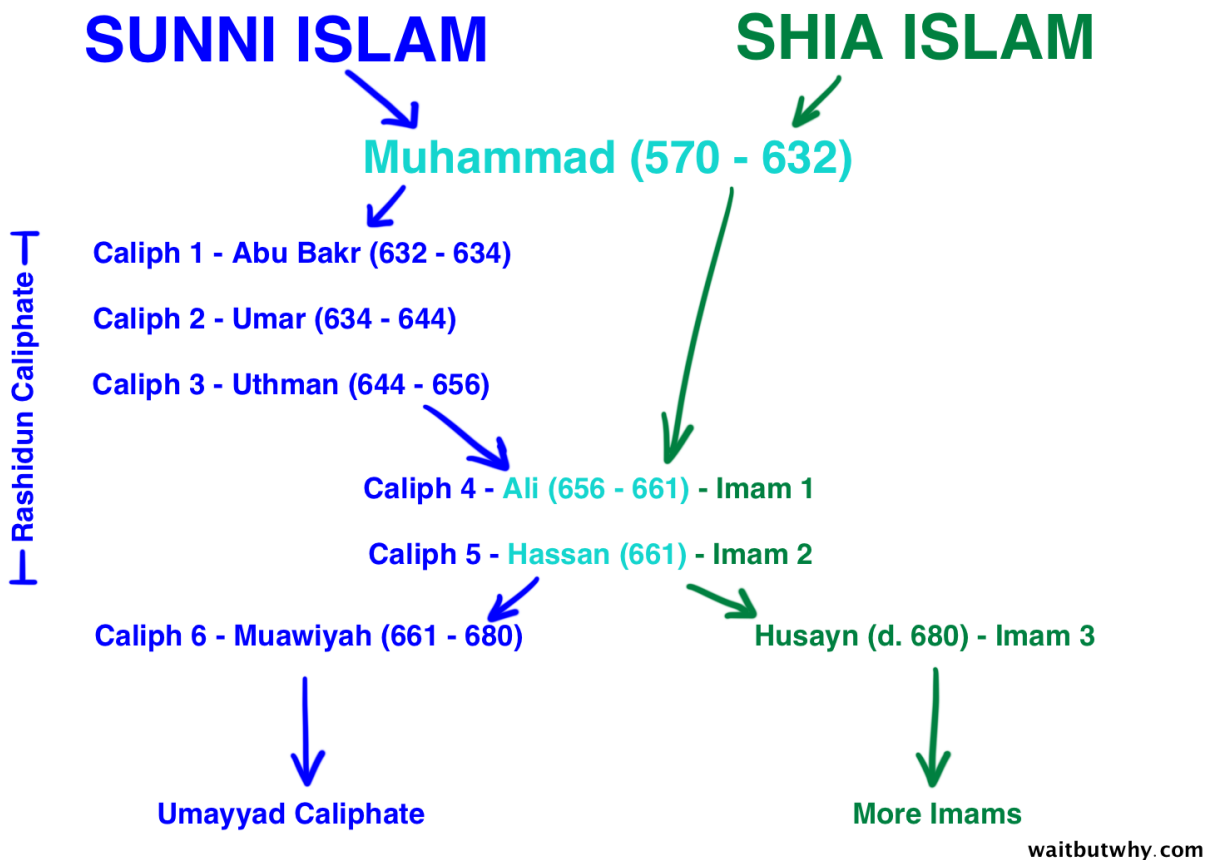
-charity: Muslims pay 2.5% of their total wealth to charity, to the poor. This is not of your income, it is of your total wealth. You add up everything that you own, and this goes directly to the poor. It doesn't go to an Imam, or a mosque, it doesn't pay for carpet on a church floor. You can hand it straight to the poor, give to any charity of any religion.

*Fasting (sawm)

-Ramada, putting God first, prioritizing

*Pilgrimage (hajj)

-Everyone is expected to get to Mecca once in their lifetime if you are physically able to do it, financially able to do it, if you cannot provide for your family while you go (there are conditions).



In this slide, we want to take a small look at some differences between the foundations of Sunni islam and Shia islam. When Muhammad was on his death bed his family were off organizing his funeral in preparation of his passing. While the family were away his companions got together and decided who would replace him, as a political leader, not as a religious leader. And the first replacement was Abu Bakr (Rev. 9). Bakr replaces him but he dies within 2 years, then he is succeeded by Umar who is assassinated, Uthman replaces him, who also ends up being assassinated and then he is replaced by Ali. Ali is Muhammads blood cousin.

The difference between Sunni and Shia is that they disagreed over who should have replaced Muhammad. The Sunni's said that it should

have been his companions. The Rashidun Caliphate was the first of the four major caliphates established after the death of Muhammad. It was ruled by the first five successive caliphs (successors) of Muhammad after his death in 632. Shia Islam see's the first three as usurpers, and were not legitimate successors. According to them the first successor should have been Ali.

And so this is where the split between the Sunni and Shia comes from, and there was some war in that time. This was known as the First Fitna (656 - 661) or the first Civil War. A Fitna is a time of distress or sorrow so nobody was happy to be warring over this. Eventually it is settled, and then the Sunni and Shia more or less live together peacefully for hundreds of years until 1979 where we see allies Iran and Saudi Arabia become rivals, and then we see the split between the Sunni and Shia again. But for many hundreds of years they lived quite happy together.

The final date we are placing on Muhammad's line in this study is **637**, and **this is when they take Jerusalem**. After the life of Muhammad, the Islamic religion spreads and it's only a few short years before they have, not only the whole peninsula but the Levant, the rest of the middle east and they took Jerusalem in 637.

Remember that in Jerusalem there are Jews, Christians and muslims. And they all lived together quite peacefully. It wasn't Shangri-la or a paradise but everyone gets along. You could live in Jerusalem, you could go to pilgrimage to Jerusalem if you were a Christian as long as you paid the Jizyah which was a tax required of those who did not follow the Islamic faith.

Keep in mind that Islam is not a pacifist religion. It does not condone violence, but it does allow for violence. Muhammad himself was not

considered a violent man, in fact he was actually quite progressive when it came to women. He mandated that women should be educated. His second wife Aisha was very highly trained and took leadership positions not only in religious matters but also in state matters. He also brought in laws that stopped infanticide for girls because they were still killing female infants if they wanted a boy. He also made it legal for women to receive an inheritance which meant that they could own property and run their own businesses.

Now, the Quran has verses in it that are certainly not pro-equality for women in much the same way that if you go to the either New Testament or the Old Testament. So, they are still hemmed in by their 7th century patriarchal ideas, but there is still some progressiveness. The idea of the hijab and the burkha came in much later and was an influence from Persian culture that imposed itself on the Islam religion. These customs were not considered Islamic in the time of Muhammad and you won't find it in the Quran.

We're going to jump down to the year 1099 which was the year of the First Crusade. This is when Pope Urban II in France gave a speech and said "Let's go over to the holy land and get the holy city and the holy land back for God".



In this map we see a map of most of Europe and parts of northern Africa and the middle east. All of the area in green is what is conquered by Islam in the time of the First Crusade. In the yellow is what was known as the Latin church or the church of Rome. And in the pink is the Orthodox Church (Greek).

So there's been a split in the Latin church because you have the church of Rome and the Orthodox Church. The Orthodox church have sent word over to their western brothers and said "Can you give us a hand, we have some trouble here in the east" and this is where Pope Urban II says "Okay, we're not only going to give you a hand but we're going to get back all of that territory". So he has a double intention when he decides to call for a holy war. Also, things aren't going so well where he is and this would offer a distraction, "let's get everybody focused on war over there so they won't focus on the problems that I have here".

The problem was that some of them left a bit too early and they're arriving in the area around spring and there's nothing to eat so they end up pillaging villages, killing Jews on the way. The people that were going were not necessarily soldiers, they are poor people, they're unorganized, and so the early crusades were really a mess.

Eventually the first army arrives in Jerusalem in 1099, and basically what they did was kill everybody. In two days they are said to have killed around 30,000 people. They were said to have killed somewhere around 70,000 people in that first war against Jerusalem in 1099 by these so-called Christian crusaders. They killed Jews, and they killed Muslims. The city reportedly had stunk for months because of the amount of dead. Eighty-eight years later, the Muslims begin to get a little bit more organized into armies and decide that they are

going to fight back. They actually didn't fight back for quite some time. We come down to the year 1187 and there is a Sultan named Saladin.

"Saladin was known for his generosity, his piety, and he was devoid of fanaticism. During the European conquest of Jerusalem in 1099 the European Christian crusaders slaughtered Muslims, Jews and fellow Christians who were not European like them." (Source unknown)

Not only did they slaughter Jews and Muslims, but they slaughtered Christians too if they weren't white Europeans. They raped women and smashed babies against walls in a brutal and barbaric raid over the holy lands.



"Eighty-eight years later when Sultan Saladin defeated the crusaders and entered Jerusalem, the cities Christians feared for their lives and were absolutely certain that the Muslims would avenge the injustices suffered upon them when the Christian crusaders captured the city. Monks began to conceal their treasures and holy scriptures for fear of looting while terrified Christian mothers shave their daughters heads in an attempt to disguise them as boys so that they would not be raped as had been the case with Muslim girls when the Christians took over Jerusalem. They were projecting their mentality onto the

Muslim army that came to liberate the holy city. 'If we did that to them, then they would definitely do that to us'. "

"When Sultan Saladin entered Jerusalem as the victor he ordered that no Christians should be killed in retaliation. Children, widows and the elderly were not only spared their lives but Saladin ordered that they should not be taken into captivity and sold as slaves which would have been perfectly justified considering the fact that taking captives into slavery was the universal convention of the day. Instead he let them continue with their lives, and did not inflict their families with any cause for concern. Additionally, the Sultan granted all Christians, pilgrims and merchants from foreign lands the opportunity to return home safely and without fear of being harmed or taken captive by his forces. They were also permitted to take all of their property with them. As there were some women and children among these people, Saladin made sure that they were reunited with their male relatives so that they would not be harassed or harmed on the journey home."

"As for eastern Christians who were native to the city, Saladin granted them permanent rights to stay in their homes and neighbourhoods while also reinstating the right of every Jew to visit and resettle in Jerusalem after they were banished and persecuted by the Christian crusaders. He conquered Jerusalem on a Saturday and ordered that the churches be open on Sunday for services. He then ordered for the places of worship to be purified as the crusaders had left faeces and filth all over the place while converting some places of worship into horse stables. Saladin participated in this task by taking rose water and scrubbing the floor of the mosque with his own hands. His soldiers followed his example and they spent an entire week washing and cleaning the filth that was left on Jerusalem's streets and buildings when they were done, Jerusalem was purified and the sweet aroma of roses could be smelled everywhere."

That just paints a totally different picture of the so-called “barbaric muslims” that the Christian crusaders were rising up to fight against in this time period. Where we get these caricatured stereotypes of Muslims being barbarians and child killers and even the Jews as being child killers is propaganda that all came out of these crusades.

Now, there were many crusades. History kind of gives us basically four but for 200-300 years there were a lot of crusades. Those crusades were not just against Muslims, they were also against Jews and other Christians. Wars in the west against the Albigenses were considered a crusade as well. They went after anybody. In doing that, they gathered the people for these armies based on propaganda of what the projection of what they were placing on these foreign people, whether they be Jews or Muslims. They boxed them altogether. History tells us that there were good & bad on both sides, but it's not all as we may have always understood. (Also cause and effect should be noted). Even during these crusades they still did a lot of trading and working together. Sometimes Muslims were even mercenaries and went and fought on the side of the Christians, and vice-versa. It was really a messy time period, and the crusades are not all that easy to understand.

When we think of these crusades, we come down to 2001. On September 16th, 2001 President George Bush stood on the south lawn of the Whitehouse and gave a speech where he referred to the new war on terrorism as a “crusade”. On June 4th, 2009 President Barack Obama gives a speech to the UN General Assembly. This is a portion of that speech:



PRESIDENT OBAMA (June 4, 2009): Thank you very much. Good afternoon. I am honored to be in the timeless city of Cairo, and to be hosted by two remarkable institutions. For over a thousand years, Al-Azhar has stood as a beacon of Islamic learning; and for over a century, Cairo University has been a source of Egypt's advancement. And together, you represent the harmony between tradition and progress. I'm grateful for your hospitality, and the hospitality of the people of Egypt. And I'm also proud to carry with me the goodwill of the American people, and a greeting of peace from Muslim communities in my country: Assalaamu alaykum. (Applause.)

We meet at a time of great tension between the United States and Muslims around the world -- tension rooted in historical forces that go beyond any current policy debate. The relationship between Islam and the West includes centuries of coexistence and cooperation, but also conflict and religious wars. More recently, tension has been fed by colonialism that denied rights and opportunities to many Muslims, and a Cold War in which Muslim-majority countries were too often treated as proxies without regard to their own aspirations. Moreover, the sweeping change brought by modernity and globalization

led many Muslims to view the West as hostile to the traditions of Islam.

Violent extremists have exploited these tensions in a small but potent minority of Muslims. The attacks of September 11, 2001 and the continued efforts of these extremists to engage in violence against civilians has led some in my country to view Islam as inevitably hostile not only to America and Western countries, but also to human rights. All this has bred more fear and more mistrust.

So long as our relationship is defined by our differences, we will empower those who sow hatred rather than peace, those who promote conflict rather than the cooperation that can help all of our people achieve justice and prosperity. And this cycle of suspicion and discord must end.

I've come here to Cairo to seek a new beginning between the United States and Muslims around the world, one based on mutual interest and mutual respect, and one based upon the truth that America and Islam are not exclusive and need not be in competition..."

This speech was entitled "A New Beginning", and it set the tone for the work that Obama would do with the middle east at the beginning of his presidency.

In 2012, Obama now stands before the United Nations General Assembly and he gives a speech on September 25th. First, we'll just look at a portion of the speech that most upset the protestant Christians in America:

"The future must not belong to those who slander the prophet of Islam."

Now, let's look at it within its context:

President Obama (September 25, 2012): ...It is time to leave the call of violence and the politics of division behind. On so many issues, we face a choice between the promise of the future, or the prisons of the past. And we cannot afford to get it wrong. We must seize this moment. And America stands ready to work with all who are willing to embrace a better future.

The future must not belong to those who target Coptic Christians in Egypt -- it must be claimed by those in Tahrir Square who chanted, "Muslims, Christians, we are one." The future must not belong to those who bully women -- it must be shaped by girls who go to school, and those who stand for a world where our daughters can live their dreams just like our sons. (Applause.)

The future must not belong to those corrupt few who steal a country's resources -- it must be won by the students and entrepreneurs, the workers and business owners who seek a broader prosperity for all people. Those are the women and men that America stands with; theirs is the vision we will support.

*The future must not belong to those who slander the prophet of Islam. But to be credible, those who condemn that slander must also condemn the hate we see in the images of Jesus Christ that are desecrated, or churches that are destroyed, or the Holocaust that is denied. (Applause.)
Let us condemn incitement against Sufi Muslims and Shiite pilgrims.*

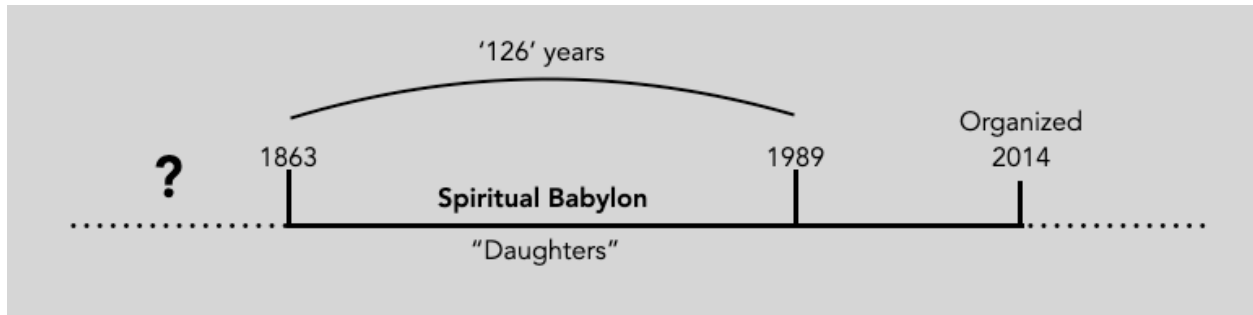
The next speech we will just briefly refer to is from a press statement that Obama released on September 10, 2014 to the United States:

President Obama (Sept. 10, 2014): "Now let's make two things clear: ISIL is not "Islamic." No religion condones the killing of innocents, and the vast majority of ISIL's victims have been Muslim. And ISIL is certainly not a state. It was formerly al-Qaeda's affiliate in Iraq, and has taken advantage of sectarian strife and Syria's civil war to gain territory on both sides of the Iraq-Syrian border...."

This statement that ISIL is not Islamic had Fox News and the protestant world outraged. The point of this is that during this time period between 2001 and 2014, which we know had our increase of knowledge internally, a message that was going to give us "TIME", during this time period we know that the world is being "ploughed". During 2001 to 2014 this is a period that we also could have been listening and learning from as well. That Barack Obama was also speaking to us, to make sure that when

we understood the prophecy of 2001, that we would connect that the right way with our understanding of the Muslim people.

We have much to learn from just considering these speeches of Barack Obama when we look at our line here:



What Adventists took from Protestant thinking, they immersed themselves in for 126 years, and they now have to come out of that thinking. It's been a progressive work to come out of those prejudice, bigoted thoughts. Whether it's racism (*nationalism), sexism or homophobia or even xenophobia. All of these thoughts or misconceptions that we have had towards Muslims and Islam also need to be corrected. We need to be able to not bare false witness against our brethren, or against another person. That does not mean that we look at their religion as being legitimate. We understand that these are counterfeit religions, but we need to look at each person as an individual and to clear our misunderstandings or misconceptions of others.

Christianity has some things wrong with it. That is what has developed, extreme right-wing Christian views. But we understand that it has the core of truth, and the reform line is

about bringing out that truth and letting go of the error. It's about letting the light come in to dispel any of the darkness. As that light dispels darkness, it should also dispel our erroneous thinking on other human beings (By beholding we become changed).

When we think that there are 1.8 billion muslims in the world (the second largest religion) that the majority of the people that are going to make up the great mountain at the end of the world will not be those from the Seventh-day Adventist Church. They will come out of the greatest darkness and so we need to have these people in a correct view.

There is much more that could be said about Islam. It is a fascinating history to look into, just to have an overview of how they developed, who they are and what the majority of the people believe. And it's important to remember that when they look at the Quran, just like when we look at the bible, they believe that there are certain rules that have to be used, and that there is a methodology. And their methodology involves historical context, and also bringing in all the verses that speak to a particular subject. So if someone like Ayatollah Khomeini issues a fatwah like he did in 1989 on Salman Rushdie, it is seen as an illegal fatwah because in order to be legal it must have the consensus of the whole Muslim world. They do not have an overriding cleric like a pope. Academics and theologians and lawyers will get together and come to a decision together. No single individual, whether it is the Ayatollah, Osama Bin Laden, etc can issue a legal fatwah. If they did, it would be an extreme

position held by a minority group and not to be attributed to the whole. As we see there are certain things that we should understand about how their religion works.

Also, the understanding of Jihad. Jihad does not mean "holy war", it means "struggle". So Muhammad talked about the lesser Jihad and the greater Jihad (which sounds a lot like Jacobs time of trouble). The greater Jihad is our struggle with sin, it's our inward struggle. The lesser Jihad is the outward struggle, and it can involve violence. But not always, that isn't the norm. It involves anything when you come in contact with the external world and are struggling; so it can involve a financial struggle, a physical struggle. But Muhammad emphasized the greater Jihad over the lesser Jihad, and as Christians we should be able to relate to that as well, with our internal struggle being our great struggle.

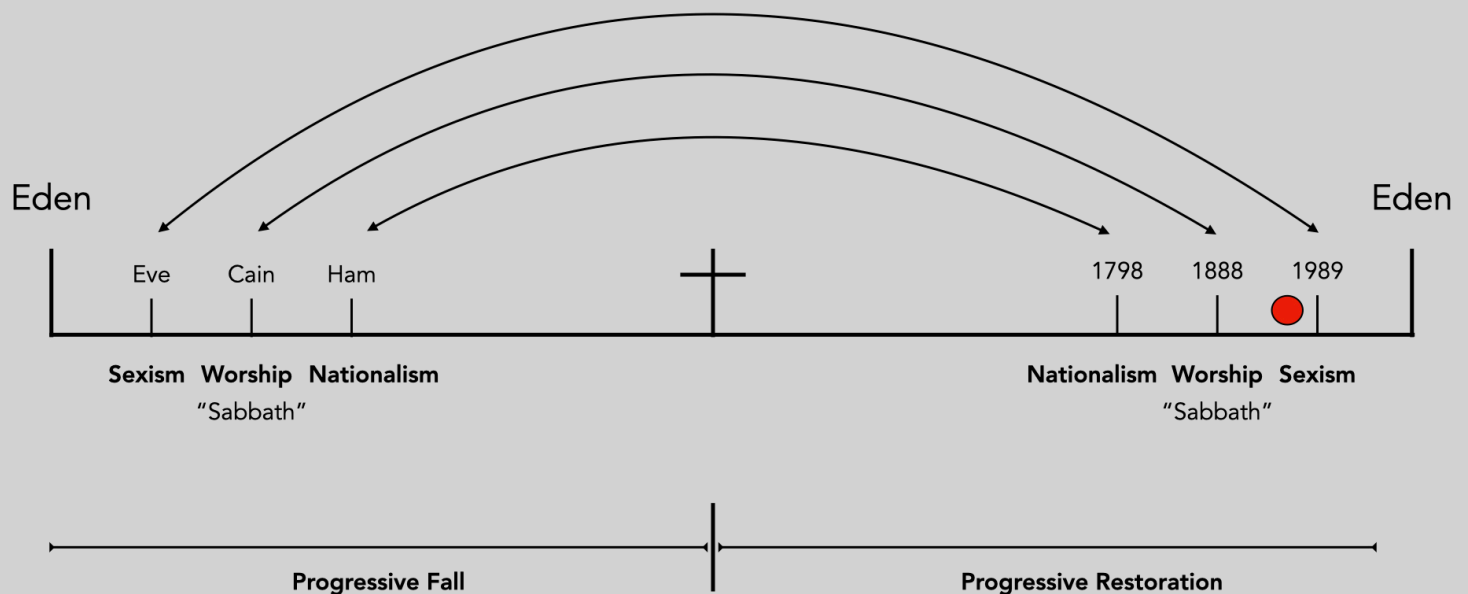
There are many things that he taught, and we recognize that as a counterfeit that it comes from somewhere. These are borrowed thoughts, but at the same time they aren't necessarily wrong thoughts until you deny Jesus Christ as God. And that becomes the downfall of the Muslim religion.

On that note, this is the end of the presentation. Let us close with prayer.

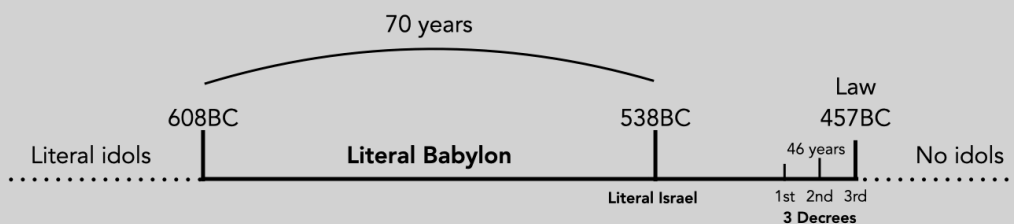
Prior to 2018, if someone was to ask people in this movement the following questions, what do you think their reaction would be?

"What are your thoughts about the Civil Rights movement in the 1950's?"

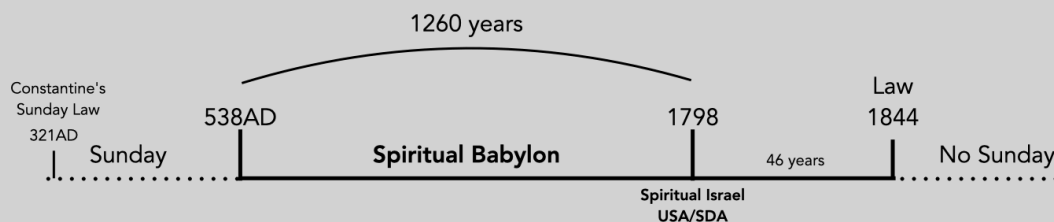
"What are your thoughts about the Feminist movement in the 1960's?"



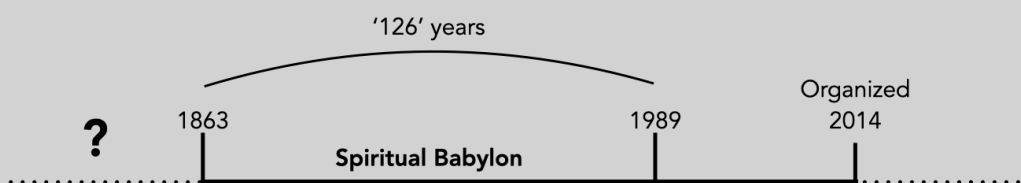
Literal Babylon



Spiritual Babylon "Mother"



Spiritual Babylon "Daughters"



"Thou shalt not bear false witness against thy neighbour." PP 309.2

False speaking in any matter, every attempt or purpose to deceive our neighbour, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood. This precept forbids every effort to injure our neighbours reputation by misrepresentation or evil surmising, by slander or tale bearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment. PP 309.3

Everything that Christians do should be as transparent as the sunlight. Truth is of God; deception, in every one of its myriad forms, is of Satan; and whoever in any way departs from the straight line of truth is betraying himself into the power of the wicked one. Yet it is not a light or an easy thing to speak the exact truth. We cannot speak the truth unless we know the truth; and how often preconceived opinions, mental bias, imperfect knowledge, errors of judgment, prevent a right understanding of matters with which we have to do! We cannot speak the truth unless our minds are continually guided by Him who is truth.

MB 68.3