

INTERFAITH DIALOGUE AND WHAT JESUS SAYS

**Points for Christians to Ponder before
Engaging in Interfaith Dialogues**

A Position Paper

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January 2013

EXECUTIVE SUMMARY

SECTION I—A GLOBAL AND HISTORICAL PERSPECTIVE

Before engaging in interfaith dialogues, Christians have many important facts to consider, not the least of which are political realities in Islamic countries where Islam dominates. For instance, we Christians need to ask why the Bible is banned or heavily restricted in most of *their* countries. Why is it often illegal to share the Gospel in *their* countries? Why are Christians and all non-Muslims abused, persecuted, and killed on a *weekly* basis in many of their countries? And what is the purpose of dialogue with Islamic leaders when their own doctrinal texts and legal rulings prohibit Muslims from befriending all non-Muslims, especially Christians and Jews? Finally, what are we to think of these interfaith dialogues when they are largely unheard of in Islamic countries where Christians and Jews are the persecuted minority?

SECTION II—WHAT JESUS SAYS

What do we do with the bold words of Jesus and the writers of the New Testament? Do they line up with the spirit, nature, and ultimate aim of such interfaith dialogues? A number of relevant scriptures containing the provocative and powerful words of Jesus and the apostle Paul provide important context for this discussion. Does Jesus have a higher calling for us regarding our relationships with Muslims and all those who do not know him?

SECTION III—CONSIDER DIFFERING CODES OF ETHICS

Assuring that we operate under the same code of ethics is essential if and when we engage in interfaith dialogues. Do current Christian leaders understand the duality of Islam, including its dualistic ethics, which dictate different treatment of Muslims and non-Muslims? Are they aware of how Muslims view Christians in light of history and the Sunna of Mohammed? Section three of this position paper presents key principles absolutely essential for understanding this topic. They include

- (1) Islam's dualistic ethics and world views
- (2) Koranic concepts of Taqiyya (sacred deception)
- (3) Abrogation (Koran's later verses that overpower its earlier verses)

CONCLUSION

The actual outcomes of these interfaith dialogues are far different from the perceived outcomes. Christians and their leaders walk away with many false conclusions about Islam, their role in living out the Great Commission, and the calling of the church as it relates to Islam and its growing influence in the world. Therefore, if we are going to engage in these events, we must model our dialogue after Jesus and begin asking relevant questions that point to the truth of scripture.

SOURCES

SECTION I

INTRODUCTION

Many churches today are engaging in interfaith dialogues with Muslim leaders in an attempt to guide the two leading world religions to peace and co-existence.

On the surface, these dialogues seem admirable and appropriate. However, as Hosea 4:6 says, “My people are destroyed for a lack of knowledge.” The Church today is being undermined, weakened, and ultimately *replaced* for a sheer lack of knowledge about Islam, its 1,400 year history, and its doctrinal texts.

First, we must define “interfaith dialogue.” The term refers to a gathering of religious leaders and their followers—usually from the so-called Abrahamic faiths—Judaism, Christianity, and Islam. The essential aim is to have an open dialogue about each faith tradition and may involve sharing selected scriptures and their meanings. The overall purpose is to seek mutual understanding, find common ground, and to learn about each other’s faith traditions. The ultimate hope is that the leading religions of the world can establish a path to a peaceful coexistence. Normally, a mutual pledge is made among the speakers and participants to not evangelize or debate with others.

Would Jesus approve of, or even call for, interfaith dialogues of this nature? Does the Bible say anything about this approach? Is there a way we can accomplish these events as Jesus would? It is time for the church to carefully analyze, through a Biblical lens, why these events—in their current form—may not be consistent with Biblical teaching, and in-fact may be designed to accomplish a far different outcome than is portrayed. What exactly *is* the actual outcome of these events? Are the perceived goals of increased understanding and friendship achieved? Should there be a *higher* purpose than understanding and friendship, and can we incorporate it into these events while remaining true to our faith?

Addressing these essential questions is the purpose of this position paper. It’s critical to point out here that not all Muslims follow or even understand Islamic doctrine. In fact, many do not. Imams and other leaders of Islam, and those who participate and host interfaith dialogues, certainly do. It is important to remember this distinction throughout this position paper and know that it does *not* apply to *all* Muslims.

A GLOBAL AND HISTORICAL PERSPECTIVE

Discussing crucial global and historical perspectives provides an appropriate beginning. A series of questions that juxtapose the seemingly harmless idea of interfaith dialogues with the reality of history, doctrine, and world events introduces the focus.

1. Why is the Bible banned or restricted in most Islamic countries?

According to the information provided in the Voice of the Martyrs 2013 Persecuted Church Global Report, nearly 75% of the 55 nations around the world it defines as “restricted” (where the Bible is banned or heavily restricted) or “hostile” (where Christians are routinely persecuted because of their witness) are Islamic nations. That is, 41 of the 55 nations discussed in the report are either Islamic states or dominated by Muslim populations. Of those 41 nations, 32 are “restricted” and nine are

“hostile.” These facts should be one of our first points of discussion if the dialogue is going to have any integrity. It is also a well-documented fact that Muslim leaders all over the world teach that the Bible has been corrupted; therefore, they discourage and/or prohibit Muslims from reading or possessing it. If there is no respect for the source of our theology, then why do we want to gather around a table and dialogue with those who feign respect and a desire to understand us?

In his manual of persuasion about Islam, *Can We Talk?* Dr. Bill Warner explains the myth of the Abrahamic faith connection as it relates to the idea of freedom of religion used to draw Jews and Christians to the table of interfaith dialogue:

. . . But doesn't Islam preach that Christians, Jews, and Muslims are all members of the Abrahamic faith? Is that not freedom of religion? But look more closely at what Islam says about Christians and Jews. Islam teaches that true Christians are those who say that Jesus was a Muslim prophet; there is no crucifixion, no resurrection and no Trinity. The only true Jews are those who admit that the Torah is wrong and that Mohammed was the last in the line of Jewish prophets. Otherwise, you are not a Christian or Jew in the eyes of Islam. So much for tolerance. In Islam the only real Christians and Jews are dhimmis [semi-slaves] since they must declare their own scriptures to be corrupt and that Mohammed is the last prophet of both Jews and Christians. Those who don't are not true Christians and Jews, but Kafirs*. If there is freedom of religion, explain how every Muslim country becomes 100% Islamic after enough time? Explain this in terms of freedom.

* *A kafir is a derogatory term found in Islamic doctrine to describe all non-Muslims.*

Many will try to minimize the fact that the Bible is banned by pointing to a “radical government” or “dictatorial head of state” as the cause. We must understand that there is no separation of church and state in Islam. Created and designed as an all-encompassing socio-political-economical construct, Islam provides for every rule, statue, and guideline for an Islamic civilization to exist. According to former Muslim, lecturer, and human rights activist, Nonie Darwish, dictators or police states often rule Islamic countries because *that is what Sharia law requires*. Having lived for many years as a Muslim under such oppressive regimes, Darwish also stated that as part of the law, every leader of an Islamic state must follow Sharia. Such adherence to Sharia law promotes Islamic dictators who can freely engage in rape, torture, murder, oppression, and myriad human rights violations without fear of prosecution by the law.

Since Islam teaches that the Bible is corrupt, the main point is that Sharia law makes possessing a Bible illegal in many Islamic countries. Plus, Sharia law hails chiefly from the Sunna of Mohammad—the perfect example and “way” for all Muslims to live their lives (based on the actions, sayings, and beliefs of Mohammed). **Over 75 percent of Islam's doctrinal texts are about Mohammed.** So, if the very core of what drives Islam prohibits having and reading a Bible, why would Muslims care about or desire to dialogue with Christians who follow and base their lives on it?

2. Why is it illegal or dangerous to share the Gospel with Muslims in many Islamic countries and to do so comes with great risk of persecution, jail time, or death?

Can such interfaith dialogues have any integrity if Christians aren't even allowed to share their faith with Muslims where Islam rules? Islam has no freedom of religion: people born into a Muslim family are automatically Muslim and must remain so. True dialogue must include discussion up front of the fact that the penalty for leaving Islam is death—referred to as the apostasy law—a penalty that has existed since the Ridda Wars, which occurred from 632 to 634 AD. Abu Bakkr, the first Caliph (top leader of Islam), waged war against many of the tribes who left Islam when Mohammed died. The tribes were forced to reconvert to Islam or be killed. According to the *Reliance of the Traveller*, one of the most recognized and authoritative Sharia texts in existence, “O8.1—When a person who has reached puberty and is sane, voluntarily apostatizes from Islam, he deserves to be killed.” The supporting doctrine found in the Hadith (stories and traditions of Mohammed's life) reads: “[Bukhari 9,83,17] Mohammed: ‘A Muslim who has admitted that there is no god but Allah and that I am His prophet may not be killed except for three reasons: as punishment for murder, for adultery, or for apostasy.’” If Muslims who want to leave Islam are viewed and dealt with in this manner, what does that say about how non-Muslims are viewed?

3. Why are Christians oppressed, brutalized, maimed, and killed every week in Islamic countries?

Begin with the *60 million* Christians killed by Islam since 622 AD. (“Tears of Jihad” www.politicalislam.com/tears/pages/tears-of-jihad.) Are we not to question this atrocity and ask why? If Islam does not truly believe in oppressing, brutalizing, and killing Christians, why does the overwhelming evidence say otherwise, day after day, year after year, and century after century?

How many Christians have to be killed before *both sides* will acknowledge these atrocities?

In a talk given to a group of Christians in October of 2011, human rights activist and former Muslim, Nonie Darwish, stated, “On Friday, Imams always say ‘May God destroy the Jews and Christians and non-Muslims’ as the last command.” Surely Islam in America is different from Islam around the world! Is it? According to the Mapping Sharia Project, sponsored by the Society of Americans for National Existence (SANE) from 2006-2008, seven out of ten Mosques engaged in preaching sedition, non-assimilation, violence, and hatred against Americans. A full 80 percent of Mosques in America are being funded by Saudi Arabia, the chief financier of cultural Jihad around the world. Another study conducted by Mordechai Kedar and David Yerushalmi and published in the *Middle East Quarterly* in 2011 produced equally disturbing findings. In summary, the authors stated:

Unfortunately, the results of the current survey strongly suggest that Islam—as it is generally practiced in mosques across the United States—continues to manifest a resistance to the kind of tolerant religious and legal framework that would allow its followers to make a sincere affirmation of liberal citizenship. This survey provides empirical support for the view that mosques across America, as institutional and social settings for mosque-going Muslims, are at least resistant to social cooperation with non-Muslims. Indeed, the overwhelming majority of mosques surveyed promoted literature supportive of violent jihad and a significant number invited speakers known

to have promoted violent jihad and other behaviors that are inconsistent with a reasonable construct of liberal citizenship. . . . *To view the complete study, follow this link: <http://www.meforum.org/2931/american-mosques>.*

Christians who balk at or ignore this painful reality of Christian oppression and persecution by Islam might find it enormously helpful to simply subscribe to *The Voice of the Martyrs*, *The Bulletin of Christian Persecution* (www.politicalIslam.com), CNS News, Open Doors, and other sources that cover this ongoing tragedy.

4. Why does the doctrine of Islam *forbid* Muslims from befriending Jews, Christians, and all non-Muslims?

Fourteen verses in the Koran contend that a Muslim is *not* the friend of a Kafir. One of them states:

Sura 5:51 O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them.

This directive for Muslims not to befriend Kafirs is also found in the Hadith—the stories and traditions of Mohammed’s life. One of them relates:

When the messenger of Allah was dying he said, “May Allah curse the Jews and the Christians . . . for they make places of worship out of the prophet’s graves.
—Sahih Muslim

Also, the aforementioned *Reliance of the Traveller*, an authoritative Islamic law book, recounts:

E4.1 (2): It is kufr (unbelief) to turn from the Sunna in order to imitate the non-Muslims when one believes their way is superior to the Sunna.

Further, over 75 percent of the *Sira*—which is the 800 page biography of Mohammed—is about Jihad against those who refuse to submit to Islam.

It is not only the doctrinal texts of Islam that prohibit friendly relationships with Christians, Jews, and non-Muslims. Many current Fatwas (legal rulings) declare the same.

The following Fatwa is published in Appendix B of Sam Solomon and E Al-Maqdisi’s powerful book, *The Common Word—The Undermining of the Church*. The Fatwa, decreed by Sheikh Muhammed Salih Al-Munajjid is revealing in its comprehensive explanation of what it means for Muslims to *not be* in relationship with non-Muslims. It is important to keep in mind as you read that not only is this Fatwa just one example of *many* of this nature, but its legal implication is mandatory upon *all Muslims everywhere*—not just the country where it was issued. It begins with a question posed about the issue at hand:

Question: We hope that you will be able to explain, with examples, what is meant by the phrase, “Taking *kafir* as close friends and protectors is *haraam*.”

Answer: Yes, examples will certainly explain and clarify what is meant, so we will move straight on to quoting some of the most important points that the scholars and leaders of *da'wah* have said:

Muslims should not

1. Prefer the *kafir* to the Muslims
2. Refer to them for judgment
3. Befriend and like them
4. Incline towards them, rely upon them and take them as a support, or help and support them against the Muslims
5. Become members of their societies, join their parties, increase their numbers, take their nationalities (except in cases of necessity), serve in their armies or help to develop their weapons
6. Bring their laws and rules to the Muslim countries
7. Take them as friends in general terms, take them as helpers and supporters, and throw in one's lot with them
8. Compromise with them and be nice to them at the expense of one's religion. This includes sitting with them and entering upon them at the time when they are making fun of the Signs of Allah.
9. Trust them and take them as advisors and consultants instead of the believers. From these texts it is clear that we are forbidden to appoint *Kafir* to positions whereby they could find out the secrets of the Muslims and plot against them by trying to do all kinds of harm.
10. Put them in administrative positions where they are bosses of Muslims and can humiliate them, run their affairs and prevent them from practicing their religion. Similarly, we should not employ them in Muslim homes where they can see our private matters and bring our children up as *Kafir*. This is what is happening nowadays when *Kafir* are brought to Muslim countries as workers, drivers, servants and nannies in Muslim homes and families. Neither should we send our children to *Kafir* schools, missionary institutions and evil colleges and universities, or make them live with *Kafir* families.
11. Imitate the *Kafir* in dress, appearance, speech, etc., because this indicates love of the person or people imitated. The Prophet said: "Whoever imitates a people is one of them." It is forbidden to imitate the *Kafir* in customs, habits and matters of outward appearance and conduct that are characteristic of them. This includes shaving the beard, letting the moustache grow long, and speaking their languages, except when necessary, as well as matters of clothing, food, drink, etc.
12. Stay in their countries when there is no need to do so. Nobody will be excused for staying in a *Kafir* country except for those who are truly weak and oppressed and cannot migrate, or those who stay among them for a valid religious purpose such as *da'wah* and spreading Islam in their countries. It is forbidden to live among them when there is no need to do so. The Prophet said: "I disown the one who stays among the *mushrikeen*."
13. Praise them and their civilization and culture, defend them, and admire their behaviour and skills, without taking note of their false ideology and corrupt religion. Forsaking the Islamic calendar and using their calendar, especially since it reflects their rituals and festivals, as is the case with the Gregorian (Western) calendar, which is connected to the supposed date of the birth of the Messiah (peace be upon him), which is an innovation that they have fabricated and that has nothing to do with the religion of 'Eesa (Jesus). Using this calendar implies approval of their festivals and symbols.
14. Take part in their holidays and festivals, help them to celebrate them, congratulate them on these occasions or attend places where such celebrations are held.

15. Seek forgiveness for them and ask Allah for mercy for them. These examples should give a clear picture of what is meant by the prohibition of forming close friendships with the *Kafir*. We ask Allah to keep our belief sound and our faith strong. And Allah is the Source of Help.

Sheikh Muhammed Salih Al-Munajjid

To read the unabridged version of this Fatwa, log on to the following site:

<http://www.islam-qa.com/index.php?ref=2179&ln=eng&txt>

5. Why are interfaith dialogues mostly unheard of in the Muslim world where Islam is dominant?

This question is truly worth *pondering*. If the purpose of these dialogues is to provide for common understanding, and ultimately peace, then why are these dialogues not occurring in such places as Saudi Arabia, Iran, Pakistan, Syria, Iraq, Morocco, Tunisia, et al, where Christians are the minority at best or being eliminated at worst? The answer is very simple and is based on the Koranic injunction to *not* seek peace with non-Muslims when Muslims are in power. It comes from Sura 47:35 which declares, “so be not weak and ask not for peace while you are having the upper hand.” (1)

6. Why is it permissible for Islam to proselytize Christians but not Christians to proselytize Islam?

Muslims spend billions of dollars to convert Christians to Islam. If there is no two-way street on this most important aspect, then there can be no true dialogue.

7. If Islam believes in human rights and views Christians and Jews as equals, then why have sharia law?

In December 1948, the United Nations passed the Universal Declaration of Human Rights, which enshrines the most important values of Western Civilization such as freedom of religion, freedom from religion, freedom of conscience, equality of religions, and equality of men and women. It is a fact that not a single one of the 57 Muslim countries has accepted the Universal Declaration of Human Rights. Instead, all of the Muslim countries signed the Cairo Declaration of Human Rights in Islam which makes Islam superior to all other religions, and which explicitly makes sharia law, the only source of human rights. We should ask what, exactly, is it about the Universal Declaration of Human Rights which sharia law finds unacceptable?"

SECTION II

WHAT JESUS SAYS

When pondering Islam from a Biblical perspective, what scriptures should be the focus of Christian consideration? What would Jesus say about interfaith dialogues? How about the apostle Paul, the dominant writer of the New Testament? Christians should think about interfaith dialogues in light of

Matthew 28:19-20, where Jesus gives the commonly-called “Great Commission” to the disciples saying, “Go make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, teaching them to observe everything I have commanded you.”

Matthew 4:19, where Jesus says, “Follow me, and I will make you fishers of men.”

Acts 1:8, where Jesus says, “But you will receive power when the Holy Spirit has come upon you, and **you will be My witnesses** in Jerusalem, in all Judea and Samaria, and **to the ends of the earth.**” [Bold added]

Matthew 24:14, where Jesus says, “This Gospel of the Kingdom must first be **preached as a testimony to all nations**, and then the end will come.” [Bold added]

2 Corinthians 5:20, where Paul says, “We are therefore Christ’s **ambassadors**, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God.” [Bold added]

Matthew 9:37-38, where Jesus says, “The harvest is plenty, but the laborers are few. Ask the Lord of the Harvest, therefore, to send out workers into His harvest field.”

Matthew 7:15, where Jesus says, “Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. **By their fruit you will recognize them.**” [Bold added]

Stop here for a moment and consider that Mohammed was a false prophet and his violent establishment of Islam bore unspeakable evil fruit. The most notable involved the beheading of 800 Jews and the subjugation of their wives and children shortly after he arrived in Yathrib in 622 AD (later renamed Medina).

Since Islam’s foundation began in falsehood, how can the core of current Islam bear any good or authentic fruit? The sad reality is that the fruit of Islam has been entirely dreadful and appalling throughout its 1,400 year history (i.e. 270 million people murdered and over 25 million people enslaved). This violent and diabolical fruit continues today all around the world. According to www.thereligionofpeace.com, over 20,000 Jihad attacks have been recorded since September 11, 2001. For instance, during the month of June, 2012, the site recorded 192 attacks which took place in 24 countries against five different religions resulting in 1,173 people killed and 2,266 people critically injured. These reports amount to an average of 115 casualties *a day*. The site clarifies that this is by no means a complete number since many attacks are not reported by any news agencies: the real number is actually higher.

What number of atrocities will make Jihad abominations relevant enough to talk about?

It is paramount to consider the fuel that drives Islam: fear and deceit. Led by the Muslim Brotherhood, the modus operandi of Islam all across the globe adheres to Mohammed's statement "War is deceit." Without fear and deception, Islam simply could not exist or expand in the 21st Century.

Matthew 10:27, where Jesus speaks with His disciples about sharing the Good News: "What I tell you in the dark, speak in the light. What you hear in a whisper, **proclaim on the housetops.**" (Bold added)

Matthew 10:32-34, where Jesus warns, "Therefore, everyone who will acknowledge Me before men, I will also acknowledge before My Father in heaven. But whoever denies me before men, I will also deny him before my Father in heaven. Don't assume that I came to bring peace on the earth. I did not come to bring peace, but a sword."

[Stop here and consider very seriously that Islam denies the deity of Christ and therefore represents the spirit of *anti*-Christ. The Koran and Sira specifically deny the deity of Christ, the trinity, the crucifixion, and the resurrection. For examples, see Suras 3:54 and 4:171 in the Koran, and pages 1404, 1406, 1408, 1409 in the Sira (biography of Mohammed) by Ishaq.]

Matthew 12:30, where Jesus says, "Anyone who is not with Me is against Me, and anyone who does not *gather* with Me *scatters.*" (Italics added)

Are we to doubt the audacious words of Jesus in this passage? If we aren't seeking to win over those who do not know Christ, then we are essentially *scattering* them to a place where they will continue to be *against* Him. Is it possible that interfaith dialogues ultimately scatter those who need Christ the most?

1 John 3:18, where John writes, "Dear children, let us not love with words or tongue, but with *actions* and in *truth.*" (Italics added)

This verse begs the question, "Should we not be burdened with sharing the *truth* of Christ in love rather than a short-sighted effort to merely *understand* those who deny the deity of Christ?"

2 Timothy 4:2-5, where Paul says, "Preach the Word! Be ready in season and out of season. Convince, rebuke, exhort, with all long suffering and teaching. **For the time will come when they will not endure sound doctrine**, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; **and they will turn their ears away from the truth, and be turned aside to fables.** But you be watchful in all things, endure afflictions, **do the work of an evangelist**, fulfill your ministry." (Bold added)

Ephesians 6:18-20, where Paul says, “Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—and for me, that utterance may be given to me, **that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.**” (Bold added)

If Paul asked for prayers for boldness to speak the mystery of the Gospel, which he was clearly compelled to do, even in chains, shall we not also pray and seek courage to do likewise?

1 Corinthians 13:6, where Paul says, “Love does not delight in evil, but rejoices with the truth.”

John 20:21, where John quotes Jesus saying, “As the father has sent me, so *send I you.*”

Philippians 2:10-11, where Paul says, “That at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and **every tongue confess that Jesus Christ is Lord.**” (Bold added)

It should be clear to the observant Christian follower and leader that these bold words of Jesus and the apostles—and myriad other examples—provide quite a contrast to the type of dialogue we find in interfaith dialogues which do not have as their aim the proclamation of truth or bringing to salvation those outside a relationship with Christ, our one and only Savior. The bottom line here is that, as Christian ambassadors of Jesus Christ, we should be working to speak the truth in love through authentic relationships with a view to sharing the Good News.

Knowing and proclaiming the truth of the Gospel requires more effort than simply having a general knowledge or grasp of the Bible. It is much easier to listen to an Imam share his views on his own Islamic texts than it is to personally study and understand them. Ultimately, we must realize that these interfaith dialogues actually alleviate the need to do work—the work required to study and understand one’s own scriptures as well as that of the Islamic texts, which requires even more work. This finding also begs the question: Why are Christian religious leaders going to these dialogues as supplicates? Why should Christian religious leaders have to go as naive questioners to find out what the Koran says?

The process is *never* reversed: Islamic leaders know the Bible and may even quote parts of it from memory. Can we do the same with our own scriptures, much less theirs?

SECTION III

CONSIDER DIFFERING CODES OF ETHICS

Exploring the topics of **dualistic ethics**, **Taqiyyah** and **Abrogation** is critical to any discussion about Islam. Without clear understanding of these key concepts, it is impossible to grasp the reality of what we face when dialoguing with Muslims.

First, it is important to note that Islam denies the principle of the Golden Rule: the belief that all human beings are equal in value and should be treated the same. Love for the non-Muslim is simply not taught in their doctrine or in the Mosque. In fact, there are 25 verses in the Koran that discuss how Allah does *not* love kafirs (non-Muslims). There is not a single verse about compassion or love for the Kafir.

Islamic ethics are dualistic, which means there is one set of ethics for Muslims and another set for non-Muslims. Because of this dualistic worldview, there is no unified humanity, only a division between Muslims and Kafirs. In his book, *Thirteen Lessons on Islam for Christians*, Dr. Bill Warner writes, “The term human being has no meaning inside of Islam. There is no such thing as humanity, only the duality of the believer and the kafir. In the ethical statements found in the Hadith, a Muslim should not lie, cheat, kill, or steal from other Muslims. But a Muslim may lie, deceive, or kill a kafir if it advances Islam.”

DUALISTIC ETHICS AND WORLDVIEW OF ISLAM

The dualistic worldview of Islam can also be explained by the way Islam divides the world into two realities: the *Dar al-harb* and the *Dar al-Islam*. The *Dar al-harb* is the house of war, the world of the sword, the infidel and perpetual war. Countries that are non-Muslim reside in the *Dar al-harb*. *Dar al-Islam* is the house of Islam, the land of Islam and peace. So here is where the truth of Islamic dualism really hits home: **Peace on earth does not come until the entire world has been made *Dar al-Islam***. Read that sentence again. This is an essential truth that all non-Muslims must understand. As a result of this worldview, Islam is under permanent *jihad* obligation to reduce the *Dar al-harb* to non-existence. Consequently, pious Muslims have no allegiance to any country, state or government; they owe allegiance only to Mohammed’s original ideology. They salute no flag and wear no uniform. Syed Qutb, one of the most influential Islamic theologians and leaders of the Muslim Brotherhood of the 20th Century said, “A Muslim has no nationality except his belief.” It helps to understand that in Islamic teaching, all people will one day accept Islam or submit to its rule. This also explains why Islam cannot recognize political borders or permanent peace treaties, and this precedent was set by Mohammed. He disregarded and nullified his ten year treaty with the Meccans (The Treaty of Al-Hudaybiyah) after only two years, going on to conquer Mecca in 630 AD. In fact, Yasser Arafat referred to this treaty numerous times after signing the Oslo Accords in 1993. He said it was the basis of his peace with Israel. (Brigitte Gabriel 37-38) Lastly, we must understand that any act of war against *Dar Al Harb* is morally and legally justified, and exempt from any ethical judgment—according to Ibn Taamiyah, a 14th century Muslim Jurist (Brigitte Gabriel-2).

TAQIYYA

The Koranic concept of **Taqiyya** (rooted in Suras 16:106; 3:28; 2:225; 5:89) is an essential concept of deception to understand. Taqiyya is “sacred deception” or “legitimate deception” and is simply a lie or deception that advances Islam. It is not considered a sin. Acting friendly and welcoming to neighbors, while harboring hatred or disgust in the heart, is an example of Taqiyya. It is a way of disguising true feelings. The foundation for Taqiyya is found in the Hadith:

I did not hear him (the Prophet Muhammad) permit untruth in anything people say except for three things: war, settling disagreements, and a man talking with his wife or she with him. (Sacred Hadith, Muslim)

“Speaking is a means to achieve objectives . . . it is permissible to lie if attaining the goal is permissible . . . and obligatory to lie if the goal is obligatory.” (Imam Abu Hamid Ghazali, renowned Islamic Jurist, quoted in Umdat al Salik, *Sacred Islamic Law*, Book R: *Holding One’s Tongue*, r8.2)

In his book, *The Mosque Exposed*, former Islamic Jurist Sam Solomon writes:

Fakharadin A’razi states that if a Muslim fears those unbelievers amongst whom he may be because of their excessive power and strength, then he needs to pledge loyalty and love outwardly on condition that he inwardly would object to what he himself is saying; in other words, he would be saying the opposite to all that he inwardly believed. (pp. 58-64)

The significance of this tool bears some discussion and begs the question: Why would we want to dialogue with people who are allowed, even encouraged, to lie and deceive us? Can we trust anything they say or even the very premise of the dialogues? The result of this centuries-old practice is that not only do non-Muslims get deceived, but Muslims *lie to each other* all the time with permission from their doctrines. It is worth noting here that what drives the conscience of the Islamic world is *shame* and *honor*, not *truth* and *fiction*. It is far more important to maintain the outward appearance of honor, than it is to be truthful. Do we really want to subject ourselves to a dialogue with those who not only see lying as permissible, but who do so to advance Islam?

ABROGATION

Another key to Islamic deception is the legal concept of abrogation. Very simply, abrogation means that later verses of the Koran trump or overpower earlier verses. In other words, anything revealed to Mohammed chronologically later in the Koran, abrogates or overrules anything which came earlier. It is a way of allowing both to be true. In his book *Thirteen Lessons on Islam for Christians*, Dr. Bill Warner explains abrogation this way:

Since Allah is perfect and the Koran is the exact words of Allah, then both contradictory verses are true. But the later verse is better or stronger than the earlier verse. This leads to dualistic logic where two contradictory facts can both be true.

Abrogation explains another reason Muslim clerics can cheerfully espouse the peaceful verses of the Koran. Inwardly, they know these verses have been abrogated, and they are counting on our ignorance and blind acceptance in the name of religious freedom. Abrogation comes from three verses in the Koran (Suras 17:106; 16:101; and 2:106) which state, “None of Our revelations do we abrogate or cause to be forgotten, but we substitute something better or similar; knowest thou not that Allah hath power over all things?”

Therefore, it is imperative that whenever a Muslim quotes a *peaceful verse* from the Koran, we ask him when it was revealed to Mohammed—in Mecca or in Medina? Then, kindly assure him that you understand the doctrinal practice of abrogation and that unfortunately, that verse has been abrogated by a stronger verse that came later.

CONCLUSION

The difficult reality is that the real purpose of these interfaith dialogues is to elevate Islam, make it appear harmless to Jews, Christians, and all non-Muslims, and to ultimately nullify the Great Commission and any effort to evangelize Muslims. Those who doubt this purpose can and should check the efforts of Muslim Brotherhood front groups like CAIR (Council on American Islamic Relations), ISNA (Islamic Society of North America), and others who are building alliances with numerous Christian denominations. (Go [here](#) and [here](#) for examples. See resources for actual links). If the church continues down this path of naiveté, then it is truly dead, and the crescent half-moon *will* supplant the cross of Christ. It is only a matter of time.

In the final analysis, Christians and their leaders undoubtedly walk away from these interfaith dialogues with one or more of the following false and dangerous conclusions:

1. Islam is nothing to be concerned about and is truly a religion of peace.
2. We all worship the same God, so there is no need to share the Gospel.
3. We just need to seek greater understanding, and then the violence will stop.
4. We need to acquiesce to their demands on our society because we have oppressed and persecuted them with our foreign policy and Americans' Islamophobia.
5. We can all live peacefully together if we just continue the dialogue.

If, after serious and prayerful consideration, Christian leaders and congregants still insist on engaging in interfaith dialogue with Muslims, then at a bare minimum they *must* base the dialogue on Jesus' models. What would it look like to do this?

We must simply consider the way Jesus spoke and dialogued with those who had differing ideas and beliefs in His day. There can be no mistaking the fact that Jesus came to *prevail* in liberating truth—He spoke boldly and with conviction and was never swayed by legalism or political correctness.

Further, Jesus exposed hypocrisy and boldly proclaimed truth. The New Testament is filled with examples, including His use of the phrase “brood of vipers” as a way to describe Pharisees and teachers of the law who were hypocrites and had forgotten or neglected the spirit of the law.

Jesus also corrected with scripture and always pointed to the truth. Are we not called to do the same? Do we not ultimately want our Muslim friends to know and love Jesus as we know and love Him? I believe the scriptures are clear that we are obligated to be ambassadors for Christ to all those who haven't heard or understood the Gospel—including Muslims here and around the world.

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