

able to give us the justice we longed for. For example, since this campaign against us began the following things have happened: a) the man who organized the attack was arrested and humiliated, (b) the judge who granted the injunction was reprimanded and transferred, (c) the lawyer who filed the trumped up charges against us had his license suspended, (d) and the sheikh who threatened our lives died of a heart attack.

7. Coping one day at a time

There were days when the pressure was almost more than we could bear and there was no relief in sight. During those times we did not allow ourselves to think about the larger questions or the next challenge. Instead we focused on the immediate problems that we facing us that day. And in this way we found that we were able to cope and persevere.

Conclusion

I hope that what we have shared will be helpful to those of you who find yourselves in similar situations. However we would not expect everyone to make the same choices we made. But no matter what choices you make, you can be sure that God be there with you through all of it. His presence and his love is the one thing that we can count on, and that knowledge should be enough to carry us through.

THE FOUNDERS OF MODERN JIHAD

Summary by Dr. Andreas Maurer adapted from chapter 15, *Islam and Terrorism*, by

M.A. Gabriel

Events leading up to Islamic Fundamentalism:

- Events in Turkey propel Egypt towards Islamic fundamentalism: in 1924 Ataturk established a secular state in Turkey!
- By doing so, he overturned the Islamic succession system that had led the Islamic world for 600 years – he replaced the Muslim system with a Westernized system
- Muslims reacted negatively to this.
- Especially in Egypt, a spiritual leader *Sheikh Hassan al-Banna* started as a reaction the Muslim brotherhood movement in 1928 referred to as *El-Kharij*.
- His aim was to reapply Islamic law in Egypt.
- The Brotherhood was very militant, aggressive and full of hatred toward the leadership of the country and anyone who would not comply with Islamic law.
- They used terrorist methods to shake up society and pursue their agenda of bringing back the original glory of Islam.

- After Israel was established as a nation in 1948, radical fundamentalist groups flourished even more.
- The fundamentalist groups created many cells of rebellious, hateful Muslims who were willing to die for their cause: directed at the Jews, leaders of Egypt and any Muslims who were not “true Muslims”!
- They focused their activities on assassinations.

Sayyid Qutb:

- He was chosen by the Egyptian government in 1948 to study in the USA.
- He came back filled with both envy and hostility toward the USA! (see quotes p115f)
- After his return he joined the Muslim Brotherhood movement.
- *Qutb* is seen as the **founding father of modern jihad** – he wrote more than seven books!
- The book *Signs along the Road* earned him the death sentence from the government.
- He was sentenced to death in 1965 during the presidency of Nasser.
- The authorities tried to burn all his books – but they survived and are available on the black market.
- *Qutb* and his books have become the heartbeat of the radical Islamic movements of today.
- He is the philosopher and spiritual leader to today’s Islamic terrorist groups.
- He followed the teaching of *Ibn Taymiyah*.
- He felt that the world had regressed to the way it was before M’s teachings: pagan and idolatrous.
- He also felt that Allah is the only ruler over earth and he rejected all man-made systems of government: democracy, socialism, dictatorship and communism (see quotes p118).
- His logic was: Good and evil cannot live together – so they should destroy the way of man!

Profile of Jihad Group:

- Purification within: eliminate all sources which compete with Allah and the Qur’an. This includes destroying books and man-made Islamic commentaries.
- They would accept no authority but Allah in all matters.
- They would expect resistance from authorities and society.

- They would use armed forces to overthrow governments and any systems which were against them – just as Mohammed did by using physical violence.
- There would be no mercy or compromise in this war!
- The start will be difficult but soon true believers will hear the call and they will multiply.
- Jihad should be enforced: Islam should change from a religion of talk to action!
- They aim to establish a great Islamic nation that will stretch across the world. The only political system will be Islamic law!

PEACEMAKING TOGETHER: THE IMAM & THE PASTOR

For a good example of ways in which Christians can actively work towards peace-making in situations where Muslims are being aggressive towards minority Christian communities, a true story out of Nigeria is very instructive. This a moving story of how a local pastor who grew to fear and hate Muslims, and a local Imam who had preached against Christian in his mosque joined together to promote peace and understanding. It has recently been made into a very effective documentary film.

Dave Robinson, a World Vision leader who opened up Mauritania for workers in the 80s when he was also with our company, sent me the following comments about the story and the film:

This documentary presents a dramatic and impressive testimony of transformation. It shows the power of forgiveness between enemies turned allies in peace making among Muslims and Christians in Kaduna Nigeria. Christ as peacemaker is lifted up in a mighty way among Muslims. The nice surprise twist is that God uses the Imam to be the “merciful one” to initiate the reconciliation process! The emphasis on forgiveness in the Quran and the Bible is a key message.

Here is what Tim Andrews wrote after our screening at the Africa gathering in Nairobi last week.

‘It is really very powerful particularly because two leaders who were former militia enemies role model what reconciliation, interfaith dialogue, mutual respect and MUTUAL ACTION actually looks like. It dramatically expands the visionary boundaries – possibility thinking that so often limits what we believe to even be possible to achieve in inter-faith contexts. It is also done in such a refreshingly ‘West African’ manner that is devoid of the West’s political correctness that often feels manipulative and disingenuous. The Imam and the Pastor is a jewel discovery!’

This film can be purchased, ordered and downloaded from FLT Films at:
<http://www.fltfilms.org.uk/imam.html>

Here is the contact information for FLT Films: E-mail: info@fltfilms.org.uk
 24 Greencoat Place, London, SW1P 1RD, UK,
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TRUST BENEFITS OF BEING AN OUTSIDER IN THE ARABIAN PENINSULA

Abu Dawood

Abu Dawood, along with his wife and children, has lived and ministered among Gulf Arab Muslims for over sixteen years. He teaches at a higher education institution and serves on a team that seeks to befriend Muslims, minister to those seeking God, disciple believers, and, by God's grace, establish indigenous churches.

Learning Arabic, studying Islam, interviewing nationals and living among the people for 17 years has greatly helped me better understand the citizens of the Arabian Peninsula (AP). However, it has also given me a deep understanding that I will never be a member of their culture and society. I am an outsider and guest living among them. I am not alone, as the number of nationals is often exceeded by Westerners, Pakistanis, Filipinos, Indians and others from Asia. Even so, this status of being an outsider to the national culture has a unique trust advantage through which the Gospel may be communicated.

I enjoy Arabic proverbs and one well known proverb is: *My brother and I against my cousin and I and my cousin against the foreigner*

(أنا وأخي ضد ابن عمي وأنا وابن عمي ضد الغريب)

This proverb highlights the levels of societal bonds and responsibility within Arab culture. The foreigner is last and considered an outsider. However, this proverb relates to alliances in response to honour and perceived attacks against the family and society, respectively. It does not address the issue of personal trust. In other words, if family honour is at stake, brothers support one another to ensure the family name remains respected. If the honour of the tribe is in question, the cousin is involved and if a disrespectful cartoon appears in a western newspaper, the entire society unites!

Honour is the respect shown by the greater relational community. Shame also occurs in relationship and is a mechanism for community discipline. If no one knows about a particular societal offense, there is no shame. Ask a male Muslim if he is fasting during the month of Ramadan, and the answer will always be 'yes,' as it is a great shame to not fast. Similarly, I once saw a Muslim colleague enter a