

Islam and the West: A Theological and Historical Exposé — Understanding Islam’s Origins, Ideology, and Challenge to Judeo-Christian Civilization

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Preface

As a believer in Yeshua HaMashiach and a lifelong student of Scripture and history, I have watched the moral and spiritual climate of our world change. Where freedom once blossomed under Judeo-Christian foundations, confusion and compromise now spread. This exposé was written to help followers of the God of Israel see clearly what has been unfolding for centuries through the ideology of Islam—its theology of conquest, its historical trajectory, and the present-day consequences for believers and nations.

My goal is not hatred toward any individual Muslim. Many Muslims live peaceably and show kindness, because conscience and common grace temper the darker commands of their system. Yet the system itself—its texts, jurisprudence, and worldview—has always contained a program of domination. To ignore that reality is to abandon both discernment and duty. May this work strengthen the faithful to “speak the truth in love” (Ephesians 4:15) and to “be wise as serpents, and harmless as doves” (Matthew 10:16).

1 Introduction — Why This Exposé Matters

For fourteen centuries Islam has shaped vast empires, cultures, and conflicts. Its influence touches law, politics, and faith across the globe. Western civilization—rooted in biblical revelation—now faces renewed ideological pressure from movements claiming divine sanction to subdue all nations under sharia. Understanding Islam historically and theologically is therefore not optional; it is essential for those who value truth and liberty.

The aim of this exposé is threefold:

1. To trace Islam’s rise and development as a religio-political force;
 2. To reveal its guiding doctrines of conquest and subjugation; and
 3. To equip Christians and Jews to respond with conviction, wisdom, and compassion.
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2 Historical Overview

A. Origins (610–632 AD)

Islam began in the early seventh century when Muhammad claimed revelation from the angel Gabriel in a cave near Mecca. Those recitations, compiled after his death, form the Qur'an. In 622 he fled persecution in Mecca and established himself in Medina, where the movement took political and military shape. By 632 he had united Arabia by war, treaty, and coercion. His teachings combined religion, law, and governance—a theocratic unity that became Islam's enduring pattern.

B. Early Expansion (632–750 AD)

After Muhammad's death, the *Rashidun* and later *Umayyad* caliphs unleashed campaigns that toppled the Persian Sassanids and seized Byzantine provinces: Syria, Egypt, and North Africa. Within a century Islam stretched from the Indus River to the Atlantic. By 711, Muslim armies under Tariq ibn Ziyad crossed into Spain, establishing *al-Andalus*. The Frankish victory at Tours (732) under Charles Martel stopped further advance into Gaul.

C. Conquest and Consolidation

- **North Africa:** By 709 the entire Maghreb lay under Muslim control.
- **Spain:** For nearly eight centuries Islamic rule dominated Iberia until the *Reconquista* ended at Granada (1492).
- **Asia Minor:** Seljuk Turks defeated Byzantium at Manzikert (1071); Ottomans completed the conquest with the fall of Constantinople (1453).
- **Europe:** Ottoman thrusts reached the gates of Vienna in 1529 and 1683 but were repelled, halting Islamic expansion into central Europe.

D. The Dhimmi System

Conquered Jews and Christians—"People of the Book"—were granted *dhimmi* status: protected but subordinated. They paid the *jizya* tax and accepted legal inferiority. This framework institutionalized discrimination while sustaining the façade of tolerance.

E. The Crusades in Context (1095–1291)

Islamic expansion overwhelmed Eastern Christendom. After Seljuk conquests reduced Byzantium, Emperor Alexios I appealed to the West. Pope Urban II's call at Clermont (1095) launched the First Crusade—part rescue mission, part pilgrimage, part holy war. Though later distorted by greed and politics, the original impulse arose from defense, not aggression.

3 Theological Foundations of Conquest

Islam's sacred texts intertwine theology and warfare. The Qur'an and Hadith teach that the world is divided into the *Dar al-Islam* (house of Islam) and the *Dar al-Harb* (house of war). Peace exists only where Islam rules; elsewhere warfare is legitimate until submission is achieved.

Key Qur'anic passages (Abdullah Yusuf Ali translation numbering):

- Q 9:5 — “Then, when the sacred months have passed, slay the idolaters wherever you find them...”
- Q 9:29 — “Fight those who believe not in Allah... until they pay the jizya with willing submission.”
- Q 8:39 — “Fight them until there is no more fitna (disbelief) and the religion is all for Allah.”

Hadith example: Sahih Muslim 1:33 records Muhammad saying, “I have been commanded to fight the people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah.”

These texts formed the basis for classical jurisprudence. Jurists codified offensive *jihad* as a communal duty to expand the caliphate when able, and defensive *jihad* when Muslim lands were attacked. Although many modern Muslims interpret these verses spiritually, the historical consensus viewed them literally.

Biblical contrast: Yeshua declared, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight” (John 18:36). The Gospel advances by persuasion and love, not by the sword (2 Corinthians 10:4).

4 Islamic Slavery and Its Legacy

Slavery existed in pre-Islamic Arabia but was expanded and sacralized under Islam. The Qur'an permits ownership of captives (Q 4:3; 23:5-6). For over a millennium Muslim traders exported millions of Africans and Europeans. The Barbary states of North Africa enslaved Christians until the nineteenth century; Mauritania did not criminalize slavery until 2007 and still struggles to eradicate it.

Biblical contrast: Scripture progressively undermines slavery, declaring all people equal in worth: “There is neither Jew nor Greek... for ye are all one in Christ Jesus” (Galatians 3:28). The early church's ethic of freedom inspired abolitionists centuries later.

5 Islamism, Jihadism, and Global Ambitions

Modern Islamism seeks to restore the political dominance lost after the Ottoman collapse (1924). Groups such as the **Muslim Brotherhood**, **Hizb ut-Tahrir**, **al-Qaeda**, and **ISIS** reinterpret classical

doctrines for the modern world. They envision a transnational *ummah* ruled by divine law and view Western democracy as rebellion against Allah.

While not all Muslims share these aims, polls in some regions reveal significant sympathy for sharia governance. The ideology spreads through education, media, migration networks, and lawfare—pressing free societies to yield moral ground.

Biblical response: Psalm 2 warns of rulers who set themselves against the LORD, yet promises, “He that sitteth in the heavens shall laugh... Yet have I set my King upon my holy hill of Zion.” Ultimate sovereignty belongs to God, not to human empires.

6 Contemporary Persecution of Christians and Jews

Across Africa, the Middle East, and parts of Asia, militant Islamist movements continue to wage campaigns of terror against believers and minorities.

- **Nigeria:** Groups such as Boko Haram and ISWAP have destroyed thousands of churches, killed or abducted tens of thousands of Christians, and displaced millions.
- **Sudan and Somalia:** Al-Shabaab enforces brutal sharia codes; converts to Christianity face execution.
- **Pakistan, Egypt, and Afghanistan:** Blasphemy laws, mob violence, and targeted killings persist.
- **Iran:** The regime jails pastors and confiscates Bibles.
- **Israel:** Islamist groups like Hamas and Hezbollah declare open war on the Jewish state.

These acts fulfill Yeshua’s warning: “If they have persecuted Me, they will also persecute you” (John 15:20). Believers must therefore remember those in chains (Hebrews 13:3) and stand as advocates for the oppressed.

7 Moral, Spiritual, and Civic Responses

A. Spiritual Foundation

Followers of Yeshua are called to overcome evil with good (Romans 12:21). Our battle is spiritual (Ephesians 6:12), and victory comes through truth, prayer, and steadfast love. We pray for Muslims to encounter the living Messiah, and for courage among persecuted saints.

B. Practical Compassion

Support organizations that provide relief and education in conflict zones. Assist refugees, rebuild communities, and fund trauma care. Advocacy and aid together demonstrate the Kingdom's compassion.

C. Bold Truth-Telling

Educate congregations and the public about Islam's ideology—accurately but fearlessly. Avoid slander; let documented facts speak. As Proverbs 18:13 warns, "He that answereth a matter before he heareth it, it is folly and shame unto him." Balanced knowledge disarms both ignorance and prejudice.

D. Evangelism with Wisdom

Share the Gospel respectfully, using Scripture and testimony. Many Muslims respond to dreams and direct encounters with Yeshua; others come through patient friendship. Faithfulness, not argument, bears the fruit.

8 What Governments Should Do

A. Protect and Defend

Governments have a divine duty to restrain evil (Romans 13:1-4). They must:

- Enforce anti-terror laws and dismantle jihadist networks.
- Condition aid on measurable human-rights protection.
- Provide asylum for endangered minorities.

B. Promote Truth and Freedom

Civics education should distinguish Islamism from Islam's private faith while defending free speech and religious liberty. A government that hides the ideology's dangers out of fear of offense endangers its citizens.

C. Partner with Reformers

Support moderate Muslim scholars and dissidents who expose violent interpretations. Encourage internal reform rather than collective punishment.

9 Conclusion — Truth, Love, and Vigilance

History shows that Islam's theological system cannot peacefully coexist indefinitely with unfettered liberty. Yet the answer is not hatred, but holiness and truth. Believers must discern, governments must act justly, and all people of goodwill must defend the freedom that flows from biblical revelation.

Micah 6:8 reminds us: "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" If Christians and Jews live this out while speaking truth without compromise, darkness loses its power.

The promise endures: "The light shineth in darkness; and the darkness comprehended it not" (John 1:5).

10 Appendix — Key Texts and Further Study

A. Selected Qur'anic and Hadith Passages

(Translations are approximate; numbering follows common English editions.)

- **Q 2:193** — "Fight them until there is no more persecution, and religion is for Allah."
- **Q 3:151** — "We will cast terror into the hearts of those who disbelieve."
- **Q 5:33** — "The recompense of those who wage war against Allah and His Messenger ... is execution, or crucifixion, or the cutting off of hands and feet on opposite sides."
- **Q 9:29** — "Fight those who believe not in Allah ... until they pay the jizya with willing submission and feel themselves subdued."
- **Hadith (Sahih Bukhari 52:196)** — "The Prophet said: I have been made victorious with terror."

These verses and narrations formed the legal basis for classical *jihad* and the subjugation of non-Muslims.

B. Biblical Counter-Texts (KJV Quotations)

- **Matthew 5:44** — "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."
- **Romans 12:21** — "Be not overcome of evil, but overcome evil with good."
- **2 Corinthians 10:4-5** — "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God."

- **John 1:5** — “And the light shineth in darkness; and the darkness comprehended it not.”
- **Ephesians 6:12** — “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”
- **Micah 6:8** — “He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

These passages summarize the biblical response: moral courage without violence, truth with compassion, and confidence in divine justice.

C. Recommended Readings and Resources

Historical and Theological Studies

- Bernard Lewis, *The Crisis of Islam*
- Bat Ye'or, *The Decline of Eastern Christianity under Islam*
- Raymond Ibrahim, *Sword and Scimitar*
- Andrew Bostom (ed.), *The Legacy of Jihad*
- Mark Durie, *The Third Choice: Islam, Dhimmis, and Freedom*

Contemporary Reports and Advocacy

- U.S. Commission on International Religious Freedom (USCIRF) *Annual Report*
- *Open Doors World Watch List*
- *Barnabas Aid and Voice of the Martyrs* publications

Scriptural Tools

- *The Holy Bible, King James Version*
 - *Qur'an translations* (Yusuf Ali or Pickthall for comparison)
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11 Final Exhortation

The struggle of truth versus falsehood is ancient. Yet victory is assured to those who remain steadfast in righteousness. The believer's calling is not retreat, but faithful endurance and witness. “For the weapons of our warfare are not carnal” (2 Corinthians 10:4). Let this exposé serve as both warning and encouragement: to defend liberty, cherish truth, and intercede for the deliverance of those still bound by deception.

About the Author

Russell T. Cruzan is a lifelong student and teacher of Scripture and history. He has spent decades studying the intersections of theology, civilization, and ideology from a Judeo-Christian worldview. His writings aim to equip believers to discern the times, stand firmly for biblical truth, and engage culture with both courage and compassion. He resides in the United States, where he continues to teach and write on faith, history, and world affairs.