

Summary of Consultation on Islam in SA

07 March 2012

Johannesburg

Compiled

by

Kamil Kiroglu

Table of Contents

The Theological and Global Aspects of Islam by Mike Burnard.....	3
Resolutions by the participants.....	4
Contributions of Moss Nthla.....	5
Islam in Rural SA by Masizahke Fulmeni.....	5
Resolutions by the participants.....	6
Power Engines of Islam by Kamil Kiroglu.....	7
Resolutions by the participants.....	8
Where Do We Go From Here by Alistair Jolley.....	8

The Theological and Global Aspects of Islam by Mike Burnard

1. We are entering crucial times in which Islam is the major role player on the mission field.
2. We are on spiritual battlefield and the church is under Muslim attack especially in the Arab World. The church at the Arab World is at the point of disappearing.
3. We need to differentiate between Islam and Muslim. On the one hand sincerely loving Muslim people, on the other hand fighting against Islam as a spiritual force of evil.
4. Devil is a fallen angel and it reveals itself either with an angelic face or with a demonic face. Islam has an angelic face in the West. It appears to be fighting against drugs and gangs, reaching out to the poor and claiming to believe in the same as Christians. However in the Arab World Islam has a demonic face. The same spirit is behind both the angelic face in the West and the demonic face in the Arab World. Therefore, it is important that we understand Islam with a Biblical mindset. "For our struggle is not against flesh and blood but against the rulers, against the authorities, against the powers of this dark world against the spiritual forces of evil in the heavenly realms" (Eph 6:12).
5. Our battle is not against Muslims people, our battle is against Islam. Our intention is not to create an enemy image of Muslims. They are our mission field.
6. Muslims believe in Allah as one god but they do not believe in Trinity. Neither do they believe in Jesus as the Son of God nor in the Holy Spirit. They do not believe that Jesus died on the cross, rose from the dead and reconciled men with Himself. They believe in angels as messengers of Allah. They live and die by their good deeds and bad deeds. Sin is not a concept in Islam.
7. Jesus is only acknowledged as a prophet within the Islam faith. However, we Christians believe in God the Father. We believe in Jesus Christ the Son of God. We believe in the Holy Spirit. We believe in the triune God. Anybody who claims to believe in Jesus but deny His deity does not believe in the same

Jesus that we believe. Anybody who removes His deity believes in a different Jesus not the one we believe.

8. According to Islam, all the people on earth (including Christians) were born Muslims but turned their back on Allah and for that they will be judged.
9. Muslims believe in heaven where wealth, wine and women will be given to men to reward them. However, no Muslim is assured of heaven, even in the sense when they perform jihad or a suicide bomb, which to them is the path to heaven, eventually Allah will still decide. Muslims abstain unholy deeds on earth so that they can do it in heaven. However, we Christians live holy lives on earth so that we can spend eternity with a Holy God. There will be women
10. Whenever Muslims are minority they sign peace agreements. They are against drugs, poverty and gangs. They have an angelic face. But once they become majority in a nation they develop a demonic face and attack Christianity as they are now doing in all the countries where Islam is the religion of majority. When the Islam becomes majority religion in nation, they give Christians three options (1) turn to Islam and be safe or (2) pay a protection tax to be protected from the Muslims or (3) you will be killed. This is called dhimmitude meaning that Christians in a Muslim country, even if they are citizen, are considered as only guest without any freedom or right to live their faith, build church buildings or preach what they believe.

Resolutions by the participants

1. Creating a Biblical understanding of Islam and Muslim people.
2. Utilising Christians who have a Biblical understanding and practical knowledge of Islam to teach at Churches and educational institutions.
3. Developing effective ways of reaching out to Muslims in SA.
4. Making a use of the testimonies of successful Muslim evangelism in order to encourage Christians.
5. Utilising pastors and churches, as well as organizations to evangelize and disciple SA Muslims.

-
6. Intentionally moving into Muslim areas and living among them with the purpose of reaching out to them.
 7. Developing strategies to reaching out to asylum seekers and other foreign Muslims in SA.
 8. Mobilizing prayer movements on the matter of Islam in SA.

Contributions of Moss Nthla

1. In SA Muslims tend to be nice because they are in the minority. They are happy to sign peace treaties, which gives them time to flourish in SA. Because they are minority, they might speak the language of peace, they might support the interfaith climate that our constitution provides for, they might preserve the angelic face. The question is: what do we do with this peaceful time?
2. Islam flourishes on the back of poverty. There is still a lack of sufficient inter-race partnerships among SA Christians in the face of a growing Islam. Therefore developing inter-racial and inter-cultural partnerships among SA Christians and releasing resources even in economical terms to meet the challenge of poverty in the communities will help winning the game.

Islam in Rural SA by Masizahke Fulmeni

1. Christians and Muslims do not worship the same God. Jesus Christ is God and Son of God for Christians, but for Muslims, Jesus is only a prophet but not God nor Son of God.
2. From a Muslim perspective, physical war against Christians is the last resort of Jihad. Before that, Muslims infiltrate into the country, buy all the shops they can, gain more control over business, take over schools, infiltrate into the government and influence the leadership of the country.
3. Islamisation movement focuses on the rural areas and poor people where the Christian churches are weak. In the rural areas of SA Islam is growing.

-
4. Jesus is God of love, but Allah is not as not one of his 99 names says that he is god of love.
 5. Islam is not a religion of peace, not a religion of love but it is the religion of hate. But it is a different kind of hatred. Muslims move into SA, they become our neighbours, colleagues and even friends but at the back of their mind there is one thing winning us for Islam.
 6. Because of the lack of proper theological training, many pastors and ordinary Christians are falling victim to the lies of Islam and even converting to Islam. Lies such as “we worship to same god”.
 7. Many pastors know very little about Islam and its dangers. Therefore, both pastors themselves and their congregations are very easy targets for Islam especially in the rural areas.

Resolutions by the participants

1. Training and utilising the local leaders in the rural areas to teach the local people about the theological differences of Islam and Christianity, the dangers and the strategies of Islam to protect Christians from falling victim to Islam.
2. Training local leaders and believers to reach out to Muslims and disciple them.
3. Developing partnerships between strong and well resourced churches of cities and week churches in the rural in order to support and protect the rural area churches from theological, intellectual, economical, and even physical attacks of Islam.
4. Duplicating and/or restoring the rural missions initiatives in education and medicine and strengthening rural churches.
5. Creating prayer movements to intercede for the churches in the rural areas and their ministry for Muslims.
6. Developing ways and strategies to reach out to the children in the townships and rural areas. Providing for their education and other basic needs before they fall victim to Islam.

-
7. Researching and mapping the spiritual condition of SA region by region. Such a map needs to display where are the needs, opportunities and challenges by showing where the churches, mosques, concentrated Muslim areas, schools, hospitals, populations and etc.

Power Engines of Islam by Kamil Kiroglu

1. The agenda of Islam in SA is not to peacefully co-exist with Christianity but it is the total destruction of Christianity and Islamization of entire Africa.
2. Islam sees South Africa as the gateway to the successful Islamization of the whole of Africa.
3. Islamization of South Africa and the rest of Africa is done quietly by means of infiltration, deception, exploiting, and destruction. Islam infiltrates into Christian communities, theologically and in other areas it deceives Christians to make them tolerate Muslims and their actions. It exploits the resources and even the women of Christian communities in order to gain more power, influence and a higher percentage of population. Eventually, when they become strong enough, Islam physically attacks in order to destroy Christianity totally as it is seen in North Africa and the Middle East.
4. Being a South African Christian and living in South Africa with constitutional freedom and the resources of this country is a privilege. But this privilege comes with a responsibility to our Christian brother and sister in other African countries, who are under Muslim persecution.
5. Islam in SA gains more power, influence and tolerance from SA people via three power engines: Lies, Halaal trade, Politics.
6. Islam deceives many Africans with lies such as, Christians and Muslims believe in the same god, Islam is a peaceful religion, Jesus is white God, Allah is black God and Christianity is the reason for Apartheid, etc.
7. Halaal food trade is the way in which Muslims exploit the resources of South Africa to further Islam.

-
8. High percentage of Muslims in SA parliament gives Islam a strong hand against Christianity.
 9. The Christianity of Africa depends greatly on the Christianity of South Africa. A Muslim South Africa will make it much more easy for Muslims to destroy Christianity in the rest of Africa. Therefore, South African Church has to develop biblical and holistic ways of effectively addressing the power engines of Islam as well as evangelising the Muslims in SA.

Resolutions by the participants

1. Doing a research on halaal food trade to learn and verify how the halaal food trade works and how the income from halaal food trade is used.
2. Asking TEASA to take the matter of Halaal food trade in SA to the right advocacy groups to be solved and taking the matter with the government if needed.
3. Appointing a body of right people to work together to address these issues.

Where Do We Go From Here by Alistair Jolley

1. Pastors need to be able to give biblical response to the challenges of Islam. Therefore, Islam and a biblical response to Islam must be put into the curriculum of theological seminaries. CCM is able to provide the theological seminaries with the necessary materials.
2. Apologetic skills to meet the intellectual and religious claims and accusations of Islam must be developed and taught to all Christians, especially to pastors and missionaries.
3. Christians of different races, cultures and nations must stand together and support one another to biblically respond to the challenges of Islam.
4. Children ministry in the black communities is a great need. Reaching out to children in the black communities (rural and metropolitan), providing for their basic needs, evangelizing and discipling them has to be high priority.