

INTRODUCTION TO ISLAM : PART 2

THE MODERN AGE

© ANDY BANNISTER 2005

1. Introduction

It has been famously said that “the past is a foreign country” yet, when it comes to the study of Islam in the contemporary world, this is not the case. History is very important, not least because many Muslim-majority countries are deeply traditional cultures and history casts a long shadow. The events and decisions of the past have a direct effect on contemporary Islam and the issues related to it — from *jihad*, to inter-faith relations, to geopolitics.

We will now turn the historical focus from the classical period of Islam to the modern age, to look at how we got from the heights of the Muslim empire to the situation we are in today. The first major step on the road is **imperialism**.

2. European Imperialism

History is beset with clashes between the world of Islam and the world of Christianity. From the Islamic conquests of North Africa in the late seventh and early eighth centuries, to the Crusades — the relationship between Christianity and Islam was never an easy one. Indeed the term “clash of civilizations”, popularized by Samuel Huntington,¹ is an apt one, both historically as well as contemporarily. Eventually a kind of equilibrium was reached between the two great empires, not least as the Islamic expansion ran out of steam.

But where the Christian world was to make great inroads into the world of Islam was in terms of what has come to be termed “imperialism” or “colonialism”, terms that tend to be used pejoratively. The history of European imperialism can be broadly divided into three stages:²

- **The establishment of the first colonies (1500-1780)**

The first European colonies were established not by the British, but by the Portuguese and Spanish in the Americas. Trade links were also established with India, China and the East Indies. The driving force behind all of this was the desire to find a route to Asia other than the overland routes — such as the traditional “Silk Roads”, which were controlled by the Muslims. Quick to follow Portugal and Spain were Britain, France and Holland and, indeed, Britain soon leapt to the top of the league table of colonial powers, establishing a vast network of colonies, many of which were controlled by commercial companies, not directly by governments — the most famous example being the East India Company.

- **The expansion of the empire (1780-1880)**

Following the American War of Independence (1775-1783), Britain lost its American colonies. Not willing to give up influence or power, the British reaction was to greatly expand its empire in other directions. At the same time, the other great imperial nations such as Denmark, France and Spain increased their empires.

¹ Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order*, (London: Simon & Schuster, 1996)

² Summarised in Peter G. Riddell and Peter Cotterell, *Islam in Context*, (Grand Rapids, MI: Baker, 2003) 113-114.

- **The “new Imperialism” (1880-1905)**

With the advent of new technologies brought about by the Industrial Revolution, there was an intensified rivalry between the Western powers and Britain was soon falling behind other countries such as Germany and America in terms of industrial output. The result was a further expansion of the empire, an attempt to grab land, power and, above all, resources:

... over half the world’s population, including almost all of Africa and Asia, passed under varying degrees of control by Britain, France, Germany, Belgium, Holland, Italy, Russia, and new imperial powers such as Japan and the United States. The colonized peoples included many of the world’s Muslims.³

The imperial adventures of the British and the other Western powers have cast a long shadow over history and their effect can still be felt today in Muslim-Christian relations. For Muslims, the colonial period represents a great stain on history; because Muslims so often see the world through a shame-honour matrix, the loss of control of Muslim lands to the British and others represented a great insult to their pride. Furthermore, it raised massive theological questions — how could Allah allow Muslim people to fall under the rule of the infidel. The memory of the colonial times lives on, and many Muslims still view the world and particular the West through this grid. The first Iraq war and the war in Afghanistan, arguably the more justifiable of America’s recent foreign adventures, were seen in many Muslim countries as a new imperialism, the USA and its allies portrayed as a representing the forces of colonialism. The Muslim world needs to move on from such simplistic ways of viewing the world if there is to be better understanding between it and the West in the 21st century.

It must be remembered, of course, that imperialism was not a one-way street by any means. The Ottoman Empire had long been a thorn in the side of Europe and was a source of great pressure and anxiety to the east. The fall of Constantinople in 1453 and the fall of Byzantium had cast a long shadow and was still a powerful memory in Christian Europe, especially the eastern regions. But things were to change dramatically with the decline and the eventually fall of the Ottoman Empire.

3. The Decline of the Ottomans

By the beginning of the twentieth-century, the once-powerful Ottoman Empire was in terminal decline; indeed, this had arguably been the case in one way or another since 1683 and the last, failed attempt to conquer Vienna. With the end of conquest, no new significant lands or wealth became available, and expansion turned into slow collapse.

Pressure was building up outside. By 1799, the armies of Napoleon had taken Egypt. The Western powers and their imperial expansion were causing pressure on various borders. The Balkan Wars of 1911 and following saw the Ottomans lose provinces to the Europeans and these conflicts laid the seeds for War War I. This really marked the death knell for the Ottoman Empire, for Turkey, its central heartland, chose to side with Germany in 1914. In the aftermath of World War I, the empire was lost entirely, culminating in the creation of a completely secular state of Turkey under the leadership of Mustafa Kemal Attaturk who oversaw the formal abolition of the Caliphate, the idea of a great Muslim empire who could trace its roots back to the first four Caliphs, once and for all. For many more radicalized Muslims today, Attaturk is a figure to be demonized, since it was he who was responsible for driving the final nail into the coffin of the Ottoman Empire, the last vestiges of the great Muslim empire. Many political Muslim groups have as an express aim the re-establishment of the Caliphate in some form or other.

³ Ibid., 113.

3. Reformation

The successes of the Western colonial powers and the waning of Muslim political power, especially as it culminated in the collapse of the Ottoman Empire, raised difficult questions, as we have already touched on. How could Allah allow the infidels to conquer the Muslims? How could the Islamic Caliphate come to an end? One witnesses in the thinkers of the period what one could term **cognitive dissonance** — there is a gap between the way the world *should be* and the way the world *actually is*. (One might compare this to the struggles the Jews had in the first-century, especially after the destruction of the Temple in AD70.) This struggle against cognitive dissonance generated a new school in Islamic theology, the **reformist school**.

For reformist thinkers such as a **al-Afghani (1838-97)** or **Muhammad ‘Abduh (1849-1905)**, the solution to the problem was this: Allah had allowed the Muslims to fall under the rule of the Western powers because Muslims had been lax about their faith. What they were thus experiencing was a form of punishment or judgment. And what was needed? The answer was a reform of Islam, a return its sources and its roots. Such thinkers were also prepared to draw upon Western knowledge too, especially scientific thinking, if it could be fitted within an Islamic frame of reference. Perhaps the greatest legacy in this stream of thought was ‘Abduh, who through his editing of the journal *Al-Manar*, had a lasting impact on a whole generation of Muslims. He argued that Islam must be purified of non-Islamic influences, education needed to be reformed along Islamic lines and thirdly, the sources — the Qur’an and *hadith* etc. — must be promoted to pride of place, not the words of other ancient authorities, such as the great *tafsir* (commentary) writers. Only by so doing could Islam be reformed, Allah be merciful, and Islam once again rise to great influence.

4. The end of colonialism

Following the end of World War II, the majority of the Western powers began to withdraw from their former colonies. Independence was granted to former colonies and, indeed, many new countries were created, including many Muslim-majority states. Because of the speed of the Western withdrawal, power vacuums were often created and fierce political battles raged, not least between two competing ideologies. Some more moderate Muslim groupings argued that the new states should be run on democratic, western lines; other, more hard-line groups, argued that this was to capitulate on their Islamic identity and that instead, models that more directly reflected Islam should be sought. The debate as to whether Islam and democracy are compatible is, as we can see, not a new one.

Even in those states that did set themselves up at first along Western lines (e.g. Indonesia or Pakistan), things did not necessarily go well. Adapting from a society run along traditional lines to one run on Western democratic principles is not easy. When these states failed to produce economic prosperity, peace, or other successes, the more traditionalist-minded Muslims were able to point the finger and say “there, you see, not only are such systems un-Islamic, they don’t work”. This further provided fuel for radicalism, fundamentalism and deep political discontent. Many hard-line groups increasingly looked to the past, to the Caliphate, as a perceived golden age of Islam, seeing it as the model by which Islamic states should both be governed and molded into one.

5. From reform to radicalism

Once again, those Islamic thinkers of a more radical bent were forced to ask questions. This time it was not Western states oppressing Muslims and ruling over them, now it was corrupt Islamic states,

as they perceived them, ruling over the genuine, believing Muslims. Why was Allah allowing this to happen? What was the answer? Such thinkers could also contrast the modern Muslim nation states with the perceived glories of the Empire of the past and see a massive difference. Muslim states were now small, often trying to run on Western lines, competing for power and influence. What was the answer?

Just as the reformers of the earlier generation had said the answer lay in reforming Islam, so a new generation said exactly the same, but argued that such reformation might require the use of force and of violence. Groups like the **Muslim Brotherhood**, started by Hassan al-Banna in 1928 in Egypt, argued that all man-made systems had to be rejected and overthrown, if the true, pure Islam was to replace it. The Muslim Brotherhood quickly developed a radical ideology that espoused *jihad* as a valid response both to the west and to apostate Muslim states.

Arguably the most influential member of the Muslim Brotherhood was not Hassan al-Banna himself, although his writings are still widely read today, but the Islamic writer, theologian and exegete, **Sayyid Qutb** (1906-1966). His commentary on the Qur'an, *Milestones*, was written at a popular level, easy to understand, and enjoyed a huge circulation, even after being banned in several Muslim states. Today, you can find his writings quoted all over the internet, his books on the shelves of most Muslim bookstores.

Sayyid Qutb was famous for offering perhaps the clearest, loudest and most consistent articulation of the idea that Muslims had to recreate Muhammad's seventh-century community again in the twentieth. Furthermore, he was extremely anti-Western. Qutb had visited America in 1948 as part of an education programme and he had found the experience deeply disturbing. He wrote:

Nowhere else on earth could I find people that excel in education, knowledge, technology, business and civilization like the Americans. However, the American values, ethics and belief are below the standard of a human being.⁴

He was not only angry and shocked at the materialism, decadence and lack of spirituality that he saw, but astounded that so many Muslim states appeared to follow the lead of the Americans. He returned to Egypt determined to do something about it; what he did was to write and to teach and to influence millions.

His thought can be summarised very simply:

- The world is idolatrous and heathen
- Even many Muslims are far from the true Islam
- This is because they have allowed human systems to displace the rule of Allah
- All man-made systems of government are idolatrous
- Muslims should rebel and resist all human powers
- The aim is to overturn all man-made government
- Only by the sword can Allah's rule be brought to bear

Qutb called for Muslims world-wide to respond to his call to arms; his writing eventually led to his arrest, trial and execution by the Egyptian government. But his thinking lives on; one only has to look at the thinking not only of extreme radical groups like al-Qaida, but even many Muslim advocacy groups such as the Muslim Association of Britain (whose website has a page celebrating Qutb and his life).

⁴ Cited in Mark A. Gabriel, *Islam and Terrorism*, (Lake Mary, FL: Charisma House, 2002) 115.

6. Conflict in the Middle East

If the rise of the reformist and radical schools of Islam represent one major stream of thought, one major landmark in the history of Islam in the modern world, the other event that we cannot overlook is the establishment of modern Israel and the long-lasting conflict in the Middle East that has followed. In the minds of many modern Muslims, this is the *one defining issue* between the Islamic world and the west, and the perceived failure of America and the West to bring about a Palestinian state is seen as proof-positive of the West's contempt for the Muslim world. Never mind the nuances of the situation, the reality of *realpolitik*, the complexities of the situation — in the minds of the majority of Muslims, the issue is clear-cut and definitive. So how did this arise?

6.1 Diaspora

The Jewish uprising against the Romans in AD70 and AD135 led to the destruction of the Temple and of Jerusalem, and the Jews being permanently removed from Palestine. This sparked what has been called the Jewish Diaspora and the Jews had seen themselves spread across wide parts of the Middle East and of Europe. Existing as scattered communities meant that they lacked a voice or the ability to defend themselves and these scattered groups often experienced persecution. Sadly Christians were often responsible for this; for example, in 1290, King Edward I expelled all the Jews from England and in 1481, King Ferdinand I cast 250,000 Jews out of Spain. There were also periods of persecution experienced by Jews living in Muslim lands — where they had often had to live with second-class or *dhimmi* status.⁵

6.2 Zionism

In the late 1800s, Zionism emerged — and it did not then have the negative connotations it had then. Rather it was simply nationalism, the desire for a Jewish national homeland once again. This desire was fuelled all the more by the massacres and pogroms that took place in Eastern Europe in the late nineteenth and early twentieth century. But it was the Holocaust of World War II that really changed everything: not only did it mean that anti-Semitism would never again be acceptable, it also drew the plight of the Jewish community into the spotlight. Something had to be done.

6.3 The creation of the modern state of Israel

In 1947 the new United Nations, in resolution 181, voted to partition Palestine (which was, at this point, a British controlled territory) into two states, one Jewish and one Arab. It was proposed that Jerusalem would belong to neither but would remain under international control.⁶ Right from the beginning there were problems, however: the Jewish community that did exist in Palestine at that time accepted resolution 181, the Arabs rejected it — as they claimed the whole of the land belonged to them. But the partition went ahead and on 14 May 1948, the British relinquished control of Palestine and the State of Israel was formally declared.

Other Muslim states were quick to follow the Palestinian Arabs in rejecting Israel. The rhetoric used spoke of Israel as another example of colonization, of imperialism. It is also arguably that the institution of *dhimmitude*, which had set the historical precedent for how Muslims had long related to Jews — e.g. as second-class citizens — was also the only way that generations of Muslims knew how to relate to Jews. Not least, for traditionalists, this was what the Qur'an prescribed, given the way that the Jewish tribes of Mecca and Medina had rejected Muhammad's prophethood. Hence the

⁵ See Bat Ye'or, *Islam and Dhimmitude*, (London: Associated University Presses, 2002) esp. 50-108.

⁶ See the full text of resolution 181 on the internet at <http://www.yale.edu/lawweb/avalon/un/res181.htm>.

very idea of a Jewish state on Muslim soil, with shared access to holy sites like the Dome of the Rock, was considered total anathema by many Muslims.⁷

6.4 The 1948 war

Determined to wipe out the new Jewish state, in 1948 Jordan, Egypt, Syria, Lebanon and Iraq joined forces and invaded Palestine. The Jews were heavily outnumbered but they were united and highly determined — if they lost, their homeland would be gone. One could argue that the Jews had a very keen sense of history. They had lost their homeland before, in AD135, with the edict of Hadrian which had banished them; they were not going to lose their homeland again.

The Arab-Jewish war changed Palestine forever. About two-thirds of Palestinian Arabs either fled as refugees or were expelled by the Jewish forces into refugee camps that still exist today, over 50 years later. There was also population flow in the other direction, with many Jews residing in neighbouring Arab countries experiencing persecution and thus fleeing *into* Israel. This trend has continued to the modern day. In 1945, there were approximately 900,000 Jews living in communities in the Arab world. Today, there are fewer than 8,000.

Whilst the Jews may have triumphed in the 1948 war, this success also sowed the seeds of later fundamentalist Islamic violence. For Muslims, their defeat was a bitter blow, coming on top of the perceived insult of the creation of Israel in the first place — and that on top of years of colonialism in the Middle East.

6.5 The 1967 war

Another war broke out in 1956, when Israel, along with the French and British, took action in response to Egypt nationalizing the Suez canal. The Sinai was occupied, although later handed back under pressure from the USA and Russia. Israel only withdrew when the United Nations agreed to police the Egyptian-Israeli border. Egypt was also forced to allow Israeli ships to freely move. But President Nasser of Egypt was not satisfied. In 1960 he declared:

When we have brought our armed forces to full strength and made our own armaments, we will take another step forward towards the liberation of Palestine, and when we have manufactured jet aircraft and tanks, we will embark upon the final stage of this liberation.⁸

In 1963, the PLO was formed. In 1966, Egypt and Syria signed a military alliance. In 1967, Egypt moved 100,000 troops into the Sinai, partly in response to alleged reports from the Russians that Israel had massed troops there. UN troops were told to leave, Israeli shipping was refused entry to the Suez canal and Gulf of Aqaba. On May 30, Jordan signed up to a military alliance with Egypt.

In the light of all this, Israel, led by Shimon Peres, decided an attack had to be imminent and decided to act first. Primarily Israel aimed at Egypt and Syria, but also Jordan. They were tremendously successful and in under a week, the Arabs were defeated. Sinai, the West Bank, Gaza Strip, and Golan Heights — all were captured. Israel now held all the land that the UN in 1947 had originally been partitioned between the Arabs and the Jews.

Again, the Arabs were humiliated and the sense of anger was profound. Amongst the young and the hard-line, states like Egypt were seen as complete failures — indeed, Nasser offered his resignation.

⁷ Riddell and Cotterell, *Islam*, 134.

⁸ Cited in *Ibid.*, 136.

From now on, the focus of attacks on Israel and the reclamation of Palestine would shift to Islamist groups.

6.6 Further military actions

Throughout the 1970s and 1980s conflict continued, although not on quite the same scale as previously. Terrorism began to be deployed as a strategy, with the PLO favouring aeroplane hijackings. In 1972, ten Israeli athletes were killed at the Munich Olympics. The Yom Kippur war of 1973 saw Egypt and Syria launch a failed attack on the Golan Heights and Sinai. In 1982, Israel invaded Lebanon in an attempt to weed out the PLO who were based there.

6.7 The First Intifada [= ‘uprising’]

After the war in 1967, Israel had built many settlements in the West Bank and Gaza and had poured lots of resources into construction during the 80s and 90s. In 1987, this and other pressures caused a popular uprising, especially among the younger Arabs, who engaged both in civil disobedience and direct action. Israel struggled to formulate a response to this, as it could not use the same type of simple military response that it had in the response. Arguably it was the First Intifada that led to the peace processes of the 1990s which ended in the signing of the Oslo Accords in 1993 between Israel and the PLO.

6.8 Peace between Israel and the Palestinians?

The Oslo Accords did not, self-evidently, end the Israeli-Palestinian conflict and the cycle of violence has continued until this present day. The long-term hope for peace in the region seems to be some kind of two-state model, like that proposed by the United Nations in 1947. But given the lack of trust on both sides, the cycle of violence caused by terrorist attacks on one side, versus military overreaction and brutality on the other, means that it may need a new generation to grow up and be prepared to draw a line under the mistakes of their parents before anything that looks remotely like a lasting peace can be established in the region.

6.9 The Israeli-Palestinian conflict and Muslims worldwide

Why, then, have I spent so much time on the Israeli-Palestinian conflict? The answer is because it forms part of the interpretative grid through which a great number of Muslims in the modern world view the West and Christians. For Muslims, the West and Christianity are often bound up together. Not least because in the Muslim mind, there is no split between politics and religion, most Muslims struggle with the idea that the “West” does not directly equal “Christian”.

The Palestinian struggle has become a cause célèbre across the Muslim world and Christians are seen as siding with Israel against Muslims. This is, of course, a simplistic way of looking at a complex political issue but, nevertheless, it represents the way many Muslims think. For example, the Muslim Council of Britain in the UK famously refused to have anything to do with the Holocaust Day celebrations until the “genocide of the Palestinians” was included:

On other end of the scale, al-Qaeda recognise the pulling-power of the Israeli-Palestinian issue and regularly cite it in their communications. For example, in an Al Qaeda video released on 14 October 2001, Suleiman Abu Ghayth said:

The storm of airplanes will not be calmed, if it is God’s will. The storm will not calm, especially as long as you do not end your support for the Jews in Palestine, lift your embargo from around

the Iraqi people and have left the Arabian peninsula, and stop your support of the Hindu against the Muslims in Kashmir.⁹

Whilst after the train bombings in Madrid, Osama Bin Laden himself in a video statement referred to the Israeli invasion of Lebanon in 1982 as well as the wider conflict. In short, the Israeli-Palestine conflict is a key issue and one that the radical Islamists are well aware has the potential for drawing more into their cause. Yet for both moderates and radicals, it is an issue that defines the way they see the modern world and Islam's place within it.

7. The Contemporary Scene

So much, then, for history and the historical factors that have shaped (and in the case of the Israeli-Palestinian conflict, *are* shaping) Islam. But when we look at the contemporary scene today, there are a number of further factors that need to be mentioned in order to bring our discussions up to date. There are four in particular that I wish to focus on.

7.1 Demographics

A popular Muslim claim is that Islam is the “fastest growing religion” and whilst this is debatable, especially if you take birth-rates out of the equation and look at conversions, what is without doubt is that Islam has grown and is still growing rapidly. In the West, birth-rates among Muslim sections of the population are high — although in the Southern Hemisphere, as Philip Jenkins has argued,¹⁰ the growth of Christianity through birth and conversion is at least as fast, if not faster. Let's consider some statistics.

	Christians		Muslims	
2000	1,999,563,838	33.0%	1,188,242,789	19.6%
2025	2,616,670,052	33.4%	1,784,875,653	22.8%
2050	3,051,564,342	34.3%	2,229,281,610	25.0%

It must, of course, be stated that the projection of population trends into the future is a far from exact science, with too many variables to make a precise judgment — for example, a major war in the Middle East, HIV in Southern Africa, a revolt amongst the young against the Islam of their parents in Iran etc. etc. — who knows what the future will hold. However, the table shows what will happen if current growth rates remain steady.

7.2 Immigration

Related to the issue of birth rates and growth is that of immigration. Muslim minorities are now well-established throughout the western world and continue to grow due to liberal immigration policies — I state this not as a value judgment, simply an observation of fact. What this means is that contemporary societies will increasingly have to face the issue of integrating their Muslim minorities — and indeed other minorities — into pluralistic, multicultural societies, and this has a number of challenges. Muslims are increasingly vocal about their rights and western governments face a difficult balance to strike between apparent over-reaction — should France have banned the

⁹ Cited in Rohan Gunaratna, *Inside Al Qaeda: Global Network of Terror*, (New York: Berkley Books, 2002) 291.

¹⁰ See Philip Jenkins, *The Next Christendom*, (Oxford: Oxford University Press, 2002).

hijab for example? — and the danger of allowing radicalism to breed, as the UK has done for too long; witness the difficulties with Finsbury Park Mosque and Abu Hamza.

For the church, immigration raises a whole series of challenges too. More and more Muslims now live amongst us and the task of taking the gospel to Muslims is not one we can ignore by simply paying missionaries to go to the Middle East. Rather many churches have Muslims in their neighbourhoods and thus need to face the challenge to train and equip their congregations in order to share the gospel with these people. Long term, too, there are likely to be political issues to be faced; it is likely that most governments will respond to their increasingly pluralistic societies by pursuing increased secularization, often in a cack-handed way — witness the furore caused by the UK government’s recent attempts to legislate against so-called “religious hatred”. Christians risk being increasingly marginalized unless we learn to think hard about the way we engage with politics and society — even more so since Muslims often appear more united to the wider community than do Christians with all of our divisions and petty squabbles.

7.3 Internal debates

The final observation about Islam and the contemporary scene concerns the internal debates that are currently raging within Islam; debates that are often missed by those observing from outside. Two in particular need to be highlighted. The debate as to whether the way forward for Islam in the 21st century is reform, bringing for example *sharia* law up to date and revisiting the way the Qur’an is approached and read, or literalism, dragging Islam back to the seventh century and keeping it there. This debate manifests itself in various ways, not least in the issue of *jihād* and Islamic radicalism. Which side will win in this war for the soul of Islam is hard to call, although from an outsider’s perspective, a peaceful world would be more likely if the reformer’s win. But from a historical perspective, the hardliner’s and the mainstream tend to prevail. Christians need to be aware of this debate, not least so that we can be informed in our evangelism and our praying, but also so we can talk intelligently about Islam in our churches and communities. A common mistake is to assume Islam is a monolith — it is not, it is riven by competing voices and factions and is a complex, multi-faceted entity.

Related to this debate is the question of Islam and democracy and whether they are compatible; a debate fuelled in recent years by Western attempts to introduce multi-party democracy to Afghanistan and Iraq, by the debate over Turkey’s desire to join the European Union and by reformist voices within Islam. Again, whether reform or tradition will win out, or whether we will see some Islam-shaped crossbreed, a new model of politics and democracy, is hard to call. Things may look different from one Islamic country to the next. The long term outcome is worth praying about, though, because it effects many things — the rights of Christian minorities, the freedom of mission in the Muslim world and so on. The debate also has an impact in other ways: Muslim missionaries in the West want to present Islam as a religion suited to the modern world; the lack of tenable Muslim democratic states undermine this claim. It is interesting that the majority of Western converts to Islam have come in via Islam’s softer side, Sufism, which actually looks a lot like many New Age movements and even Buddhism on its extreme edges. If we do see an Islamic reformation, for want of a better word, it may ironically cause many Western converts to enter the fold of Islam as it does Muslims who leave because of new freedoms.

We live in interesting times.

Bibliography

Gabriel, Mark A., *Islam and Terrorism*. Lake Mary, FL: Charisma House, 2002.

Gunaratna, Rohan, *Inside Al Qaeda: Global Network of Terror*. New York: Berkley Books, 2002.

Huntingdon, Samuel P., *The Clash of Civilizations and the Remaking of World Order*. London: Simon & Schuster, 1996.

Jenkins, Philip, *The Next Christendom: The Coming of Global Christianity*. Oxford: Oxford University Press, 2002.

Riddell, Peter G. and Cotterell, Peter, *Islam in Context: Past, Present and Future*. Grand Rapids, MI: Baker, 2003.

Ye'or, Bat, *Islam and Dhimmitude: Where Civilizations Collide*. London: Associated University Presses, 2002.